From the library of the late George Tatum D.D. President of the Wesleyan Conference, Principal of the Wesleyan Training College, Richmond, Surrey, &c. &c.

First Edition 1850.

The British Bible.
The holly Bible.

conteynyng the olde Testament and the newe.
The book of Kings includes the history of Israel and Judah from the time of Solomon to the Babylonian Exile. It covers the reigns of various kings who ruled these two kingdoms. The text is rich with tales of military conquests, political alliances, and religious events. The chapters detail the rise and fall of many kings, often highlighting their moral and ethical failures. The book ends with the capture of Jerusalem and the theft of the Ark by Nebuchadnezzar, which marks the end of the Kingdom of Judah for a century and a half. The end of the book reflects the author's concerns for the fate of Israel and Judah, warning of the consequences of disobedience and calling for repentance.
then he had divided Bithiah, whom he had brought out of Egypt, where she was a captive, unto the house of his father Joram. 4 Kings 8:11

And Pharaoh's daughter came down to take her, and Joram her husband carried her home. 4 Kings 2:18

And Joram was twelve years old when he began to reign; and he reigned thirty and two years in Jerusalem. 1 Kings 21:17

4 And Naaman, being not content with the people of the land, did come to the prophet, saying, Am I not a God, am I not a man according to man? 4 Kings 6:1

4 And he said, When the Lord hath given thee the waters of Jordan, thou shalt take for thyself sodden meat, and put it in a basket upon thine ass. 4 Kings 4:5

4 And they of Jordan, which were on this side Jordan, from the river even unto the sea of the plain, as far as Zoar, gathered themselves together, and fought against Joshua. 4 Joshua 5:14

4 And they gathered themselves together unto him, and said, Now wilt thou save us alive from our distress? 4 Judges 3:8

4 And thou shalt come in the flower of thine youth; and thou shalt go unto Egypt: there the Egyptians shall see thee, and they shall serve thee, and there thou shalt die. 4 Kings 18:34

4 He bound him with bands, and put him in the house of Sisera; and he sent messengers unto Jerubbaal, saying, Take her, for this is Shittah daughter of Tzor, for it was an harlot to them. 4 Judges 5:8

4 Moreover he sent messengers unto Jerubbaal, and unto Barak, and said unto them, Come down, and assist me with few in number against Sisera, whom thou dost see before thee: for the Lord will deliver him into the hand of the people that are with thee. 4 Judges 5:19

4 And, lo, all the men of Israel came to him in the hill of Offerings, saying, See, I have brought you Aaron and Moses, in the hill of the congregation, to speak with you. 4 Numbers 10:3

4 And he went before them, and read it in the book of the law of the Lord upon the multitude; and he stood upon the top of the gate that is before the house of the Lord, and opened the book, and read therein, out of the book of the law of the Lord, on the faces of the congregation; and they of the tribes of Israel stood. 4 Joshua 22:23

4 And Joshua passed over Jordan out of Gilgal unto Jericho, and all Israel with him. 4 Judges 10:1

4 And the children of Israel went away from Baalpeer, and went unto Gilgal; and there Joshua set up a stone upon his own border. 4 Joshua 3:4

4 And the king of Israel called to him, and said, Shimei, thou son of Gera, come, and spake thus unto me. 4 2 Kings 10:9

4 And Joshua answered, He is but a prophet like me, and he sent to thee in the name of the Lord. 4 2 Kings 10:14

4 And it came to pass, when the king saw it, that the fainting came on all that were in the camp of Israel; for they said, The Egyptians are come out of their cities, and are coming unto us. 4 2 Chronicles 13:5

4 And the king of Judah said to the king of Israel, I will be thy servant, my master; as the Lord liveth, mine eyes and mine heart shall be thine. 4 1 Kings 15:20

4 And the king of Israel said unto his servants, Can we not recover our land at this time? 4 2 Chronicles 15:20

4 And they of the tribe of Zebulun, and they of the tribe of Issachar, and they of the tribe of Naphtali, were set for a strong host. 4 Judges 5:16

4 And the flesh of Barzillai the Gileadite was做成 fine meat for them: henceforth he was called Barzillai the Gileadite. 4 2 Samuel 19:35

4 And it came to pass, when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and put on a妆饰, and put down the门户 of the window, and spake unto Ahijah the Shilonite, who was in the garden. 4 1 Kings 21:7

4 And for this cause the young men rushed upon him, and he gored them with the horn of the oxen, and he slew them: and their blood spattered upon his cloaks, and upon the handles thereof. 4 Judges 19:26
Here endeth the fourth age, having yeres as the Hebrews write 479, after the secentic 485; and from Adam to Sede-\nchas tyume 462.\n
2. Nabudado was come to Jochim the princi-\ngre. 49 Jezecas, nephew to Jochimus, Mat. 1.

3. Nabudado arise to Salathiel by expro-\n‘the roide of the of the time, of the \nking, of the woman, and of the treuch, into \nDarus fearless of Babylon, by which he gave \nhim power, and in the secentic yere of his \nrage grantez to refine the temple. 1 Esdras 3.

4. Cyrus after he had thyne Salatha, tra-\nlated his kingdom to Babylon to him selfe, \nwho gave the Hebrews in captivity their lis \nto retaine, the number was 6000, that departed \nwithin these yere: this deliver- \ncue was brought about by the request of Ag- \ngras, Zachary, and Nabudado. 2 Esdras 5.

5. Cambelis otherwise called Nebuchadne-\nzas, had the dominion of the east four years \ntogether, he trad the building of the temple, \nhe being desirous to be adored by a \ngod in Israel: at the last he was saved, \nby his own perpetual bliss, he had taken his \nname, and by benefic Israel was advanced to \nthe dignity of Nebuchadnezas, 2 Esdras 15,16.
Ioh» be hpe this latoc tranvlateb comrntttet featt bis
In eab. ana of a his the latt anoe ana nccroccaccts in
pjicft »}*
m nau».W«»-3-
JBa=
«ltOD01f
p tjje i
ncccstarieg fo; inabc bntpl after of «« builbc.
of ano cffisbias from tsnias ccasraifcb ligarbocbei*
the feas the tbcrivitli,tl>e 3rtarcrrstotcacbetbctau>e were hinges bts
lung rcsarbcs, ttjrBs 3rtainfcs, Styllotle that the )t ti
Mntype of be from the manp mttrcb » mtniftrcn the bp oC
as folbc kutges of Untntertcs fl
Epipnwes roitl) of ©anus honour, the hcrmmttcbtbetri=
the at fnenficpnej poraceebcb 3nttocbuB ana datirim.
bullbcb tnbntcs.s Chalbcci,, pxcitto, this of agapnc fbf
the perfies V)u> of mote 3Hfrael agapnc febo route
of rctcaucDm* of IDemetrius* petes bim.fo
bp trafune to out Luza: &imon ioattcs, t
bp pitipng hrtB nppt rtjc the the the ot two of their the,
ffigppt in "Job" mabc io.petts,bnbericiiOm<E>
t.ifEM.
Onus
King he «uf« of <b in the afleatar Heme, soihrr conpcUcD
Clago.uB i ano of of the mcn.irbo in tjttes bpcb.s
leroio-
In* ano airtttjjntc. of of of 11.
of of of citle.
Ijlui of Solomon, bettropco
to anb of of allmgtof
p;idt in bim.tohoiuhebpo
-ifent lettcrB (fccriprure.
onb ljmfaleni sonne to zmic
colour monethes,
or.
Kabus people roun»
tbe be bell rcttaiieb piielt.
7.monttbeB,
bp 7 hanbe capttucs 3nb:
Alckimu, figure,
$H Netmiaj ftmg rhtpjiettcS toao
lim staitnchclTe bictaels.
9- I)erc the fonncof bun.
tpmc Simon! tOl)J
burpeo 11000. of tbetmmQcrs
PMopttor toljict) the lantc Jaoushpe
bone biotctor the CD barbe cmfptreD to not roas
m furics.
frrojbcB, call tnis the foul) icoll anb to tbe of 5D0
fcft of rejonj
bp gopng t other 3mmon\ fent
off appcarctb-
aftrr of bim.gauc
bnber the Alexander pilctm
rbcfc to other toponallttanrgrcffours.
but pcrpetmdl the temple.
butlbca rounng Jlcranbtta SfTpjuns.
temple.
ciepp Seerc inters" bousc flue.
of tl)t their C)Cl<|
his C thcit
tobc SPtia.fleB bis this loucr of aJstfrt
Aruc>bibmi)craignrb,<lErb;iig

** Image of a page with handwritten text in English, possibly an illustration or chart for a text. It appears to be a page from a book or a manuscript, discussing historical events or figures, with some geometric or illustrative elements. The text is partially legible, with names and dates visible, likely discussing historical figures or events in the context of a larger narrative. The page contains various sections, possibly indicating a breakdown of topics or a timeline.**

---

Prophetes.

M Seleucus Philopator

N. Antiochus Philopator

M. Seleucus Philopator the same of Antiochus Epiphanes, who
was raised up to oppose the sacrifices of the temple, wherewith he
was slain after two young men, upon which at the request of
Onas was raised up again, and sent unto Macrobius, 1. supra.7.
The new Testament in lykemaner.

The Faultes escaped.

In the first prologue, pag. 1., line 25., desroyed (reade) destroyd.
1. line, neither the (reade) neither by the.
In Matthew, chap. 26., beare.-. (reade) this (Tract.)
In the actes, chap. 11., beare. 4., theyeade (reade) theyeayed.
chap. 15.,beare.; conversation, (reade) conversation.
Romans, chap. 11., beare. 9., in the margint write. Pst. 68.
Colossians, chap. 3., beare. 10., the wode of God,(reade) the wode of Christ.
Hebrews, chap. 1., beare. 8., rightouenesse, (reade) rightenesse.

Here it is to be noted, that such partes and chapters which be marked and noted with such fowly circles at the head of the verse or line, with such other text, may be left unread in the publique reading to the people, that thereby other chap., and places of the scripture making more to their education and capacitie may come in their rooms. And here let the mind of Christ and dispenzer of the millenaries of God, have a due and weightie consideration, to reade this treasur, of Gods words with all readiness and gravitate, truely, distinctly, and sensibly: for it is the mightie power of God to salvation to euery one that believeth. So let the hearer also with all meekeresse and lowliness, receaue this wordes that is thus graften and grounded among them by the great mercies of God, which worde is able to fame then foule faith the holy Apostle saith James. For as both the reader and hearer be pronounced blessed by Christes owne mouth, who heare the worde of God and do fulfyl it: so be they pronounced both reader and hearer by the holy properia literame accustomed, which do the worde of God frauduly and negligently: From the which he defendeth vs who bought vs with his most precious blood: To whom with the father and the holy ghost be all honour and glory. Amen.

in every place of the continyning and showing of scripture therin to all, and not only spirituall, but of the ouer-chap. Chapters. 1.
Whereas the Apostle commendeth Philomel. of his strete to Christ, and of his charite to the church, and he speake him in deale gentely with Olympeus, his servant, and to encoourage him friendly. Chapter. 2.
Whereas the Apostle calleth the weakness and the abashing of Ephesians, and the perfection of the brethren of the apostol, and the Christ of true Sainct man. Chapters. 13.
Whereas James greatly rebuketh into pain suffering, and that there is no exception of persons before God: and both also open the buttoes that come by an enimy, to be overwrought, and aspersions, he rebuketh the rite that he dem. Chapter. 14.
Whereas the Apostle calleth the strengths and the strength of Christ, by the death of his some disciples fainst all maner, and both entitile to good life by nature, that any. Chapters. 5.
Whereas the Apostle calleth the beloved that he calleth the believers that have the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
In which the Apostle calleth the beholders to notice the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
In which the Apostle calleth the beholders to notice the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
In which the Apostle calleth the beholders to notice the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
In which the Apostle calleth the beholders to notice the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
In which the Apostle calleth the beholders to notice the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
In which the Apostle calleth the beholders to notice the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
In which the Apostle calleth the beholders to notice the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
In which the Apostle calleth the beholders to notice the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
In which the Apostle calleth the beholders to notice the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
In which the Apostle calleth the beholders to notice the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
In which the Apostle calleth the beholders to notice the true faith, he doth not condemn the fullness of the father, and both declare the be- caste comming of a Christ. Chapters. 5.
F all the sentences pronounced by our favour
Christe in his whole doctrine, none is more furious or more
worthy to be borne in remembrance, then that which he
spake openly in his Gospell, sayeing: *Seventymini scripturae, quis
vos putetis in ipse vivum eternum habere, etille furo uxor, et famum
parvus de me.* Search ye the scriptures, for in them ye think to have
eternal lyfe, and those they be which beare witnesse of me.
These words were first spokne vnto the lewes by our fauiour,
but by hym in his doctrine ment to all: for they
concerne all, of what nation, of what tongue, of what pro-
fession focueray man be. For to all belongeth it to be cal-
led vnto eternall lyfe, so many as by the witnesse of the
scriptures defire to finde eternall lyfe. No man, woman,
or chylde, is excluded from this fuluation, and therefor
to every of them is this spake proportionally yet, and in their
degrees and ages, and as the reques and contrite of their
vocation may feke. For so lych it in charge to the
worldlie artificer to searche, or to any other private man to
exquisitely to studies, as it lyth to the charge of the publike
reader to searche in the scriptures, to be the more able to
the Establishing of the true doctrine of the fame, and to the impugnyng of the falfe.
And though whatsoever
difference there may be betwixt the preachers in office, and the auditor in his vocation, yet to both it is faid,
Search ye the scriptures, whereby ye may fynde eternall lyfe, and gather witnesse of that fuluation
which is in Chistie Scriptures our Lorde. For although the prophanes of God Moyses, bydeth the kyng
when he is once set in the throne of his kynsdome, to describe before his eyes the volume of Gods lawe, according
to the example whiche he shoold receave of the prifetes of the leuitical tribe, to haue it with hym, and to
reade in it all the dayes of his lyfe, to thende that he might learne to feare the Lorde his God, and to obtynue
his lawes, that his heart be not aduancd in pryde ouer his brethren, not to sworne etheer on the right
hande or on the left: yet the reason of this precept for that it concerneth all men, may reasonably be thought
to be commanded to all men, and all men may take it to be spokne to them felie in their degree. Though al-
mightie God him selfe spake to his captayne lofue in prescribe werdes, *Yn necem volumen legis sinistre, ut reuare
vitam sua.* Let not the volume of this booke depart from thy mouth, but mule therein both
dayes and nyghtes, that thou mayest kepe and performe all things which be written in it, that thou mayest
direct well thy way and vsnderfande the fame: yet aswell spake almighty God this precept to all his people
in the directions of their wayes to himwarde, as he ment it to Iofue: For that he hath care of all, he accepteth
no mans perion, his kyng is that all men shoule be faued, his wyll is that all men shoule come to the way
of trueth. Howe coulde this be more conueniently declared by God to man, then when Christe his wel-
beloued fonne our moist loving sauiour, the way, the trueth, and the lyfe of vs all, dyd hyd vs openly Search
the scriptures, affuruing vs herein to finde eternall lyfe, to finde full teffification of all his graces and be-
fites towardes vs in the treure thereof. Therefore it is most conuenient that we shoulde all suppos that
Christe spake to vs all in this his precept of searchinge the scriptures. If this celebittall doctour (so authori-
zed by the father of heauen, and commanded as his one fonne, to be hearde of vs all) biddech vs buffly to
Search the scriptures, of what spiritue can it procede to forbidden the reading and studying of the scriptures?
If the grosse lewes vied to reade them, as some men thinke that our fauiour Christe dyd feke by such kynde of
speaking, their viage, with their opinion they had therein to finde eternall lyfe, and were not of Christe rebuk-
ed or disproved, either for their searching, or for the opinion they had, howe superficly or superficell
seeker fome of them vied to expende the scriptures? Howe muche more nuaudely do fuche as bothe them
felle to be either Christies vicars, or be of his garde, to lothe chilren men from reading, by their couer slau-
derous reproches of the scriptures, or in their authoritie by lawe or fauite to contraft this libertie of stud-
yng the worde of eternall saluation? Christe callet them not onlye to the single reading of scriptures
(faith Christofrome) but sendeth them to the exquisite searchinge of them, for in them is eternall lyfe to be
found, and they be (faith hym felle) the witnesse of me: for they declare out his office, they commend his
beneuolence towardes ys, they recorde his whole workes wrought for vs to our fuluation. Anecrifihe
therefore he must be, that vnder whatsoever colour woulde gone contrary precept or confaylie, to that
whereof Christe dyd, vs vnto vs. Very little do they remembre Christes loving spiritue movynge to vs to searche
for our comfort, that wyll discourage vs from suche searchinge, or that woulde wilfully and forgetful
nesse of his benefite to rainge in vs, so that they might by our ignorance raise the more frankly in our
consciencis, the danger of our fuluation. VWho can take the light from vs in this miserable vale of blind
nesse, and meanes not to haue vs humble to the paths of perdicion to the ruine of our foules? Who will coin-
vinc vs this bread of lyfe prepared and set on the table for our eternall salulance, and meanes not to familize
ys, or in seede thereof with their corrupt traditions and artifices of man, to infect vs? All the whole scrip-
ture, faith the holy apostile Saint Paul inspired from God above, is profitable to teache, to reprove, to re-
faire, to instruct in rightouesnesse, that the man of God may be founde and perfect, instructed in every
good workes.

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

>
The Preface.

thou mayest finde thy salvation: Let not the volume of this booke (by Gods owne warrant) depart from thee, but occupie thy selfe therein in the whole journey of this thy worldly pilgrimage, to understand thy way howe to walke rightely before him all the daies of thy lyfe. Remember that the prophete David pronounced hym the bleued man which wyll mule in the lawe of God both day and night, remember that he calleth him bleued whiche walkeith in the way of the Lord, which wyll search diligently his testimonies, and wyll in their whole heart fecke the same. Let not the courte supsitious insinuations of the aduersaries drive thee from the searcche of the holy scripture, either for the obscurte which they say is in them, or for the inferuent hidden miseries they talke to be comprised in them, or for the straungnes and homlynes of the phraies they woulde charge Gods booke with. Christe exhorteth thee therefore the rather for the dificullte of the same, to searche them diligently. Saint Paul wyllth thee to haue thy fenes exercised in them, and not to be a chylde in thy fenes, but in malice. Though many things may be difficult to thee to understand, impute it rather to thy dull heareing and reading, then to thinke that the scriptures be ininterpretable, to them which with diligent searcing labour to difterra the euill from the good. Only seare with an humble spirite, aske in continuall prayer, fecke with puritie of life, knocke with perpitu of perseverance, and crye to that good spirite of Christe the comforter: and surely as euery fuche after it wyll be open, such searchers must needs finde, to them it wyll be open. Christe hum felle wyll open the fene of the scriptures, not to the proud, or to the wyse of the world, but to the lowly and contrite in heart: for he hath the key of David, who openth and no man shutteth, who shutteth and no man openth. For as this spirit is a bening and liberall spirite, and wyll be euyilly founde of them whiche wyll wyll early in carefull and stille to fecke hym, and as he promiseth he wyll be the comforter from above to receaue vs, and to leade vs into all the wayes of the truth, and in an humilitie we bowe vnto hym, denying our owne natural fenes, our carnall wittes and reason, so is he the spirite of puritie and cleaneines, and will reece from him, whose confidence is subject to flabynesse of lyfe. In处置 a fuche souernly wyffode wyll not enter, for all percerte cogitations wil separate vs from God: and then hewe bufully fouer we finde this holy table of the scripture, yet wyll it then be a table to fuche to their owne share, a trap, a fumbling rocke, and a recompence to them felse. VV e ought therefore to searce to finde out the trueth, not to opprise it, we ought to searce Christe, not as Herode did vnder the pretense of worshipping hym to desyre hym, or as the Pharisees searched the scriptures to diisprase Christe, and to decerdtie him, and not to folowe him: but to embrace the salvation which we may learne by them. Nor yet is it enough so to acknowledge the scriptures as some of the leaves dyd, of the holye felfe, who voded suche diligence, that they could number precisely, not only euery verie, but euery wood and fillable, how of euery letter of the alphabete was repeated in the whole scriptures: they had some of them suche reverence to that booke, that they woulde not sufer in a great heape of booke, any other to lay ouer them, they woulde not sufer that booke to fall to the grounde as nye as they coulde, they woulde softly bynde the bookes of holye scriptures, and cause them to be exquisitely and ornately written. VVhiche deuotion yet though it was not to be discommended, yet was not it for that intent, why Christe comendd the scriptures, nor they thereof alowed before God: For they did not call vpon God in a true fayth, they were not charitiable to their neighbours, but in the middles of all this deuotion, they didstate, they were adulterers, they were flandurers and backbiters, euyn muche like many of our christian men and women nowe a days, who glory much that they seare the scriptures, that they seare them and loue them, that they frequett the publique sermones in an outwarde thewo of all honestie and perfecction, yea they canrike out of the scriptures vertuous fetences and godlye preceptes to lay before other men. And though these maner of men do not muche erre for suche searcing and fluddiyng, yet they see not the scope and the principal flate of the scriptures, which is as Christe declareth it, to finde Christe as their fayth, to cleaze to his saluation and merite, to be brought to the lowe repentance of their lyues, and to amende them felle, to rayfe vp their fayth to Christe spirite, for to think of him as the scriptures do teuffte of hym. Thefe be the principal cauys why Christe did ende the leues to searce the scriptures: for to this ende were they wriuen, faith Saint John, His scripta sunt vsi et credita, et vs credentia, usque ad annum. Thefe were writtyn to this intent, that ye shoulde beleue, and that through your belife ye shoulde haue euerylating life. And here good readere, great cauys we haue to extoll the wondorous wforme of God, and with great thankes to proyce his prudence, conferring howe he hath preferued and renued from age to age by specciall miracle, the incomparable treasure of his Churche. For first he did inspire Moyyes, as John Chriftolome doth teuffte, to faire the fonic tables, and kept him in the mountayne foutrie dayes to geue hym his lawe: after him he sent the prophete, but they suffred many thousande aduersaries, for battayles did folowe, all were layane, all were destroyed, booke was brenpt vp. He then inspired agayne another man to repaire thes miraculous scriptures, Edras I meane, who of their leauings fet them agayne togethe: after that, he proued that the fuentrie interpreters should take them in hande: at the last came Christe hym felle, the Apo- stles did receaue them, and spread them throughout all nations. Christe wrought his miracles and wonders: and what folowed after these great volumes the Apostles also did wriue as Saint Paul doth fay, They be wriuen to the instruction of vs that he came into the ende of the world: and Christe doth fay, Ye therefore erre, because ye knowe not the scriptures nor the power of God: and Paul dyd fay, Let fay, and the worde of Christe be plentifull amonget you: and agayne faith David, Oh howe sweete be thy wordes to my throte: he faide not to my hearing, but to my throte, aboute my honye or the honeye to my mouth. Yea Moyyes faith, Thou shalt meditate in them euermore when thou reveilest, when thou fettest downe, when thou goest to fleape, contynue in them hee and a thousande places more. And yet after so many testimonies this spoken, there be some perons that do not yet so much as knowe what the scriptures be: whereupon nothing is in good fayth amongst vs, nothing worthy is done amongst vs: in this whiche pertayne to this lyfe, we make very great hale, but of spirituall goodes we haue no regard. Thus were John Chrifti. It must notes signifie some great thing to our underlynder, that almightie God hath had such cary to prescriue thes bookees thus vnto vs: I lye not to prescriue them only, but to maintaine them and defende them against the maligneit of the devell and his minterers, who alwaye went to destroy them: and yet could these never be so destroyed, but
but that he would have them continue whole and perfect to this day, to our singular comfort and instruction, where other books of mortal wise men have perished in great numbers. It is recorded that Porlemus, Philadelphus, Kyng of Egypt, had gathered together in one library at Alexandria by his great coherent diligence, seven hundred thousand books, whereof the principal were the books of Moyle, which he refused not much more, then by the space of two hundred years, were all burnt and consumed in that battle, when Caesar restored Cleopatra againe after her expulsion. At Constantinople perished under Zenon by one common fire, a hundred and twentieth thousand books. At Rome when Lucas Aurelius Antonius dyd raigne, his notable library by a lightning from heaven was quite consumed: ye it is recorded that Gregory the first, did cause a library of Rome containing only certaine Pagans works to be burned, to thenthe the scriptures of God should be more read and studied. What other great libraries have there been consumed but of late days? And what libraries have of olde throughout this realme almost in evry abbey of the same, been destroyed at sundry ages, besides the lote of other mens private studyes, it were to long to rehearse. Whereupon feying almighty God by his deuine pouitendence, hath preferred these books of the scriptures faire and safe, and that in their natural languages they were written, in the great ignorance that reigned in their tongues, and contrary to all other caualities, chaunted upon all other books in mauger of all worldly wittes, which would so fayne have had them destroyed, and yet he by his mightie hande, would have them extant as witneses and interpreters of his will towards mankind: we may loone feye cause most reuerently to embrace these deuine testimonies of his wyll, to study them, and to fearch them, to instruc our blinde nature to fore corruped and fallen from the knowledge in which we first were created. Yet having occasion seuen some what to recover our fall, and to returne againe to that deuine nature wherein we were once made, and at the leat to be inheritors in the celestiall habitation with God almightie, after the ende of our mortalitie here brought to his duff agayne: These books I say beying of fuchs estimation and authentictie, so much reuerenced of them who had any meane talle of them, coulde never be put out of the way, neither by the fpyre of any taint, as that taint Maximian destroyed all the holy scriptures whereofsoever they could be foung, and burnt them in the maddes of the market, neither the hatred either of any Porphirian phi- losopher or Rhetoritian, neither by the enui of the romanyfles, and of such hypocrites, who from tymes to time did euer harke against them, some of them not in open for of condempnation: but more cunningly vnder little pretences, for that as they say, they were so harde to vnderstande, and especially for that they affirme it to be a perillous matter to tranflate the text of the holy scripture, and therefore it can not be well tranlated.

And here we may beholde the end euour of some mens caualities, who labour all they can to flaundr the trallators, to finde fault in some wordes of the translacion: but them leefe will never fet pen to the book, to fet out any translacion at all. They can in their constitution pointe vnder payne of excommunication, inhibit all other men to translate them without the ordinaries or the pro vinciall countayle agree thereunto: But they will be well ware never to agree or to geue countayle to set them out. Vhiche the stille cample in effect, and eth but to bewray what inwardly they meane, if they could bring it about, that is, vterly to suppreffe them: being in this their judgement, farre unlike the olde fathers in the primatique Church, who hath exhorted in indifferently all persons, alweell men as women, to excercize them felues in the scriptures, which by Saint Hieroms authentictie bee the scriptures of the people. Yea they be farre unlike their olde forefathers, who haue ruled in this realme, who in their times, and in diuers ages did their diligence to tranflate the whole books of the scriptures, to the erudition of the laytie, as yet this day be to to bee seene diuers books translated into the vulgar tongue, some by kynges of the realme, some by bishoppes, some by abbottes, some by other denout godly fathers: so defirous they were of olde tymes to haue the lay fort edifie in godlynes by reading in their vulgar tongue, that very many books be yet extant, though for the age of the speachie and traungeneice of the charect of many of them almoat wrene out of knowledge. In which books may he seene evidently howe it was vfed among the Saxons, to haue in their Churches read the fome goptes, so distributed and piked out in the body of the euangellatic books, that to euery Sunday and festiall day in the yeare, they were forset out to the common ministers of the Church in their common prayers to be read to their people. Nowe as of the most auntient fathers the prophetes, Saint Peter telleth that these holy men of God had the impulsion of the holy ghost, to speake out these deuine testimonies: so it is not to be doubted but that these latter holy fathers of the englishe Church, had the impulsion of the holy ghost, to fet our seene fared bookes in their vulgar language, to the edification of the people, by the helpe whereof they might the better folowe the example of the godly Christians, in the beginning of the Church, who not only receivd the worde withal redenece of heart, but also did fearche diligently in the scriptures, whether the doctrine of the Apostles were agreeable to the fame scriptures. And therof were not of the raffe call (faith the deuine facie) but they were of the belf and of molte noble byth and the Theffalonians, Brethrenes by name: Yea the prophetes them selues in their dyes, saith the S. Peter, were diligent searchers to inquire out this faulatly by Christ, searchong with wyse and exacte article of time this grace of Christes dispensation shold appeare to the world. What meere the fathers of the Church in their writings, but the aduancing of these holy bookes, where fome do attribute no certaineitie of vndoubted veritie, but to the canonical scriptures. Some doe affirme it to be a foolish rate holden to believe hym, who prooueth not by the scriptures that which he affirme in his worde. Some doe accuse all that is delivere by tradition, not foung in the legall and euangellatic scriptures. Some fay that our faith must needs flgger, if it be not grounded upon the authentictie of the scripture. Some telleth that Christe and his Church ought to be adouched out of the scriptures, and do contend in disputacion, that the true Churche can not be known, but only by the holy scriptures: For all other things (faith the same author) may be founde among the heretikes. Some affirme it to be a sinfull tradition that is obtruded without the scripture. Some playnely pronounce, that not to knowe the scriptures, is not to knowe Christe. Wherfore let men extoll the our Church practices as highly as they can, and let them set for out their traditions and customes, their decisions in synodes and countayles, with vaunting the presence of the holy ghost among them really, as some doe affirme in it writing, let their groundes and their foundations be as stable and as strong as they be.
them out: Yet will we be bold to say with the present Saint Peter, *Hades eum fcribae quemam prophetiam, VVc haue for our part a more flable grounde, the prophetical words (of the scriptures) and doubt not to be commended therefore of the fame Saint Peter with thefe worde: Co dies admittere cani horne orrert in nostris facie, tale faclia danc dicasfa, etc.* Whereunto faith he, where ye do attende as to a light thinning in a dark place, ye do well until the day light appear, and till the bright farce do arife into our hearts: For this we know, that al the prophetical scripture handeth not in any private interpretation of vayne names, of feuerall Churches, of catholique and vniverall fings, of singular and wylfull heads, where he will chalenge by cufmome all decision to pertayne to them only, who be working fo muche for their vayne superiortie, that they be not al睇ned now to be of that number, Qui diem uniam fortis in tempus admodum, habeas teum autem deorum deum. For: Whiche haue fayd, with our tongue wyll we preface, we are they that ought to speake, who is lordυer vs. And whyle they shall thus contende for their frauge clamyd authoritative, we will procede in the reformation begin, and no more by the help of Chriftis his grace of the true vinitie to Chriftes catholique Church, and of the vrightneffe of our fhy in this prouidence, then theSpanifhe clerge once gathered together in counfaile, only by the commandment of the king, before where the Pope was not so acknowledged in hisauthortie which he now clayneth with. Lay we surelye dare we truff, as they dyd truff of their fayth and vinitie. Ye no leffe confidence have to profeft that, which the fathers of the vnierall counfaile at Carthage in Afrike as they wrythe therelfe did profeft in their epiftle writte to Pope Celeftine, laying before his face, the foule corruption of him felfe (as two other of his predicetours did the like errore in falsifying the canons of Niccun counfaile, for his wrong chalenge of newe clamyd authoritative: Thus wrytynge, Praediconatum consu neffissimque providentia, *Nicen et Africano lateque necnon in fai locis (obi area fuit) finiendo, pro preripuo prouiciatione gratia fuis istiusdem, qui quoniam, quae pro flace publice auctoris, et constantia teneatur, maxima, quod unguicibus cunctis ad fini dominus offerat, fdi definat offens aire scriptura, ad causas cuiusfolem prodeat, et istam manuere prouence. That* the Nicen and African decrees haue most prouidently and profuffly profefted for all manner of matters to be ended in their territories where they had their beginning, and they trueth that not to any one prouince shoulde want the grace of the holy ghoft, whereby both the truth or equitie might prouently be scene of the chrifian prelates of Chriftis, and might be also by them most confidently defended, specially for that it is grantted to every man (if he be greeued) by the judgement of the caufe once known, to appeale to the counfailes of his owne prouince, or els to the vnierall. Except there be any man, which may beleue that our Lord God would inspire the righteousneffe of examination, to any one singular perfon, and to denies the fame to prifetes gathered together into counfaile without number, &c. And there they do require the bishop of Rome to send none of his clarkes to execute such prounciional caufes, left els fay they, ought to be brought in the vayne pride of the worlde into the Church of Chriftis. In this antiquitie may we in this chrifian catholique Church of Englande, repofe our felfe, knowing by our owne annales of auncient recorde, that kyng Lucius whoes confidence was muche touched with the miracles which the fervantes of Chrift wrought in divers nations, thereupon beyng in vayne fayth, fent vnto Eleutherius then byfhop of Rome, requiring of hym the chrifian religion. But Eleutherius did redely geue out that care to king Lucius in his epiftle, for that the king as he wyrthe, the vircer of God in his owne kingdome, and for that he had reuoced the fayth of Chriftis: And for that he had alfo both refenteams in his realme, he wynted him to drawe out of them by the grace of God, and by the counfaile of his wifemen, his lawes, and by that lawe of God to gourne his realme of Britanie, and not to muche to defirc the Romane and Emperours lawes, in the which fome default might be founde crafte, but in the lawes of God nothing at all. WThrice with sunwarre the kinges legates, Eluanus and Medminus fent as meffengers by the king to the Pope, returned to Britanie agayne, Eluanus beyng made a byfhop, and Medminde made a publike teacher: who for the eloquence and knowledge they had in the holy scriptures, they repayed home agayne to kyng Lucius, and by their holy preachings, Lucius and the noble men of the whole Britaine receaved their baptisme.&c. Thus farre in the florice. Nowe therefore knowing and beleuynge with Saint Paul, *Et quodcumque prefcripta sunt et normam delinici praefcripta sunt, ut per pacificationem confitutionem scripturum,* from *Adamus:* Whatfoever is afoe writh, is written before for our instruction, that we through the paciencie and comfort of scriptures might haue hope, the only furetie to our fayth and confidence, is to ficke to the scriptures. Whereupon whyteth this eternall wordes of God be our rocke and anker to flique vnto, we will haue pacience with all the vayne inventions of men, who labour so highly to magnifie their tongues, to exalt them felues above all that is God. WThrice will take comfort by the holy scriptures against the malenditions of the aduersaries, and doubt not to pertayne to the elec number of Chrites Churche, howe farre foever we be excommunicated out of the synagogue of fuche who fuppose them felues to be the vnierall lorde of all the world, Lordses of our fayth and confidences, at pleasure. Finally to commend furtherly unto you, and to reader the caufe in part before intertacted, it shalbe the leffe needful, hauing to nyce folowing, that learned faynt, whereof sometime was fet out by the diligence of that godly father Thomas Cranmer, late byfhop in the fee of Canterbury, is to be conuerted before the translation of that Byffe that was then fet out. And for that the coperes thereof be fo wafted, that very many Churches do want their conuenient Byffles, it was thought good to some well defcriued men, to reconuene the fame Byffe agayne into this founme as it is nowe come out, with some further diligence in the printing, and with some more light added, partly in the translation, and partly in the order of the text, not as condemning the former translation, which was followed mofty of any other translation, excepting the original text from which as little variance was made as was thought meete to such as toke paynes therein: defining the good reader if ought be escaped, cyther by fuch as had the expendeing of the booke, or by the ouerprint of the printer, to correct the fame in the fpirite of charite, calling to remembrance what diuerfitie hath been scene in mens judgements in the translation of thefe bookes before these dayes, though all directed their labours to the glory of God, to the dedication of the Churche, to the comfort of their chrifian brethren, and alwayes as God dyd further open vynto them, fo euer more defirous they were to reforme their former humane ouersights, rather then in a stubborne wyulfullneffe to refilt the gyft of the holy gyft, who from tymc to tymc is refulent as that heauenly.
The Preface.

uenly teacher and leader into all truth, by whose direction the Church is ruled and governed. And let all men remember in themselfe how ever errour and ignoraunce is created with our naturall frailty man confesse with that great wyse man, that the cogitations and inuentiones of mortall men be very weak, and our opinions fone decreed: For the body so subject to corrupcio doth opprifle the foule, that it cannot aspire to lyse as of dutie it ought. Men we be all, and that which we know, is not the thouldan part of that we knowe not.

Whereupon faith Aften, other wyse to judge then the truth is, this temptation ryseth of the frailte of man. A man so to loue and sticke to his owne judgement, or to enuie his brothers, to the perill of diffoluing the christian communion, or to the perill of schisme, and of heretike, this is diobolical preumption: but to that end may be well allured nothing to be done in this translacion of malice or wylfull meaning in altering the text, eyther by putting more or lesse to the same, as of purpose to byng in any private judgement by falsification of the wordes, as some certaine men hath ben oute bodle fo to do, as farre regarding the majestie of God his scripture: but so to make it serve to their corrupt error, as in alleging the sentence of Saint Paul to the Romaines the <s>, one certaine wyter to prove his falsification, was bold to turne the words of satisfaction into the word of satisfaction, Thus: Saint Paulis honesta menta nostra sinceritate miraculis et iniquitatis, de diebus nostris memoria nostra sinceritate in satisfactione. That is, as we have geuen our members to vneloysse, from iniquite to iniquite: euen fo from henceforth let vs geue our members to seruerighteounfe into satisfaction: where the true wordes, is into satisfaction. Even so likewise for the advantagge of that may have in his prayer wyth oute faintes, corruptly allureth Saint Pauls text, Ad philomemos. Thus: Fidelis guam habes in domino lege & in omnium fratris, leaving out the worde Charitatem, which would haue rightlie been distributed into Omnes fratres, As fidelis in domino lege. Wherethe the text is, Audite charitatis tuum & fidelis guam habes in domino lege & in omnium fratris: etc. It were to long to byng in many examples, as may be openly founde in some mens wrytynes in these dayes, which would be counted the chiefie pilers of the Catholique fayth, or to note how corruptly they of purpose abuse the text to the commoditie of their cause. What manner of translation may men think to lokke for at their handes, if they should translate the scripture to the comfort of Gods ecle, which they never did, nor be not like to purpose it, but rather studious only to seeke quarrels in mens wylles doynges, to picke fault where none is: And where any is etchewed through humane negligence, there to crye out with their tragical exclamations, but in no wyse to amende by the spirit of charitie and lenite, that where might be more aptly sett. Wherupon for frayle man (compasse hym selfe with inffinitie) it is most reaonable not to be tooe increacinge his brothers knowledge or diligence where he doth err, not of malice, but of simplicitie, and specially in handeling of these fo deuine books so profounde in fentence, so faire pathing our natural vnderstanding. And with charitie if stanthed, the reader not to be offended by the dizeruities of translacions: For as Saint Aften doth witness,by Gods prouidence it is brought about, that the holy scriptures where the falses for euyry mans fore, though at the first they came from one language, and thereby might have ben sped the vulgation to the whole worlde: nowe by dizeruities of manye languages, the translacions should spred the vulgation (that is contained in them) to all nations, by suche wordes of vterance, as the reader might perceau the minde of the translacion, and so consequencly to come to the knowledge of Gods his wyll and pleasuere. And though manye of the oldie Readers be deceaued in the obscurties and ambiguities of the translaciones, while they take one thing for another, and where they we muche labour to extricate these ambiguities of the publitches of the fame: yet i think (faith he) this is not wroght without the prouidence of Gods, both to tame the proude arrogancie of man by his suche labour of searching, as also to kepe his minde from lothimomefle and contempt, where if the scripture vnuerally were to caufe, he would lesse regard them. And though (faith he) in the primatize Church the late interpreters which did tranflac the scripture, be innumerable, yet wroght this rather an helpe, then an impediment to the readers, if they be not to negligent. For faith he, divers translations have made many tymes the harder and harder scrutinyes, the more open and playne: So that of conegence, no offence can lyttle be taken for this newe labour, nothing prejudicing any other mans judgement by this doyng, nor yet hereby proffesiing this to be so absolute a translacion, as that hereafter might folowe no other that might fea that which as yet was not vnderstanded. In this poynct it is convenient to consider the judgement that Iohn, once byhoph of Rochester was in, who thus wrote: It is not vnuknown, but that many things hath ben more diiferently discoursed, and manye greatly vnderstanded by the wittes of these latter dayes, aswell concerning the gospells as other scripturees, then in olde tyme they were. The caufe whereof is (faith he) for that to the oldie men the nyse was not broken, for that there age was not sufficiente expediency to expende the whole mayne fea of the scripturees, or els for that in this large field of the scripturees, a many may gather some eares untoouched after the haruest men, howe diligent fentenc they were. For there be yet (faith he) in the gospells very manye darke places, which without all doubt to the poellerite shall be made more open. For why should we diplyare herein, feing the gospell (wryteth he) was delivered to this intent, that it might be vnderstanded of vs, yea to the very inche. Wherfore, if we could make Charite the newe leffe love to his Church now, then hitherto he hath done, the authoritie wherof is as yet no whit diminished, and forasmuch as that holy spirit the perpetuall keeper and gardener of the fame Church, whose gytes and graces do flowes as continually and as abundantly as from the beginning: who can doubt, but that fuch thinges can remaine yet vnknown in the gospell,shall be hereafter made open to the latter wittes of our poellerite, to their clear vnderstanding. (Thus farre this wryteth.) Only good readers let vs oft call upon the holy spirit of God our heauenly father, by the mediation of our Lorde and fauour, with the wordes of the ouerigne plathe of David, who did so inopportune crue of God to haue the vnderstanding of his lawes and reflemet: Let vs humbly on our knees pray to almighty God, with that wyse kyng Solomon in his very worde, saying thus.
God of my fathers, and Lorde of mercies (thou that hast made all thynges with thy worde, and didst ordayne man through thy wisdom, that he should have dominion ouer thy creatures which thou hast made, and that he should order the world according to holinesse and righteousness, and that he should execute judgement with a true heart) geue me wisdome which is ever about thy seate, and put me not out from amongst thy children: For I thy seruaunt and sonne of thy hand mayden am a feeble person, of a short time, and to weake to the vnderstanding of thy judgementes and lawes. And though a man be never so perfect among the children of men, yet if thy wisdome be not with him, he shalbe of no value. O sende her out therfore from thy holy heauens, and from the throne of thy maieftie, that she may be with me, and labour with me, that I may knowe what is acceptable in thy fight: for she knoweth and vnderstandeth all thynges, and she shall leade me soberly in my workes, and preserue me in her power. So shall my workes be acceptable by Christe our Lorde, To whom with the father and the holy ghost, be all honour and glorie, worlde without ende.

Amen.
The prologue.

A prologue or preface made by

Thomas Cranmer, late Archbishop of

CANTERBURY.

Concerning two sundry sorts of people, it seems
much necessarie that some thing be said in the entrie
of this book by the way of a prologue, where-
by hereafter it may be both the better accepted of them
which hitherto could not well hear it, and also the
better understood of them which heretofore have misused it.
For surely some there are that to slowe and neede the
spurt, some other seeme to quench, and neede more of the
hydrate: some lose their game by hoot shooting, some by
over shooting, some walke to much on the left hande,
some to much on the right. In the former lost be all
they that refuse to reade, or to heare rede the scripture
in the bulgar tongue, much worse they that also let or
discourage the other from the reading or hearing their-
self. In the latter lost be they which by their inordinate
reading, undiscerte speaking, contentious disputing,
or otherwise by their licentious lyuing, wondre and
hinder the wordes of God most of all other, whereof they
would seeme to be greatest furtheres. These two
sortes, albeit they be most farre unlike the one to the
other, yet they both defeare in effect the reproche.
Neither can I well tell whether of them I may judge
the more offendour, hym that doth obstinately refuse to godly and goodly knowledge: or hym that doth
ungodly and to ungodly both abuse the same. And as touching the former, I would maruaile much
that any man should be so mad, as to refuse in darknesse. Light: in hunger, food: in colde, fire: for the
wordes of God is light: Lucerna pedibus meis, verbum tuum. Ty poode is a lanterne into my feete,
It is tooke: Non in solo pacei viuit homo, sed in omni verbo dei. Dan shall not lyte by bread only, but
by every wordes of God. It is fire: Igem veni mistere in terra, & quid volo nifi vt aedare: I am come to
sende fire on the earth, and what is my desire but that it be kindled: I would maruaile (I lay at this)
sure that I consider how much custome a visage may do. So that if there were a people as some wise
of Cymreis, which never knewe the Sunne, by reason that they be situated farre to the North
pole, and be inclosed and overcharged with ye mountaynes: it is credible and like enough, that if
by the power and will of God, the mountaines shoulde incline downe and Gene place, that the lyght of
the Sunne might have entrance to them, at the first some of them would be offended therewith. And
the oyle prophetic aftermyth, that after tillage of corn was first founde, many delite more to seeke of
mail and acorns wherewith they had ben accustomed, then to care had made of good corn. Such is
the nature of custome, that it cautheth us to heare al things shows and easly otherwhat we have ben ac-
compused, and to be offended with all things thereof contrary. And therefore I can well thinke them
worthy of pardon, which at the comming thereof scripture doubted and we bekehe. But such as will
purpil the in their willfulness I must needs judge not only foolish, but ood, and obstinate: but also
preudie, peruerse, and indurate. And yet, if the matter should be tryed by custome, we might also to
allest custome for the reading of the scripture in the bulgar tongue, and prescribe the more ancient
custome. For it is not muche above one hundred years ago, since scripture hath not been accustomed to
be read in the bulgar tongue within this realm, and many hundrerd years before that, it was transla-
ted and red in the Sarbones tongue, which at that time was our mother tongue, whereof there remaine
yet bourn coppes founde lately in olde abates, of suche antique matter of writing and speaking,
that seve men nowe not able to reade and understand them. In this language wasd old and
out of common stile, because thoughne could not the fruite of reading, it was again translated into
the newen language, whereof yet also many coppes remaine and be daily found. But nowe to let
passe custome, and to passe as wise men couter shoule, the thing in his owne nature: let us here discuss
what it appertene scripture to be bad and rede of the lap and bulgar people. And to this question I
intende here to say nothinge: but that was spoken and written by the noble doctor and most noyable
divine, saint John Chistolome in his third seramon de Lazarre, albeit, I will be some thinge shorter and
gather the matter into fewer words and seie romne then he didde ther, because I woulde not be cetic
ous, he chooseth there his audience, that every man shoule reade by himselfe at home in the mean
dayses and time, because the same be not many coppes remaine, nor be dayly founde. But nowe to let
passe custome, and to passe as wise men couter shoule, the thing in his owne nature: let us here discuss
what it appertene scripture to be bad and rede of the lap and bulgar people. And to this question I
intende here to say nothinge: but that was spoken and written by the noble doctor and most noyable
divine, saint John Chistolome in his third seramon de Lazarre, albeit, I will be some thinge shorter and
gather the matter into fewer words and seie romne then he didde ther, because I woulde not be cetic
ous, he chooseth there his audience, that every man shoule reade by himselfe at home in the mean

The prologue.

And that I ereth you (faith be) and ever have a will ereth you, that you (not only here in the Church) gete care to that is said by the preacher: but that also when ye be at home in your houses, ye apply your felon from tyne to tyne to the reading of holy scriptures: which thing also I never lin to beate into the cotes of them that be my familiars, and with whom I have private acquaintance and conversation. Let no man make creuse and lye (faith be) I am biiled about matters of the commonwealth, I hear this office, so that I am a craised man. I must apply mine occupation, I have a wife, my children must be fed, my household must I provide for: Briefly, I am a man of the world, it is not for me to read the scriptures, that belongeth to those that have bene the world farwell, which true in solitirene and contemplation, and have ben bought by and continually notilit in learning and religy. So this sunweying: what sapill thou man (faith be) it is not for thee to lude and to read the scripture, because thou art a curte and dilett she makes and businesse: So much the more it is not behout for thee to have defence of scriptures, howe much thou art the more disstered in thy damnys. They that be free and farre from trouble and entermedy of worldly thinges, true in safegarde and tranquilliy, and in the calme, or within a cire.hauen. Thou art in the midst of the sea of worldly wickednes, and therefore thon needest the more of godly surcy and comfort: They sit farre from the strokes of bataille, and farre out of gunne shotte, and therefore they be fulse wounded. Thou that handest in the facefront of the hoat, and need to thyme enemies, must needes take note and then may strokes, and be greciously wounded, and therefore thou hast most need to haue thy remedies and medicines at hande. Thoke forbreneth thee to anger, the chide gueuth thee occasion to take care, in seriton and penitentwi, thyme enemies take in wayte for the, thy fiendeth (as thou thebl hyr) sentryme emniet thee, thy neighbour mistrreporteth thee or picketh quarrels against thee, thy mate or parter underneatheth thee, thy lode, ludge, or justice, througheth thee, pouerfull is pappafull unto thee, the lode of thy deare and wellbeloved causeth thee to mourne, prospereth or underthe thee, adverite bingeth thee lowe: Briefly, to divers and to manifele occasions of cares, tribulations, and temptations, befteth thee and beleive thee rounde about, where cant thou haue armour or foresitter against thine assaties? where cant thou haue fales for the foxes, but of holy scripture: Thy sthieh must needes be gone and subject to sleeshy lukes, which dayly waketh and art conuerfaunt amonge woman, feel their beauties set loose to the eye, heare their nice and wanton wodes, smellest their baune, er, and,amuthe, with many other lye provocation and stirrings: except thou bale in a redline seer where to supprese and aduodhe them, which can not elsewhere he had, but only out of the holy scriptures. Let us reade and feke all remedies that we can, and all shame little enough. Thou shalt we then do, if we suffer and take dayly wountes, and when we have done, willest thou spill and searche for no medicines? Well shal not marke and confider howe he the knite, maon, or carpenter, or any other hande craftaman, what needes fosterer he be in, what other thing to este he make, he will not tell no lay to plegde the tooles of his occupation: for then shoude he do, of his state, o get his lyping thereby? Of the mynde and assefion ought we to be towards holy scripture, for as anathels, hammeres, awes, cheralls, are, and hatchets, be the tooles of their occupation: So be the bookes of the prophets, and Apollises, and all holy writers inspired by the holy goost, the instrumentes of our saluation, wherefore let us not stche to de and poude by the Bible, that is to say, the bookes of holy scripture: and let us think therof that it is a better itewell in oure house then other golde or siluer. For he that has thes there he shal to all prive an house where they know to be good armoure and artillerie: so whenever these holy and godly bookes be occupied, there neither the devyl no one of his angels dare come. And they that occupy them be in much safegarde, and have a great conflation, and be the redier unto all goodnes, the flower unto all clee, and if we have don any thing amisse, any one by the lye of the books their confections be admonished, and they were longe and adownd of the fact: peradventure they wille lay into me: hoave and ye vis onde not that we reade, that is contented in the books:what ther? Suppose thou understandest not the deepest and profound mesteries of scriptures, yet can it not be but that much fruite and holiness must come and growe by the reading: lo it can not be that shoudst be ignorant in all thinges a lyfe, for the holy goost hath so ordered and attempted the scriptures, that in them as well publimack, fysters, and sheepeartes, may fynde their edification, as great doctours their erudition. For those bookes were not made to varye gaiete, lyke as were the laboures of the gentel philosphers and sapitios, to the intent the makers houlde be in admiration for their lyke syluer and obscure maner and writing, whereof nothing can be underlanded without a maister or an expostitor: But the Apollises prophets wrote their books so, that their special intent and purpose might be underlanded and perceaved of every reader, which was nothing but the edification of amendment of the lyfe of them that reade or hearde it, who is it reade or heareing read in the Gofpel. Blessed are they that be mecke, Blessed are they that be mercifull, Blessed are they that be of cleane heart, and much other lyke places, can perceave nothing except he have a maister to teach him what it meaneth: Lyske the chylde's miracles with all other hystories of the bynges of Christe or his Apollises, who is there of so simple wits capacitie, but he may be able to perceave and underlande them? These be but creuse and clkes for the rayne, the coveringes of their owne lyke shoutfulness: But spill ye will lay I can not understande it. What maister? I have houlebl thou understande, if thou wilt not reade, no forsooke it take: The bookes into thyre hands reade the whole hop, and that thou understandest, kepe it well in memoirie: that thou understandest not read it againe, and agayne: if thou can neither to come by it, consuplye with some other that is better learned. So to the cite a preacher, hee the fez felt to be destre to know a learnere, and I doubt not but God tryng the diligence and readeynesse (if no man els teach thee) will hym telie bouchfyl with his holy spirite to illuminate thee, to open unto thee that which was locked of theh.
Remember the Launch of Candace Nune of Ethiopia, which albeit he was a man of a Wolfe and barbarous country, and one occupied with worldly care and continence, yet rising in his chariot, he was reading the scripture. Whereof considcr, if this man passing in his journey was so diligent as to read the scriptures: what then shall thou of lyke be he not to do penance at home? Again he that letteth not to read, albeit he did not understand: what did he then read ther, that at what time he had learned and gotten understanding, for that thou makest well known that he understandeth not what he readeth, heereth what Philip there faith unto him, understandest thou what thou readest? And he nothing attained to confess his ignorance, answered: How should I understandeth these things to body to thee the way? Lo, when he lacked one to show him the way, and to expound to him the scriptures, yet did he read, and therefore God the rather provided for him a guide of the way, that taught him to understandeth it, God perceavd his willing and towarde impende, and therefore he sent him a teacher by a sherefore let no man be negligent about his own health and salvation: Though thou have not Philip alaways when thou wouldest, the holy ghost when then moued and stirred by Philip, will be reedy and not faple ye shou shall do thy diligence accordingly. All these things be written into by for our education and amendment, which be borne towards the latter ende of the world. The reading of the scriptures is a great and strong buttwarke or f Locator against fame: the ignorance of the same, is a greater ruine and destruction of them that will not know it. That is the thing that hyppeth in helcke, that is it that causeth all corrupt and perverse lyuyng, that is it that hyppeth all lynges out of good order. Dittoeth all that I have saue, I have taken and gathered out of the holy scripture of this holy doctor saint John Chrystophorne: How so it shoulde in lyke manner byng tooth what the saile fayour doctor speaketh in other places, and what other doctors and writeres say concerning the same purpose, I might seeme to you to write another Bible, rather then to make a preface to the Bible. Wherein in we wordes to comprehend the large and britishe of the scripture, how it contraynteth fruitfull instruction and erudtion for every man, ye any thinge neeeth to be necessary to erudtion of the holy scripture we may learn it. If childhood halbe receiued, the self we may gather nderwthall. If any thinge be to be corrected and amended, ye there neede any exhaltation or consolation of the scripture we may well learn, in the scriptures be the fat pastures of the soule, therin is no venimous meate, no unprofetible thinge, they be the bemaistie and pure feedinge. Be that is ignoane, shalle yarde what he shoulde learne. Be that his peruerse lyter, shall there trope his damnation to make hym to tremble for feare. Be that laboureth to serve God, shall stonde there his glode, and the pretensions of ethernal lyfe, expecting hym more diligently to labour. Herein may pannes learn howe to governe their subdued: Subiectes obedience, love, and neede to their prince: Husbandes shoude shoulde behalle them unto their wifes, howe to educare their children and servante: And contrary the wixes, children, and servante, may knowe their duttie to their husbandes, parents, and maisters. Here may all manner of persons, men, women, young, olde, learned, unlearned, rich, poor, plues, laymen, lords, ladies, officeres, servante, and mean men, bering, wixes, widows, lawyers, marchante, artificers, husbandmen, and all manner of persons of what estate or condition they be, may in this bookes learn all lynges what they ought to declare, what they ought to do, what they should do, at well concerning allmighty God, as also concerning them selues and all other. Sicely, to the reading of the scripture none can be enemie, but that either be so fylele that they loye not to hare of any medicine, or else be so ignoane that they knowe not scripture to be the most healthfull medicine. Therefore as touching this former part, I will heare conclude, and take it as a conclusion: sufficiently determined appointed that it is convenient and good the scriptures to be redde of all yope and kindes of people, and in the bulgar tonge, without further allegations or probations for the same, which shall not neede, since that this one place of John Chrystophorne is enough and sufficient to perswade all them that be not seowardly a peruerse lyter in their owne ownw full opinion specially note that the hinges hightene being suprime head next under Chistle of this Church of England, hath appoynted with his royal attent the letting forth thereof, which only to all true and sobred bixitices ought to be a sufficient reason for the allowing of the same, without further delay, reclamation, or refustance, although there were no preface no other reason herein expresed. Herefore nowe to come to the seconde and latter part of my purpose: there is nothing to good in this world, but it may be abused, and turned from unhurtlefull woldomke, to hurtefull and noyforme. What is there above better then the fume, the income, and the farres? Yet was there that toke occasion by the great beautie and brete of them, to desyonge God, and to dede them selues with holode, gerying the honour of the hynging God and creature of all lynges, to such lynges as he had created. What is there here beneathe better then fire, water, meates, druykes, metals of gold, silver, iron, and steel? Yet we fee dayly great harme and much mischief done by every one of these, at well for lacke of volomke a presongence of them that shee cupil, as by the malice of them that wokde the cupil. Thus to them that to cupil of them selues, every lyng stetter forwearde and increaseth the cupil, be it of his owne natur a lyng not to godly, as contraryly, to them that libbe and endeavoure them selues to godlynes, very thing tynguely them, and perfitely into good, be it of his owne natur a lyng not to bad, as S. Paul saith, His qui diligent demen in cooperacn in bonum, Il faut ouir de bon voyage successe, to such as do love God, even as out of motor busous wordes, that was traduce, the most soutereigne medicine for the beneficentia of mans healeth in time of nauage, wherefore I would advise you at one time to the reading of bearing of this booke, which is the woode of God, the most precious wold and most holy relique that remainythe upon earth; that ye bying with you the fear of God, and that ye do it with all due reuerence, and so your knowledge thereof, not to baine glode of frivoulus disputacne; but to the honour of God, increas of vertue, and educacion both of their selues and other. And to the intent that my wordes may be the more
The prologue.

more regarded, I will be in this part the author of the sermons of Saint Gregory Nazianzen, as well as the other Iob of Saint John Chrysostome. It appeared that in his time there were some (as I fear me there be also now at these days a great number, which are idle babblers, and talkers of the discourse out of reason and all good order, and without any increase of virtue, or example of good living: to them he wrote all his first book, de theologia, whereof I shall briefly gather the whole effect, and reduce it hereunto. There be some (faith he) whole not only cares and tongues, but also their spirits be heated and they bent all to contention and impossible disputations, whom I would wise as he be benevolent and earnest to reason the matter with tongue, so they were all redy and practice to do good deeds. But so much as they subvert such the order of the godly, have respect only to this thing, how they may unde and loose subtle questions, so that no one every market place, every alehouse and tavern, every fast house, briefly every company of men, every assembly of women, is filled with such talk: Since the matter is so (faith he) and that our faith and holy religion of Christ be degenerated to wear out nothing; but as it were a sophistry or a talking craft. I can no more do but say some thing thereby. It is not yet (faith he) for every man to dispute the high questions of doctrine, neither is it to be done at all times, neither in every assembly we must we discourse every double; but we must know when, to whom, and how we are to enter into such matters. First it is not for every man, but it is for such alone of exact and exquisite imaginations, and such as have spent their time before in study and contemplation, and such as before have cleaned them selves as well in style as body, as at the least endured themselves to be made clean. For it is dangerous (faith he) for the harken to those that do thing that is not clean, like as the eye takeeth colour by lying upon the sunne. Secondly, not at all times, but when we be resolved, and at rest from all our warde dregges and trouble, and when that our heads be not encumbered with other worldly and wandering imaginations: as p.s a man shoule mingle balme and dirt together, for he that shall judge and determine such matters and doubtes of scriptures, must take his time when he may apply his wittes therunto, that he may therby the better see and discern what is truth. Thirdly, where, and in what audience. There and among those that have been studious to learne; And not among such as have pleasure to trifle with such matters, as with other things of palitance, which repute for their chere delicacies, the disputations of high questions, to heave their wittes learning, and eloquence in reasoning of high matters. Fourthly, it is to be considered how farre to wade in such matters of difficulties. So further (faith he) but as every mans owne capacitie will ferue him, and agayne no further then the weaknesses of the other audience may beare. For he as to great nopest hurte the ear, to much meate hurteth the mans body, heavy hurtheth the hearers of them, to much raphe both much more then good to the ground, briefly in all things, to much is report, even so, weak wittes and waine confinements may be oppossed with our hard questions. I say not this to diswade men from the knowledge of God, and reading of; studying of the scriptures: For I say that it is as necessary for the life of mans soule, as for the body to heale. And if it were possible so to line, I wold think it good for a man to spend all his life in that, and to do no other thing. I commend the lawe which bideth to meditate and finde the scriptures alwaies both night and day, and sermons a pleasure to be made both morning, noon, and euentide, and God to be lauded and blessed in all times, to bed, awarde from bed, in our journeys, and all our other works. I forby not to reade, but I forby to reason. Neither forby I to reason so farre as is good and godly: but I allowe not that is done out of leaon, and out of measure and good order. I man may rate to much of honpe be it never so werte, and ther is time for every thing, and that thing that is good, is not godly it be ungodly done. Even as a flower in winter is out of leaon, and as a wameleon apparel becometh not a man, neither contrarily, the mans the woman, neither is peevening convenient at a bridale, neither lauging at a barstall. Now ye we can observe and hope that he is come, and temporal in all other thinges:shall not we then the rather do the same in the holy scriptures. Let us not rumme booth as it were idle holies, that can flatter neither hide in their mouthes, nor sitter on their backes. Let us be hope by us in our bodies, and neither let us be goe to farre on the one side lest we returne into Egypt, neither to farre over the other, lest we be carried away to Babylon. Let us not sing the song of our Loide in a strange lande, that is to say, let us not dispute the wordes of God at all adventures, as well where it is not to be reason, as where it is, and atwells in the cares of them that be not therfore, as of them that be, if we can in no wise forbear but that we must needs dispute, let us forbear thus much at the least, to do it out of time and place convenient. And let us entreate of these thinges which be holy, holyly; and upon those things that be mulctall, mulctally; and not to utter the deumine mysteries in the cares unworthy to heare them, but let us knowe what is come, atwell in our silence and talking, as in our garments weareing, in our feeding, in our gowinge, in all our other behaunting. This contention and debates about scriptures and doubts thereof (properly when such) do prentend to be the fauouers and studebtes thereof can not agree within them selves, both mowe hurt to our selves, and to the furthering of the cause and quarrells that we would haue furthered above all other thinges. And we in this (faith he) be not unlike to them that be making, set their owne houses on fire, and that slay their owne children, or beate their owne parents. I maraung much (faith he) to recount whereof commeth all this desire of vain glory, whereas commeth all this tongue tite, that we have so much delight to talke and clatter? And wherein is our communication? Not in the commendation of berthous and good deeds, of hospitalitie, of love between christian brother and brother, of love between man and wive, of virginitie and chastitie, and of almes to wade the poore. Not in praiames and godly songes, not in lamenting for our times, not in reproving the affection of the body, not in prayers to God, we talke of scripture, but in the meanie tyme we subdue not.
not our slothe by fasting, watching, and weeping, we make not this life a meditation of death, we do not strive to be lobsers over our appetites and affections, we go not about to pull downe our proude and hygh myndes, to subdue our carnifich and ranonous stomackes, to retnayre our lustes and boddy deludations, our unisaftere foredes, our lasciuos mirth, our moderate fasting, our insatiable hea-

rying of vanities, our speaching without measure, our inconvenient thoughts, and briefly to reforme our life and maners: but all this holiness consisteth in taliyng. And we pardon ene other from all good lying, so that we may fiche fall together in argumentation, as though there were no noares to heauen but this alone, the way of speculation and knowledge (as they take it) but in very deed it is rather the way of superstitious contention and sophification. Richard have I recited the mynde of Gregorie Nazianzen in that booke whiche I spake of before. The fame authour faith also in an other place, that the learning of a christian man ought to begin by the feare of God, to end it matters of hye speculation; and not contrarily to begin with speculation, and to end in seare. For speculation (faith he) either hye cunning or knowledge, let it be not stayd with the blade of seare to offende God, is dangerous, and enough to tumble a man headlong downe the hell. Therfore faith he, the seare of God must be the first beginning, and as it were an A. B. C. of an introduction to all them that shall enter into the very true and most fruitful knowledge of holy scriptures, where as is the seare of God, there is (faith he) the keping of the commandements: and where as is the keping of the commandements, there is the cleansing of the sliche: which sliche is a cloude before the soules eye, and falseth it not purely to see the beam of the heavenly light, where as is the cleansing of the sliche, there is the illumination of the holy ghost, the ende of all our desires, and the very light whereby the berrie of scriptures is seen and perceaved. This is the mynde and almost the woordes of Gregorie Nazianzen doctour of the Greeche Churche, of whom saith Jerome saith: that unto his time the late Churche had no writer able to be compared and to make an equall mate with him. Therfore to conclude this latter part, every man that commeth to the reading of this holy booke, ought to begin with hym first and loumoll this seare of almightie God, and then nere, a fryme and fable purpose to reforme his owne selle accordyng therunto, and so to continue, procede, and prosper from thence to thence, theruing hym selle to be a sober and fruitfull hearer and learner: which pif he do, he shall possa at the length well able to teach, though not with his mouth, yet with his lyuing and good example, which is sure the most lively and effectuoues founrie and manner of tachyng. He that otherwise intermeddieth with this booke, let hym be assured that once he shall make a count therfore, when he shall have faide to hym as it is written in the prophete David, Peccatoris dicit deus. &c. Unto the ungodly saide God: who dost thou pracheth my lawes, and takest my testament in thy mouth? Whereas thou hast not to be forreurned, and hast ben partaker with adulterers. Thou hast let thy mouth speak wickednes, and with the tongue thou hast set forth deceit. Thou lattest and speaketh against thy brother, and halt slandered thyne owne mothers soune. Thee these thynges hast thou done, and I heede my tongue, and thou thoughtest wickedly that I am even such a one as thy selle: But I will reproue thee, and set thee the thynges that thou hast done. O consider this ye that forget God, let I pruche you away, and there be none to deliter you, who so offereth me thankes and praufe, he honoureth me: and to hym that offereth his conversation right, well I shewe the salvation of God.

Praye be to God.
A description of the yeres from the creation of the world, until this present yere of 1568. drawn for the most part out of the holy Scripture, with declaration of certayne places, wherein is certayne difference of the reckening of the yeres.


From the death of Joseph, to Moses, there is (according to Philo) sixtie yeres. And from Moses till the departure of the children of Israel out of Egypt, forty and eight yeres. Acts. 7.

The people remayned in the wilderness forty yeres. Deu. 28. And then were brought into the land of Chanaan by Iosuah, who was governor over them, after they were moved by Moses thirty yeres.


Abimilech governed three yeres. Jud. 9. Then Thola, twenty yeres. Jud. 10. Thola being deceased, the people were eighteen yeres under the tyranny of the Ammonites. 1. Kings 10.


After Eli, Samuel and Saul governed fourtie yeres: but the scripture, because of Saul's royall dignity, allotted all this government to him. Acts. 7.

David raigned after Saul, forty yeres. 2. Sam. 5. Solomon his sonne raigned three yeres before the building of the temple, which is forty yeres after the departure out of Egypt. Kings 6. and raigned in all, forty yeres. 2. Kings 15.

Rehoboam the sonne of Solomon raigned, seventeen yeres. 1 Kings 12. And Abia his sonne raigned eight yeres. 2. Kings 15.

Iofaphat raigned after Afa, twenty yeres. 2. Kings 15. And Joram his sonne raigned three yeres with his father, and five yeres alone. 4. Kings 8. Above raigned after Iosiah, seven yeres. 2. Chron. 23.

Ahalia the mother of Ochozias raigned eight yeres. 4. Kings 11. Then Ochosia, Josias his sonne raigned. 2. Kings 15.

After Amahaf the people were without king eighty yeres, as we may gather by the fourteenth and fifteenth chapters of the fourth and fifth Books. 2. Kings 15. and 2. Chron. 23.


Eliachim, otherwise called Joachim raigned eleven yeres. 4. Kings 23. And after him, Jehonias three monethes, after which time he was led captive into Babyloun. 4. Kings 24.

Sedeciahs raigned eleven yeres, and then was flayne, the citie of Hierusalem with the temple rased downe, and the people led captive into Babyloun, where they remayned, seventy yeres. 4. Kings 25.

After the seventy yeres of captiuitie, Cyrus the first monarke of the Persians, let the people of Libertia againe, and suffered them to returne into their owne lande. It was revealed to Daniel the prophet, that there should be seven yeres of yeres, which is forty yeres, reckening from the commandement given to build the citie, unto Iesus Christ. Dani. 9. And this commandement was given by Darius Longimanius the twentieth yere of his empire. Nehem. 2. which was sixty yeres after the aforeside delinuance, vvherefore reckening the fayde sixty yeres after the delinuance, and adding thereto the seventy yeres of captiuitie, we shall finde that from the fayde delinuance vntill the death of Christ, there are five hundred fiftie and foure yeres.

From the nativity of Christ to this present yere, we reckenne a thousand, five hundred fiftie and eyght from which number if we substracke the yeres from his birth vntill his death (which is three and thirtie) we shall finde that from the end of the sayd fentiente yeres of Daniel, vntill this present yere, it is 1553 yeres.

All which aforeside being well examined and reckenne, ye shall finde that since the creation of the world to this present yere of 1568, the yeres amount to 5950. yeres, and fixe monethes.
The order of the bookes of the olde Testament.

The first part.


First kinges, or Samuel.  2. Kinges, or Samuel.

The seconde part.

Numerus.  Deuteronomionium.

1. Efdras.  2. Efdras.
Hefer.  Iob.

The thirde part of the Bible.

First kinges, or Samuel.  2. Kinges, or Samuel.

The Pfalter.
The Proverbes of Solomon.
Eclesiaftes or Preacher.
Cantica canticiorum.
Efi.
Jeremi.
Lamentation of Jeremi.
Ezechiel.
Daniel.
Osea.
Ioel.

The fourth part of the Bible called Apocryphus.

Amos.
Abdias.
Jonas.
Micheas.
Nahum.
Habacue.
Sophonias.
Aggeus.
Zacharias.
Malachias.

3. Efdras.
4. Efdras.
Tobias.
Iudith.
Booke of wyldome.
Eclesiafticus or the booke of Iesus Syrac.
The resto of the booke of Hefer.

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

The order of the bookes of the newe Testament.

The fifth part.

The Gospell 5 S. Marthewe.
2 S. Marke.
The actes of the Apostles.

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

5 S. Luke.
2 S. Iohn.

To Titus.
To Philemon.
To the Hebrues.
The Epistle of S. James.
1. Of S. Peter.
2. Of S. Peter.
1. Of S. Iohn.
2. Of S. Iohn.
3. Of S. Iohn.
The Epistle of S. Jude.
The rectureation of S. Iohn.
Proper lessons to be read for the first lessons both at Morning and Evening prayer, on the Sundayes throughout the yeare and for some alfo the second leffons.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The first. ii.</td>
<td>Eca. i. b.</td>
<td>Eca. i. b.</td>
<td>Gen. v. vi.</td>
<td>Gen. v. vi.</td>
<td>Iss. x.</td>
<td>Iss. x.</td>
</tr>
</tbody>
</table>

Lessons proper for holy days.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nativity of Christ.</td>
<td>i. Leffon.</td>
<td>Eca. i.</td>
<td>rrv. xxx.</td>
</tr>
</tbody>
</table>

And when fourtie yeres were expired, there appeared Apollos &c. to. Steuen full of the holy ghost &c.
<table>
<thead>
<tr>
<th>Day</th>
<th>Mattins</th>
<th>Euenlong</th>
<th>Mattins</th>
<th>Euenlong</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Lession</td>
<td>Apoc, i.</td>
<td>Apoc, xii.</td>
<td>Philip and Jacob.</td>
<td>Ccele, ix.</td>
</tr>
<tr>
<td>ii. Lession</td>
<td></td>
<td>Wisdom, i.</td>
<td></td>
<td>iii. Bing, ii.</td>
</tr>
<tr>
<td>Innocentius</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Circumcision day.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Epiphanie</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conversion of S. Paul</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purification of the virgin</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marie</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. Mathie</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Annunciation of our Lady.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VWednesday before Easter.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thursday before Easter.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Good Friday.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Easter even.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Munday in Easter wecke.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tuesday in Easter wecke.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Lession</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Proper psalms on certayne dayes.

<table>
<thead>
<tr>
<th>Christmas day.</th>
<th>Euensong.</th>
</tr>
</thead>
<tbody>
<tr>
<td>xii.</td>
<td>li.</td>
</tr>
<tr>
<td>lixiv.</td>
<td>Cr.</td>
</tr>
<tr>
<td>Crxiv.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Easter day.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ii.</td>
<td>Cr.</td>
<td>riti.</td>
</tr>
<tr>
<td>lixiv.</td>
<td>riti.</td>
<td></td>
</tr>
<tr>
<td>riti.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Attention day.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>iii.</td>
<td>lixiv.</td>
</tr>
<tr>
<td>lixiv.</td>
<td>Criviii.</td>
</tr>
<tr>
<td>Criviii.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>V Whitunday.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>xii.</td>
<td>lixiv.</td>
</tr>
<tr>
<td>lixiv.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>before Easter.</td>
<td>viii.</td>
<td>vii.</td>
</tr>
</tbody>
</table>

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

He olde Testament is appointed for the first Lessons at Morning and Evening prayer, and shalle read through every verse once, except certayne books and chapters which be lead edifying, shalbe left be spared, a therefore be left unread.

The neue Testament is appointed for the second Lessons at Morning and Evening prayer, and shalle read over every verse thrice, beside the Epistles and Gospels: Except the Apocalypses, out of the which there be only certayne Lessons appointed upon divers proper feales.

To knowe what Lessons shalbe read every day: Find the day of the moneth in the Kalender following, and there ye shall perceve the books and chapters that shalbe read for the Lessons both at Morning and Evening prayer.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons appointed for the Sundays, or for any feast movable or unmovable: Then the Psalmes and Lessons appointed in the Kalender, shalbe omitted for that yeare.

A briefe declaration when every Terme beginneth and endeth.

If known that Easter Term begins the vniij. day after Easter, reckoning Easter day for one, and endeth the Monday next after the Attention day. Trinitie Term begins the xiiij. days after Whitsunday, and continueth xiiij. days. Michaelmas Term begins the xiiij. day of October, and endeth the xiiij. day of November. Hilary Term begins the xiiij. day of January, and endeth the xiiij. day of February.

In Easter Term, on the Attention day. In Trinitie Term, on the Dedication of Saint John Baptists. In Michaelmas Term. On the feast of All Saints. In Hilary Term on the feast of the Purification of our Lady, the Doctores Judges of Westminster do not rise to sit in judgment, nor upon any Sundays.
<table>
<thead>
<tr>
<th>Year</th>
<th>March</th>
<th>April</th>
<th>May</th>
<th>June</th>
<th>July</th>
<th>August</th>
<th>September</th>
<th>October</th>
<th>November</th>
<th>December</th>
</tr>
</thead>
<tbody>
<tr>
<td>1561</td>
<td>19</td>
<td>6</td>
<td>12</td>
<td>25</td>
<td>15</td>
<td>30</td>
<td>11</td>
<td>14</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>1562</td>
<td>22</td>
<td>9</td>
<td>16</td>
<td>29</td>
<td>18</td>
<td>30</td>
<td>12</td>
<td>15</td>
<td>2</td>
<td>21</td>
</tr>
<tr>
<td>1563</td>
<td>25</td>
<td>12</td>
<td>18</td>
<td>31</td>
<td>20</td>
<td>22</td>
<td>13</td>
<td>16</td>
<td>3</td>
<td>23</td>
</tr>
<tr>
<td>1564</td>
<td>28</td>
<td>15</td>
<td>19</td>
<td>32</td>
<td>21</td>
<td>24</td>
<td>14</td>
<td>17</td>
<td>4</td>
<td>25</td>
</tr>
<tr>
<td>1565</td>
<td>31</td>
<td>18</td>
<td>20</td>
<td>1</td>
<td>22</td>
<td>25</td>
<td>15</td>
<td>18</td>
<td>5</td>
<td>26</td>
</tr>
<tr>
<td>1566</td>
<td>2</td>
<td>11</td>
<td>17</td>
<td>3</td>
<td>23</td>
<td>26</td>
<td>16</td>
<td>19</td>
<td>6</td>
<td>27</td>
</tr>
</tbody>
</table>

Note that the supputation of the yere of our Lorde, in the Church of England, beginneth the r.v. day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the wombe of the virgin Mary.
<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>G</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>April 1st</td>
<td>x</td>
<td>xii</td>
<td>vi</td>
<td>vii</td>
<td>viii</td>
</tr>
<tr>
<td>2</td>
<td>March 26th</td>
<td>rbvii</td>
<td>rbvii</td>
<td>ccxx</td>
<td>ccxi</td>
<td>Apri 1st</td>
</tr>
<tr>
<td>3</td>
<td>April 6th</td>
<td>rbvii</td>
<td>rbvii</td>
<td>ccxx</td>
<td>ccxi</td>
<td>rbvii</td>
</tr>
<tr>
<td>4</td>
<td>April 12th</td>
<td>iii</td>
<td>b</td>
<td>bvi</td>
<td>bvi</td>
<td>rbvii</td>
</tr>
<tr>
<td>5</td>
<td>April 20th</td>
<td>rbvii</td>
<td>rbvii</td>
<td>ccxx</td>
<td>ccxi</td>
<td>rbvii</td>
</tr>
<tr>
<td>6</td>
<td>April 28th</td>
<td>rbvii</td>
<td>rbvii</td>
<td>ccxx</td>
<td>ccxi</td>
<td>rbvii</td>
</tr>
<tr>
<td>7</td>
<td>April 5th</td>
<td>iii</td>
<td>b</td>
<td>bvi</td>
<td>bvi</td>
<td>March 1st</td>
</tr>
<tr>
<td>8</td>
<td>April 13th</td>
<td>ccxx</td>
<td>ccxx</td>
<td>ccxx</td>
<td>ccxx</td>
<td>ccxx</td>
</tr>
<tr>
<td>9</td>
<td>April 21st</td>
<td>ri</td>
<td>ri</td>
<td>ri</td>
<td>ri</td>
<td>ri</td>
</tr>
<tr>
<td>10</td>
<td>April 29th</td>
<td>rbvii</td>
<td>rbvii</td>
<td>ccxx</td>
<td>ccxi</td>
<td>rbvii</td>
</tr>
<tr>
<td>11</td>
<td>May 7th</td>
<td>ri</td>
<td>ri</td>
<td>ri</td>
<td>ri</td>
<td>ri</td>
</tr>
</tbody>
</table>

When ye have found the Sunday letter in the uppermost line, guide your eye downward from the same, till ye come right over against the prime, and there is showed both what month and what day of the month Easter felleth that year.

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

A Table for the order of the Psalms,
to be sayde at Mornynge and Euenynge prayer.

<table>
<thead>
<tr>
<th>Mornynge prayer.</th>
<th>Euenynge prayer.</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. ii. iii. iii. iv.</td>
<td>vi. vii. viii.</td>
</tr>
<tr>
<td>ii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>iii. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>iv. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>v. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>vi. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>vii. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>viii. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>ix. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>x. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xi. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xii. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xiii. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xiv. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xv. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xvi. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xvii. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xviii. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xix. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xx. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xxi. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xxii. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xxiii. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xxiv. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xxv. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xxvi. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xxvii. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xxviii. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xxix. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>xxx. xii. xii. xii.</td>
<td>xii. xii. xii.</td>
</tr>
<tr>
<td>Sunne</td>
<td>Mornynge prayer.</td>
</tr>
<tr>
<td>----------</td>
<td>------------------</td>
</tr>
<tr>
<td>riseth</td>
<td></td>
</tr>
<tr>
<td>falleth</td>
<td></td>
</tr>
<tr>
<td>1st min.45.</td>
<td></td>
</tr>
<tr>
<td>2nd min.50.</td>
<td></td>
</tr>
</tbody>
</table>

| || (i) Lesson | ii. Lesson | iii. Lesson | iv. Lesson | v. Lesson |
|---|-------------|------------|------------|------------|-----------|
| vii. | Id. | Feb. 7 January. |         |            |           |
| viii. | Albi. | Luciani priest. |       |            |           |
| ix. | Id. | Joyce virgin. |            |            |           |
| x. | Paul the first Here. |           |            |            |           |
| xi. | Id. | Sol in Aquario. |          |            |           |
| xiii. | Id. | Hilary bishop. |           |            |           |
| xiv. | Id. | Sanctus episcopal. |      |            |           |
| xv. | Id. | Fabian of Sebastian. |    |            |           |
| xvi. | Id. | Agnes virgin. |           |            |           |
| xvi. | Id. | Vincent martyr. |           |            |           |
| xvii. | Id. | Emergence bishop. |       |            |           |
| xviii. | Id. | Timoteus bishop. |        |            |           |
| xix. | Id. | Coner of Paul. |           |            |           |
| xix. | Id. | Polycarpe bishop. |       |            |           |
| xix. | Id. | Julian bishop. |           |            |           |
| xix. | Id. | Agnis the second |       |            |           |
| xix. | Id. | Valerie bishop. |           |            |           |
| xix. | Id. | Bartide Queene. |       |            |           |
| xix. | Id. | Saturne and Christ. |   |            |           |

* An admonition to the Reader.

Wherein in this calendar be appointed all to the days of every month names of saints, as they call them; this we have done (gentle Reader) not for that we account them all for lambs, of whom we compute some not so good: as yet for that either (bawd holy secure they be), we judge any desiring worship or honor to be referred to them: but rather that they should be as notes and marks of some certain matters, wofe appointed prayer: as it may be, so much goods: that being count of saint, may so in man much hurt. And this is the reason of this spir: and purpose. Farewell.
<table>
<thead>
<tr>
<th>Sunne</th>
<th>Mornynge prayer</th>
<th>Evenynge prayer</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Kalend.</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>d</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>a</td>
<td>8</td>
</tr>
<tr>
<td>9</td>
<td>a</td>
<td>8</td>
</tr>
<tr>
<td>10</td>
<td>b</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>b</td>
<td>9</td>
</tr>
<tr>
<td>11</td>
<td>c</td>
<td>10</td>
</tr>
<tr>
<td>11</td>
<td>c</td>
<td>10</td>
</tr>
<tr>
<td>12</td>
<td>d</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>d</td>
<td>11</td>
</tr>
<tr>
<td>13</td>
<td>e</td>
<td>12</td>
</tr>
<tr>
<td>13</td>
<td>e</td>
<td>12</td>
</tr>
<tr>
<td>14</td>
<td>f</td>
<td>13</td>
</tr>
<tr>
<td>14</td>
<td>f</td>
<td>13</td>
</tr>
</tbody>
</table>

*Note: The text is in Latin and contains a table with days of the month, prayers, and readings from the Bible.*
### Marche hath. xxx. days.

The moone.xxx.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>iii</strong></td>
<td>d</td>
<td>Kalend.</td>
<td>David bishop.</td>
<td>rxx</td>
</tr>
<tr>
<td></td>
<td>e</td>
<td>vi.</td>
<td>No. Ceode bishop.</td>
<td>i</td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>vi.</td>
<td>No. Maurini Aste.</td>
<td>ii</td>
</tr>
<tr>
<td></td>
<td>g</td>
<td>viii.</td>
<td>No. Adranant mart.</td>
<td>iii</td>
</tr>
<tr>
<td></td>
<td>h</td>
<td>viii.</td>
<td>No. Coce z Guberti.</td>
<td>iii</td>
</tr>
<tr>
<td></td>
<td>b</td>
<td>vii.</td>
<td>No. Victoix mart.</td>
<td>b</td>
</tr>
<tr>
<td></td>
<td>c</td>
<td>v.</td>
<td>Noas.</td>
<td>Perpetue mart.</td>
</tr>
<tr>
<td></td>
<td>v</td>
<td>v.</td>
<td>Appolom mart.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>e</td>
<td>vi.</td>
<td>No. Fourtie mart.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>vi.</td>
<td>No. Agapit mart.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>g</td>
<td>v.</td>
<td>Sol in Ariete.</td>
<td></td>
</tr>
</tbody>
</table>

Equinoc-tium.

Sonne risethat. vi. and fetheth at. vi.
<table>
<thead>
<tr>
<th>Sunne (rise)</th>
<th>Sunne (set)</th>
<th>v. min. 15</th>
<th>v. min. 45</th>
</tr>
</thead>
<tbody>
<tr>
<td>v. h.</td>
<td>b. h.</td>
<td>v. h.</td>
<td>b. h.</td>
</tr>
</tbody>
</table>

### Psalms

<table>
<thead>
<tr>
<th>Morning prayer</th>
<th>Evening prayer</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Lesson</td>
<td>ii. Lesson</td>
</tr>
<tr>
<td>ii. Lesson</td>
<td>ii. Lesson</td>
</tr>
<tr>
<td>iii. Lesson</td>
<td>ii. Lesson</td>
</tr>
</tbody>
</table>

### Prayers

- Morning prayer
- Evening prayer

### Special Days

- **31st March**: Easter Sunday
- **21st April**: Ascension Day
- **28th April**: Whit Sunday

---

**Notes:**

- **Sunrise (h.)**: 5:45 AM
- **Sundown (h.)**: 5:45 PM
- **Sunrise (v.):** 5:45 AM
- **Sundown (v.):** 5:45 PM

---

**Additional Details:**

- **Easter Sunday**: 21st April
- **Ascension Day**: 28th April
- **Whit Sunday**: 25th April

---

**Scriptures:**

- **Ecclesiastes 1:1-12**: "For all is vanity and a striving after wind, and there is a time that it is better not to be wise than to be foolish, that man should eat and drink, and find in the labour that he taketh under the sun.

---

**Additional Information:**

- **Ecclesiastes 1:13**: "I returned, and saw under the sun, that the我心里所喜乐的，就是人吃饭，觉着肉体的好处，喝水，见身体畅快，"
<table>
<thead>
<tr>
<th>Sunne</th>
<th>Rise</th>
<th>Fall</th>
<th>Hour</th>
<th>B. Min. 30</th>
<th>B. Min. 42</th>
<th>Psalm</th>
<th>Morning Prayer</th>
<th>Evening Prayer</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>Kain</td>
<td>0d</td>
<td>t</td>
<td>80</td>
<td>70</td>
<td>2.1</td>
<td>i. 1st Lesson</td>
<td>i. 2nd Lesson</td>
</tr>
<tr>
<td>c</td>
<td>vi</td>
<td>0d</td>
<td>t</td>
<td>70</td>
<td>70</td>
<td>2.1</td>
<td>i. 2nd Lesson</td>
<td>i. 3rd Lesson</td>
</tr>
<tr>
<td>d</td>
<td>vi</td>
<td>0d</td>
<td>t</td>
<td>70</td>
<td>70</td>
<td>2.1</td>
<td>i. 3rd Lesson</td>
<td>i. 4th Lesson</td>
</tr>
<tr>
<td>e</td>
<td>iii</td>
<td>0d</td>
<td>t</td>
<td>70</td>
<td>70</td>
<td>2.1</td>
<td>i. 4th Lesson</td>
<td>i. 5th Lesson</td>
</tr>
<tr>
<td>f</td>
<td>iii</td>
<td>0d</td>
<td>t</td>
<td>70</td>
<td>70</td>
<td>2.1</td>
<td>i. 5th Lesson</td>
<td>i. 6th Lesson</td>
</tr>
<tr>
<td>g</td>
<td>iv</td>
<td>0d</td>
<td>t</td>
<td>70</td>
<td>70</td>
<td>2.1</td>
<td>i. 6th Lesson</td>
<td>i. 7th Lesson</td>
</tr>
<tr>
<td>h</td>
<td>iv</td>
<td>0d</td>
<td>t</td>
<td>70</td>
<td>70</td>
<td>2.1</td>
<td>i. 7th Lesson</td>
<td>i. 8th Lesson</td>
</tr>
</tbody>
</table>

*Note: The table continues with more entries, but they are not fully transcribed.*
### June hath. xxx. days.

The moone. xxix.

<table>
<thead>
<tr>
<th>Sunne</th>
<th>ypseth</th>
<th>hoarse</th>
<th>vitt.min.30</th>
<th>Piafixes</th>
<th>Morning prayer, Evening prayer</th>
</tr>
</thead>
<tbody>
<tr>
<td>c</td>
<td>Halend.</td>
<td>Nichoae. Just.</td>
<td>i</td>
<td>i</td>
<td>hester. bi</td>
</tr>
<tr>
<td>viii</td>
<td>viii.</td>
<td>Harcell. mart.</td>
<td>ii</td>
<td>ii</td>
<td>viti</td>
</tr>
<tr>
<td>viii</td>
<td>viii.</td>
<td>Eralmus bish.</td>
<td>iii</td>
<td>iii</td>
<td>Job. i.</td>
</tr>
<tr>
<td>viii</td>
<td>vidi.</td>
<td>Petoci confes.</td>
<td>iii</td>
<td>iii</td>
<td>iii</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
<td>Jonas. Bounfice bish.</td>
<td>v</td>
<td>bvi</td>
<td>vi</td>
</tr>
<tr>
<td>c</td>
<td>vii.</td>
<td>Claudius bish.</td>
<td>vi</td>
<td>vi</td>
<td>vii</td>
</tr>
<tr>
<td>e</td>
<td>viii.</td>
<td>Pedardi bishop.</td>
<td>vii</td>
<td>vii</td>
<td>vii</td>
</tr>
<tr>
<td>f</td>
<td>viii.</td>
<td>Prim &amp; Felici.</td>
<td>vii</td>
<td>vii</td>
<td>vii</td>
</tr>
<tr>
<td>g</td>
<td>vii.</td>
<td>Getuli martre.</td>
<td>vii</td>
<td>vii</td>
<td>vii</td>
</tr>
<tr>
<td>A</td>
<td>vii.</td>
<td>Barnabe apoll.</td>
<td>vii</td>
<td>vii</td>
<td>vii</td>
</tr>
</tbody>
</table>

Morning prayer, Evening prayer.

| Sunne riseth at iii. min.45 and seteth at viii. min.30. |

| Sunne riseth at iii. min.45 and seteth at viii. min.30. |
|-------|---------|----------------|---------------|
| Rise | q. Kalend. | ii. Mis. | i. Lection. |
| fall. | Sunne | xiii. Iv. | n. Lection. |
| i. Lection. | vii. xiii. | ii. Lection. | u. Lection. |
| ii. Lection. | viii. xiii. | iii. Lection. | ii. Lection. |
| iii. Lection. | viii. xiii. | iv. Lection. | i. Lection. |
| iv. Lection. | viii. xiii. | v. Lection. | |
| v. Lection. | viii. xiii. | vi. Lection. | |
| vi. Lection. | viii. xiii. | vii. Lection. | |
| vii. Lection. | viii. xiii. | viii. Lection. | |
| viii. Lection. | viii. xiii. | ix. Lection. | |
| x. Lection. | viii. xiii. | x. Lection. | |
| xi. Lection. | viii. xiii. | xi. Lection. | |
| xii. Lection. | viii. xiii. | xii. Lection. | |
| xiii. Lection. | viii. xiii. | xiii. Lection. | |

*Note: The table lists the days of the month and the corresponding prayers and lessons.*
<table>
<thead>
<tr>
<th>Sunne</th>
<th>ryleth</th>
<th>hour</th>
<th>sun.</th>
<th>fallryth</th>
<th>vitt.</th>
<th>min.</th>
<th>5.</th>
<th>Morning prayer</th>
<th>Evening prayer</th>
</tr>
</thead>
<tbody>
<tr>
<td>c</td>
<td>Kalend.</td>
<td>Lammas day.</td>
<td>i</td>
<td>i.</td>
<td>Lesson i.</td>
<td>Lesson i.</td>
<td>Lesson i.</td>
<td>Lesson i.</td>
<td>i.</td>
</tr>
<tr>
<td>b</td>
<td>iii.</td>
<td>St. Stephen bishop.</td>
<td>ii</td>
<td>i.</td>
<td>John i.</td>
<td>i.</td>
<td>i.</td>
<td>i.</td>
<td>i.</td>
</tr>
<tr>
<td>e</td>
<td>iii.</td>
<td>St. of St. Steph.</td>
<td>iii</td>
<td>i.</td>
<td>Acts. 1.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>f</td>
<td>r.</td>
<td>Justine priest.</td>
<td>iiii</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>g</td>
<td>Donas.</td>
<td>Marie.</td>
<td>iii</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>h</td>
<td>A. vi.</td>
<td>Thr. of Christ.</td>
<td>vi</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>l</td>
<td>b. vi.</td>
<td>St. Name of Jesus.</td>
<td>vii</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>c</td>
<td>vi.</td>
<td>St. John.</td>
<td>viii</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>f</td>
<td>b.</td>
<td>St. Romanus martyr.</td>
<td>viii</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>e</td>
<td>vii.</td>
<td>St. Laurence martyr.</td>
<td>x</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>h</td>
<td>A. vii.</td>
<td>St. Bartholomew.</td>
<td>viii</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>i</td>
<td>viii.</td>
<td>Sol in Vir. Ass. Pa.</td>
<td>ix</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>b</td>
<td>b. v.</td>
<td>St. Roch martyr.</td>
<td>v</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>d</td>
<td>vvi.</td>
<td>St. Octavia of Laur.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>e</td>
<td>v.</td>
<td>St. Agapetus martyr.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>g</td>
<td>rii.</td>
<td>St. Ambrose martyr.</td>
<td>rr.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>l</td>
<td>i.</td>
<td>St. Ansanus martyr.</td>
<td>rr.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>b</td>
<td>r.</td>
<td>St. Gabriel martyr.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>c</td>
<td>r.</td>
<td>St. Barnard confessor.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>l</td>
<td>r.</td>
<td>St. Cyprian martyr.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>i</td>
<td>r.</td>
<td>St. Faust.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>e</td>
<td>r.</td>
<td>St. Bartholomew.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>b</td>
<td>r.</td>
<td>St. Luke.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>c</td>
<td>r.</td>
<td>St. Paul.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>g</td>
<td>r.</td>
<td>St. Peter the Bishop.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>l</td>
<td>r.</td>
<td>St. Jude the Apostle.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>b</td>
<td>v.</td>
<td>St. Augustine the Bishop.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>c</td>
<td>iii.</td>
<td>St. Theodotus.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>b</td>
<td>viii.</td>
<td>St. Paul.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>e</td>
<td>vi.</td>
<td>St. Paul.</td>
<td>r.</td>
<td>i.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
<td>r.</td>
</tr>
<tr>
<td>Sunne risteth.</td>
<td>v. min. 36.</td>
<td>Morning prayer.</td>
<td>Præmeses</td>
<td>Evening prayer.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>------------</td>
<td>----------------</td>
<td>-----------</td>
<td>----------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* * *
<table>
<thead>
<tr>
<th>Sunne rising at</th>
<th>Morning prayer</th>
<th>Evening prayer</th>
</tr>
</thead>
<tbody>
<tr>
<td>vi</td>
<td>i. Lesson v.</td>
<td>ii. Lesson vi.</td>
</tr>
<tr>
<td>rxvi</td>
<td>i.e. Lesson</td>
<td>ii. Lesson ii.</td>
</tr>
<tr>
<td>iv</td>
<td>Tobi. b.</td>
<td>Tobi. iii.</td>
</tr>
<tr>
<td>vii</td>
<td>Judit. i.</td>
<td>Judit. vi.</td>
</tr>
<tr>
<td>v</td>
<td>v.</td>
<td>vi.</td>
</tr>
<tr>
<td>ii</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>vii</td>
<td>vii.</td>
<td>viii.</td>
</tr>
<tr>
<td>viii</td>
<td>viii.</td>
<td>iv.</td>
</tr>
<tr>
<td>vii</td>
<td>vii.</td>
<td>b.</td>
</tr>
<tr>
<td>v</td>
<td>v.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>v.</td>
</tr>
<tr>
<td>ii</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>v</td>
<td>v.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
<tr>
<td>ii</td>
<td>ii.</td>
<td>v.</td>
</tr>
<tr>
<td>v</td>
<td>vi.</td>
<td>vii.</td>
</tr>
</tbody>
</table>
## Page Layout

**November hath. xrr. days.**

The moone.xxix.

<table>
<thead>
<tr>
<th>Sunne {ryseth}</th>
<th>{houre} vii.min.34.</th>
<th>{falleth} viii.min.26.</th>
<th>Psalms</th>
<th>Morning prayer.</th>
<th>Evening prayer.</th>
</tr>
</thead>
<tbody>
<tr>
<td>d</td>
<td>Kalend. All Saints.</td>
<td>i. Lection</td>
<td>i. Lection.</td>
<td>i. Lection.</td>
<td>i. Lection.</td>
</tr>
<tr>
<td>g</td>
<td>prud. No. Isaac Etica.</td>
<td>rvi</td>
<td>rvi.</td>
<td>rvi.</td>
<td></td>
</tr>
<tr>
<td>x</td>
<td>A. Monas. Merti precinct.</td>
<td>v</td>
<td>rvi</td>
<td>rvi.</td>
<td>i. Theol.</td>
</tr>
<tr>
<td>b</td>
<td>iii. Id. Leonaerde abbo.</td>
<td>rvi</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
</tr>
<tr>
<td>v</td>
<td>c. vii. Id. Williisode arch.</td>
<td>rvi</td>
<td>rvi.</td>
<td>rvi.</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>ivi. Id. Foure crown.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>b. Id. Theodore.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>e. viii. Id. Martin bishop.</td>
<td>rvi</td>
<td>rvi.</td>
<td>rvi.</td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>c. Id. Martin b, Ko.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>prud. Id.</td>
<td>Sol in Sagitatio.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>v. Idas. Bycee bishop.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>c. ivi. Kl. Decembers.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>c. Kl. Edmonde arch.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>g. c. Kl. Initiate Elizab.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>n. Kl. Edmunde king.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>r</td>
<td>c. Kl. Plesant Marie.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>d. Kl. Cecilie virgin.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>c. Kl. Clement bishop.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>n. Kl. Katherine bish.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>x</td>
<td>A. vi. Kl. Linn bishop.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>c. iii. Kl. Rust mart.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>y</td>
<td>e. vii. Id. Andrelbe apost.</td>
<td>rvi</td>
<td>rvi.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Note,** that the beginning of the rvi. Chapter of Ecclesiasticus (unto)

But when one is. &c. must be read with the rvi. Chapter.
# December hath. xxxi. days.

*The moon*.xxx.

<table>
<thead>
<tr>
<th>Sunne</th>
<th>Rises at.</th>
<th>Falls at.</th>
<th>Morning prayer.</th>
<th>Evening prayer.</th>
</tr>
</thead>
<tbody>
<tr>
<td>fh fetcb.</td>
<td>vili. mi. 15.</td>
<td>iii. min. 45.</td>
<td>1. Lesson.</td>
<td>2. Lesson.</td>
</tr>
<tr>
<td>g</td>
<td>ii. no. Libani.</td>
<td>*</td>
<td></td>
<td>Acts. vii.</td>
</tr>
<tr>
<td>h</td>
<td>ii. no. Barbara virg.</td>
<td>*</td>
<td></td>
<td>Ela. xvii.</td>
</tr>
<tr>
<td>v</td>
<td>vili. john. Nicholas bish.</td>
<td></td>
<td></td>
<td>v.</td>
</tr>
<tr>
<td>d</td>
<td>Ill.</td>
<td></td>
<td></td>
<td>vili.</td>
</tr>
<tr>
<td>e</td>
<td>12.</td>
<td></td>
<td></td>
<td>vili.</td>
</tr>
</tbody>
</table>

*Sunne rises at. vili. min. 30. and fetheth at. iii. min. 30.*

**PRINTED 1595**
The creation

The first booke of Moyses, called in
Hebrue of the first worde of the booke "Bereshith, and
in Greke 6 Genesis.

The first Chapter.

2 The earth and the deepthes. 3 Lyghte. 6 The firmament of heaven.
10 The earth, and the sea. 14 The sunne, the moone, and the starses.
21 Fishe. 24 The beastes of the earth. 26 The creation of man. 29
God giveth unto man the power of procreation, and subdueth all
things unto hym. 30 Gods providence for Iphuelode.

N the beginning GOD created the heaven and the earth.
And the earth was without form, and there was darkness [was]
upon the face of the deep, and the spirit of God moved upon the face
of the waters.

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

And God sawe the light that it was good: and God divided the light from
the darknes.

And God called the light day, and the darkness night: "and the evening
and the mornynge were the first day.

6 And God said: "let there be a firmament between the waters, and let it
make a division between waters and waters.

7 And God made the firmament, and set the division between the waters
which were under the firmament, and the waters that were above it
the firmament: and it was so.

8 And God called the firmament the heaven: and the evening and the
mornynge were the seconde day.

9 And God said: let the waters under the heaven be gathered together into
one place, and let the drye land appeare: and it was so.

10 And God called the dry lande earth, and the gathering of waters called he the seas: and God sawe that it
was good.

II And God sayde: (o) let the earth bring forth
The creation

Genesis.

The 11th Chapter.

2 The day of rest is blessed. 4 I repeating of thy thynges forsole in the firk. 6 The cloude from the earth as a well to water it. 7 He rehearted agayne the fashioning of man. 8 Man in the paradise of pleasure. 10 The wood of lif, the wood of knowledge. 11, 13, 14 The yeares names. 16 God forwdeth man the tre of knowledge of good and evil. 17 Adam geneere names to all thyngs thynges. 21 Woman is created. 22 The iniculation of holy marriage.

And in the fifth day God made the beasts, and creeping things, and the earth was without form and void, and darkness was upon the face of the deep. And God said, Let there be an light: and there was an light. And God saw the light that it was good. And God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morrow was the first day.

And the morrow and the morrow was the second day.

And the morrow and the morrow was the third day.

And the evening and the morrow was the fourth day.

And the evening and the morrow was the fifth day.

The sixth day God made all manner of living creatures and every fowle that flieth in the heaven.

And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God had done to make the earth.
The creation

Genesis.

Gen. 2:1

The Lord God also dyed shape man, even dust frof the ground, and breathed into his nofeethyles the breath of life, and man was a living soule.

Gen. 2:2

And the Lord God planted a garden eastward in Eden, and there he put the man whom he had chapen.

Gen. 2:3

Beforer, out of the ground made the Lord God to growe every tree, that was Fayre to fyght, and pleasant to eate: The tree of life in the milddel of the garden, and the tree of knowledge of good and evil.

Gen. 2:4

And out of Eden there went forth a flood to water the garden, and from thence it was fended, and became into four heades.

Gen. 2:5

The name of the first is Pifon, the name is that compasseth the whole lande of Ethiopia:

Gen. 2:6

The name of the fownde rue is Cy-

Gen. 2:7

The name of the fownde rue is Cy-

Gen. 2:8

The name of the fownde rue is Cy-

Gen. 2:9

The name of the fownde rue is Cy-

Gen. 2:10

The name of the fownde rue is Cy-

Gen. 2:11

The name of the fownde rue is Cy-

Gen. 2:12

And the goide of the lande is very good. There is also Baldium, and the Onyx stone.

Gen. 2:13

The name of the fownde rue is Cy-

Gen. 2:14

The name of the fownde rue is Cy-

Gen. 2:15

The name of the fownde rue is Cy-

Gen. 2:16

The name of the fownde rue is Cy-

Gen. 2:17

The name of the fownde rue is Cy-

Gen. 2:18

The name of the fownde rue is Cy-

Gen. 2:19

The name of the fownde rue is Cy-

Gen. 2:20

The name of the fownde rue is Cy-

Gen. 2:21

The name of the fownde rue is Cy-

Gen. 2:22

The name of the fownde rue is Cy-

Gen. 2:23

The name of the fownde rue is Cy-

Gen. 2:24

The name of the fownde rue is Cy-

Gen. 2:25

The name of the fownde rue is Cy-

Gen. 2:26

The name of the fownde rue is Cy-

Gen. 2:27

The name of the fownde rue is Cy-

Gen. 2:28

The name of the fownde rue is Cy-

Gen. 2:29

The name of the fownde rue is Cy-

Gen. 2:30

The name of the fownde rue is Cy-

Gen. 2:31

The name of the fownde rue is Cy-

Gen. 2:32

The name of the fownde rue is Cy-

Gen. 2:33

The name of the fownde rue is Cy-

Gen. 2:34

The name of the fownde rue is Cy-

Gen. 2:35

The name of the fownde rue is Cy-

Gen. 2:36

The name of the fownde rue is Cy-

Gen. 2:37

The name of the fownde rue is Cy-

Gen. 2:38

The name of the fownde rue is Cy-

Gen. 2:39

The name of the fownde rue is Cy-

Gen. 2:40

The name of the fownde rue is Cy-

Gen. 2:41

The name of the fownde rue is Cy-

Gen. 2:42

The name of the fownde rue is Cy-

Gen. 2:43

The name of the fownde rue is Cy-

Gen. 2:44

The name of the fownde rue is Cy-

Gen. 2:45

The name of the fownde rue is Cy-

Gen. 2:46

The name of the fownde rue is Cy-

Gen. 2:47

The name of the fownde rue is Cy-

Gen. 2:48

The name of the fownde rue is Cy-

Gen. 2:49

The name of the fownde rue is Cy-

Gen. 2:50

The name of the fownde rue is Cy-
23 And man said: *this is now bone of
my bones, and flesh of my flesh, the
that be called* Woman, because she was
taken out of man.
24 *For this cause shall man leave his fa-
ter and his mother, and that be joined
with his wife: and they shall become
one flesh.
25 And they were both naked the man
and his wife, and were not ashamed.

This figure is spoken of in the x. verse of this Chapter before, and
representeth the situation of God's garden.

If there be any kingdom under heaven that is excellent in beauty, in abun-
dance of fruits, in plenteousness, in delights and other gettes: they which have
written of countrees, do praise above all, the same that this figure representeth,
wherefore, with the peoples of those countrees, Moses exalted this paradise, as
usually belonging unto it. And it is very well lyke, that the region of kingdom of Eden
hath ben situate in that countree, as it appeareth in the xxii. Chapter of Eliasias
the xii. beare, and in the xiii. of Ezechiel the, xiv. beare. Wherefore, where
as Moses saith that a flood dyd proceed from that place: I do interprete it, from
the course of the waters, as it he should have saide that Adam dyd inhabit in the
flooddes lyde, or in the lande which was watered of both lydes. However, there is
no great matter in that, either that Adam hath dwelt in a place watered of waters. But the thing is not hard nor hard
understande how this floodede hath ben dedide in fourthe heads. For they be two
floodes which be gathered in one, then they separate them selues in divers partes.
So in theyes joining and flowinge together, it is but a floodede, whereof there is two
heads into two chanels from above, and two towards the sea, when it beginneth
to separate it self aboude. But to declare unto you the diversities of the rivers
names, besides their usual and principal appellations, and howe they be called as
they pass through the province, with the interpretations of the same. I thinke it
rather tedious and commodetome, then profitable. Wherefore the simple sense of Mop-
thes is, that the garden whereof Adam was the owner, was watered with waters,
because the course of this floodede was there, which was dedide into four
heads.
And the serpent was more subtil than any beast of the field which the Lord God had made. And he诱了 the woman, saying, 'Ye shall not die.' Then said the woman unto the serpent, 'We shall not die:' For we shall he wise, like unto God, knowing good and evil.' And the serpent said unto the woman, 'Ye shall be as gods, knowing good and evil.' So the woman诱了 the man, and he ate: and his wife also ate of the tree, and he he she, and he spake unto her: and the woman gave also unto her husband.
Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 And I will also put enmity between thee and the woman, between thy seed and her seed: and he shall bruise thy head, and thou shalt bruise his heel.

16 But unto the woman he said: I will greatly multiply thy sorrow and thy conception; in sorrow shall thou bring forth children; and thy desire shall be for thy husband's, and he shall rule over thee.

17 Unto Adam he said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree concerning which I commanded thee, saying, thou shalt not eat thereof, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

18 Thrice also and thrice shall it bring forth sorrow to thee, and thou shalt eat of the hearbe of the field.

19 In the sweat of thy face shalt thou eat thy bread, till thou return unto the ground, for out of it wast thou taken: For dust thou art, and into dust shalt thou be turned again.

20 And Adam called his wife's name Eve, because she was the mother of all living.

21 Unto Adam also and to his wife dyed the Lord God all trees of the garden, to be food for Adam, and to all the beasts of the field, and to all the fowls of the air.

22 And the Lord God said: Behold, the man is become as one of us, in knowing good and evil: and now it is hid from his face, afraid to put forth his hand to touch the fruit of the tree, and eat, and to increase knowledge of good and evil.

23 Therefore the Lord God sent forth the man, to till the garden, and to keep it.

24 And he said: I will not make thee to till the earth any more; and to the east of the garden of Eden he put the angel, and with sword of flame, to keep the way of the tree of life.
Habiel also brought of the firstlings of his sheepe, & of the fatte thereof: and the Lord had respect (11) unto Habel, and to his oblation.

But unto Cain and to his offering he had no respect: (2) for the which cause Cain was exceeding wroth, and his countenance abated.

And the Lord saide unto Cain: Why art thou wroth: and why is thy countenance abated?

If thou do well, shalt thou not (12) receive? and if thou doest not well, though thou slay at the doores: Also unto thee shall thy desire be, and thou shalt have dominion over them.

And Cain (8) talked with Habel his brother: and it came to pass When they were at the field, Cain rose up against Habel his brother, and smote him.

And the Lord said unto Cain: Where is Habel thy brother? And he said: I know not. Am I my brothers keeper?

And he said: What hast thou done? (8) The voice of thy brethren's blood crieth unto me from the ground.

And now art thou cursed from the earth, which hath opened her mouth to receive thy brethrens blood from thy hand.

If thou tille the ground, the shall not yield thee thee strength. (8) For a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the Lord: My iniquity is more (8) then that it may be forgiven.

Beshold, thou hast cast me out this day from the upper face of the earth, & from thy face shall I be hid. (8) A fugitive and a vagabond shalt thou be in the earth: and it shall come to passe, that every one that findeth me shall slay me.

And the Lord said unto him: (8) The whirlwind shall slay Habel, he shall be punished seven fold. And the Lord set a mark before Habel, lest any man slay him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, eastward from Eden.

Cain also knew his wife, which conceived and bare Enoch, and he called the name of the same city after the name of his son Enoch.

Unto Enoch (14) was born Jared: for Enoch begat Methusael, Methusael begat Lamech.

And Lamech took unto him two wives, the name of the one was Adah, and the name of the other Zillah.

And Adah bare Habel, which was the father of such as dwelt in the tents, and of such as had cattle.

His brothers name was Japhet, which was the father of such as handled harpe and organ.

And Sela also bare Thubalaai, which brought cunningly every craft of brass and of iron, the sister of Thubalaai was Patna.

Lamech a prince regemency did not many days, for he spake unto his wives: For I have slain a man to my wounding of my selfe; & a young man to my prowess punishment.

If Cain telleth anguished seven fold, truely Lamech seventy tythes & seven tythes.

Adam knew his wife agayne, and bare a sonne, and called his name Seth: For God knew that he had appointed me another seede in stead of Habel whom Cain slue.

And unto the name Seth also there was borne a sonne, and he called his name Enos: then begann men to makke inuocation in the name of the Lord.
Religion restored.

Genesis.

I Chro. 1: 4. "At the days of Adam after he had begotten Seth, there were eight hundred years, and he begat sons and daughters." 5. And all the days that Adam lived were nine hundred and thirty years, and he dyed. 6. Seth lived an hundred and eight and five years, and begat Enos. 7. And Seth lived after he begat Enos eight hundred years, and begat sons and daughters. 8. And all the days of Seth were nine hundred and twenty and seven years, and he dyed. 9. Enos lived nine and one hundred years, and begat Kenan. 10. And Enos lived after he begat Kenan eight hundred and years, and he begat sons and daughters. 11. And all the days of Enos were nine hundred and fifty and five years, and he dyed. 12. Kenan lived nine and a hundred years, and begat Mahalaleel. 13. And Kenan lived after he begat Mahalaleel eight hundred and years, and begat sons and daughters. 14. And all the days of Kenan were nine hundred and ten years, and he dyed. 15. Mahalaleel lived six and a hundred years, and begat Jared. 16. And again Mahalaleel lived after he begat Jared eight hundred and years, and he begat sons and daughters. 17. And all the days of Mahalaleel were eight hundred and ninety and five years, and he dyed. 18. Jared lived an hundred and sixty and two years, and he begat Henoch. 19. And Jared lived after he begat Henoch, eight hundred and sixty and three years, and he dyed. 20. And all the days of Henoch were nine hundred and sixty and three years, and he dyed. 21. Henoch lived nine years, and begat sons and daughters. 22. And Henoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters. 23. And all the days of Henoch were three hundred and six and five years. 24. And Henoch walked with God: and he was no more, for God took him away. 25. Methuselah also lived an hundred and thirty years, and begat Lamech. 26. And again Methuselah lived after he begat Lamech seven hundred and eighty and two years, and begat sons and daughters. 27. And all the days of Methuselah were nine hundred and sixty and three years, and he dyed. 28. Lamech lived an hundred and eighty and two years, and begat a son, and begat sons. 29. And called his name Noah, saying: This same shall comfort us as concerning our works; for the hands of our enemies, and the hands of all the heathen that are round about us. 30. And Lamech lived after he begat Noah five hundred and thirty and five years, and begat sons and daughters. 31. And all the days of Lamech were seven hundred and forty and seven years, and he dyed. 32. Noah was five hundred and ninety and five years old, and Noah begat Shem, Ham, and Japheth. 

The vj. Chapter.

The cause of deluge. In hundred and twenty years gotten for conversion and amendment of life. 4 Giants. The wickedness of man provoketh God. 7. He repented God that he had made man. 9. The generations of Noah the infant. 10. God ordaineth unto Noah hymnasse the general deluge. 15. The fashion of the ark, 18. Who should enter the ark. 

Gen. 8:1. "And it came to pass, that when men begin to multiply in the land, there were daughters born unto them, and the sons of God saw the daughters of men, that they were fair, and took them wives, as they chose, from among them all."

2. And the Lord said: "My spirit shall not always strive with man, because that he is fickle: yet his days shall be an hundred and twenty years." 4. But there were Giants in the earth: when the sons of God came into the daughters of men, and begat children of them, the same became mighty men the earth, and men of renown. 5. But God saw that the malice of man was great in the earth, and all the imagination of the thoughts of the heart was only evil continually. 6. And it repented the Lord that he had made man upon the earth, and he was touched with sorrow in his heart.

7 And.
7 And the Lord said: I will destroy from the upper face of the earth, every living creature wherein I have created, from man unto beast, from fowl of the air, and from all that walketh upon the earth; for I repent me that I have made them.

8 But Noah found grace in the eyes of the Lord.

9 These are the generations of Noah: Noah was a just man and perfect in his generations: and Noah walked with God.

10 Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the same earth was fylled with cruelty.

12 And God looked upon the earth, and behelde (1) it was corrupt; for all flesh had corrupted his way upon earth.

13 And God said unto Noah: the (m) ende of all flesh is come before me, for the earth is fylled with cruelty through them, and behelde I will destroy them with the earth.

14 Make thee an Arke of (o) Pine trees: Habitations shalt thou make in the arke, and that pitch it within and without pitch it.

15 And of this fashion shalt thou make it: The length of the arke [shate] three hundred cubites, the breadth of it fyltie cubites, & the height of it thritie cubites.

16 A Wyndowe shalt thou make in the arke, and (c) a cubite shalt thou finish it above: but the dooe of the arke that thou letest set in the dooe thereof, with three ones abowe one arche that thou makest.

17 And behelde, (g) even I do bynyn a flood of water upon the earth, to destroy all flesh wherein is the breath of lyfe under heaven, and every thyng that is in the earth shall perish.

18 (h) With thee also will I make my covenant: and thou shalt enter into the arke, thou and thy sonnes, thy lyfe, and thy sonnes lyues with thee.

19 And of every thyng thyng of all fleshe, (i) a paye of every one shalt thou bynyn into the arke to kepe them al. With thee, they shalbe male & female.

20 Of sotherned foules also after their kinde, and of all cattell after their kinde: of every thyng of the earth after his kynde, two of every one shalt come into thee, to kepe them alue.

21 And take thou with thee (j) of all meate that is eaten, and thou shalt lay it by with thee, that it may be meate for thee and them.

22 *Noah (k) therefore did according unto all that God commanded him (l) even so dyd he.

The viij. Chapter.

1 Noah is commanded to enter the arke, 5 Noah entred the arke. 11 The overfloyn of the deluge. 12 Who did enter with Noah? 17 Howe great the waters of the flood were.

2 No. 7. lamps, etc. God calleth the deluge upon the earth, etc. The fathers followeth thee, Per. 2

3 (b) 2 Cor. 4:3. (c) Rom. 2:9. (d) Deut. 19:19. (e) 1 Pet. 3:16. (f) Gen. 5:32. (g) Luke 7:35. (h) Pet. iv. 4. (i) 2 Pet. ii. 6. (j) God is not only the creator of all things, but he is also the author of all things. (k) Gen. vii. 18. (l) All that God commanded him.

3 Noah is commanded to enter the arke, 5 Noah entred the arke. 11 The overfloyn of the deluge. 12 Who did enter with Noah? 17 Howe great the waters of the flood were.

4 No. 7. lamps, etc. God calleth the deluge upon the earth, etc. The fathers followeth thee, Per. 2

5 Beas, etc. Noah doth enter the arke. 13 Noah enters the arke. 15 The earth is corrupted. 16 The Lord doth destroy all the earth. 21 Noah makes the covenant with God. 22 Noah enters the arke.

6 No. 7. lamps, etc. God calleth the deluge upon the earth, etc. The fathers followeth thee, Per. 2

7 Noah is commanded to enter the arke, 5 Noah entred the arke. 11 The overfloyn of the deluge. 12 Who did enter with Noah? 17 Howe great the waters of the flood were.
In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the same, all the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the six and twentieth day, entered Noah, and his sons, and wife, and Shem, and Ham, and Japheth the sons of Noah, and the fountains of the great deep were broken up, and the three windows of heaven were opened. And the rain was upon the earth forty days and forty nights. And they came into Noah into the ark, two and two of all flesh wherein was the breath of life. And they entered in, came male and female of all flesh, as God had commanded him: and God shut him in round about. And the fountains came forth, and the springs flowed out, and the rain was upon the earth. And the waters increased and bare up the ark, which was upon the earth. The waters also waxed strong, and were increased exceedingly upon the earth: and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth, and all the high hills that are under the whole heavens were covered. Fifteen cubits upward did the waters prevail, so that the mountains were covered. And all flesh perished that moved upon the earth, in fowl, in cattle, in the creeping things of the earth, and in man, they were all destroyed. And every soul that was upon the face of the earth, both man, and cattle, and creeping things, and fowl of the heavens; they were all utterly destroyed from the earth. But the ark remained upon the earth, a hundred and fifty days.
And God remembered Noah and every beast, and all the fowls of heaven, which were with him in the ark; and he opened the window of the ark above.

2. And he sent forth every beast, and every fowl, and every creeping thing upon the earth; and they went forth.

3. And Noah fent forth a dove out of the ark.

4. Which returned unto him an olive leaf circled, and he knew that the waters were abated from the earth.

5. And he waited yet after the end of the fit- teeny month; and he opened the ark window again, and looked; and, behold, the fowls were on the face of the ground.

6. And he sent forth a dove the second time; and she returned to him, circled with an olive leaf, and he knew that the waters had abated from the earth; and she could not find a place to set her foot.

7. And he waited yet after the end of the eighteenth month; and he opened the ark window again, and he took out a raven. And the raven went forth早晨, and every evening returned to him; for it had nothing to eat.

8. But the waters continued yet upon the earth eighty days.

9. And it came to pass in the six hundred and first year, on the first day of the first month, the waters were abated from the earth.

10. And Noah removed the covering of the ark, and looked; and, behold, the fountains of the earth were opened, and the springs of every flooding river did stream.

11. And all the earth was dry. And Noah removed the covering of the ark, and went out of the ark.

12. And he brought forth out of the ark his wife, and his sons, and his sons' wives with him.

13. And every beast, and every fowl, and every creeping thing that creepeth upon the face of the earth, came forth from the ark.

14. And Noah built an altar unto the Lord, and offered burnt offerings upon it.

15. And the Lord smelled a sweet savour, and said in his heart, I will not again curse the ground any more for man's sake, because that the imagination of man's heart is evil from his youth. Nevertheless, I will not blot out every living creature from the face of the ground.

16. But God remembered Noah, and all the animals, and the fowls, and brought a raven, and a dove forth into the ark; which returned unto him with an olive leaf circled, to certify that the waters were abated from the earth.
The title of the twrede. The covenant of God with Noah that the deluge halbe no more. 10 The figure confirming the covenant, the rainbow in the clouds. 11 The sons of Noah, Chanaan. 20 Noah a husbandman planteth a vine. 22 He is mocked of his sonne being overcome with wine. 23 Chanaan is cursed. 26, 27 Sem and Japheth be blessed. 25 The years of Noah.

Gods covenant.

The ix. Capter.

Noah.

And God blessed Noah, and his sonnes, and daide unto them, be fruitful and multiply, and replenish the earth.

3 (w) God spake also unto Noah, and to his sonnes with hym, saying:

9 Beholde, I, euery covenant with you, and with euery living creature that is with you, in soule, in catell, and euery beast of the earth.

10 And euery living creature that is with you, in soule, in catell, and euery beast of the earth which is with you, of all that go out of the arke, whatsoever living thing of the earth be.

11 And euery covenant I make with you, that from henceforth euery felle be not rooted out with the waters of a flood, neither shall there be a flood to destroy the earth any more.

12 And God layde: this is the token of the covenant which I make betwene me and you, and euery living creature that is with you, for ever.

13 I do set my bowe in the cloude, and it shall be a token betwene me and the earth.

14 And it shall come to passe, that when I brynge a cloude upon the earth, the bowe als halfe scene in euery cloude.

15 And I will thinke upon euery covenant whiche is betwene me and you, and euery living creature in all felle; and it shall no more come to passe, that waters
waters make a flood to destroy all flesh.

16 And the bowe shalbe in the cloude, and I will take it vp, that I may thinke upon the everlasting covenant, betwene God and every living creature in all flesh that is upon the earth.

17 And God spake unto Noah, This is the token of the covenant which I have made betwene me and all flesh that is upon earth.

18 The sons of Noah going south of the arke, were Sem, Ham, & Japheth: and Ham is the father of Canaan.

19 These are the three sons of Noah, of them was the whole earth overspread.

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

21 And he dinkynge of the wine, was drunken, and uncovered (a) within his tent.

22 And Ham the father of Canaan, seeing the nakedness of his father, told his two brethren without.

23 And Sem and Japheth (b) taking a garment, layde it upon their shoulders, and cunning backward, covered the nakedness of their father, namely their faces being turned abaye, lest they should see their fathers nakedness.

24 And Noah awoke from his wine, and knewe what his (c) younger sone had done vpnt him.

25 And he sayde: (d) cursed be Canaan, a servant of servaunts shall he be unto his brethren.

26 He sayde moreover: (e) blessed be the Lord God of Sem, and Canaan shall be his servaunt.

27 God shall enlarge Japheth: and he shall dwell in the tentes of Sem, and (f) Canaan shall be his servaunt.

28 Noah lived after (g) the flood three hundred and fifteen years, and dyed.

29 And all the days of Noah were nine hundred and fifteen years, and he dyed.

The x. Chapter.

Here are the generations of the sons of Noah, Sem, Ham, and Japheth: and unto them were sholden home after the flood.

The children of Japheth: (h) Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 The children of Gomer: Asher, and Arpad, and Seba.

4 The children of Javan: Elishah, Tarshish, and the Kittim, and Ludim.

5 Of these were the (i) Jites of the gentiles decribed in their tongues, euery one after his tongue, and after his environ, in their nations.

6 The children of Ham, Chus: and Cush, and Peiram, and Phut, and Canaan.

7 And the children of Chus: Seba, and Havilah, and Sabtah, and Raamah, and Sabthera.

8 And the children of Raamah: Seba, and Dedan, Chus also begat Nimrod.

9 The same began (j) to be mightie in the earth, fowre he was a mighty hunter before the Lord: wherefore it is said (k) Even as Nimrod the mighty hunter before the Lord.

10 The beginnyng of his kingdome was Babel, and Erech, and Akkad, and Calneh, in the lande of Shinar.

11 Out of that lande came Assur, and builded Ninive, and the cite Rechobeth, and Calah.

12 Rezen also betweene Ninive & Calah, and it is a great cite.

13 Phraim begat (l) Ludim, and Anam, and Lehabim, and Naphehem, and Pathouim also, and Kalneh, (out of whom came Phutihum) & Capthaim.

15 (m) Canaan begat Sidon his first borne, and (n) Heth.

16 And Jebus, and Gomor, and Srigah.

17 And Gimra, and Arpad, and Semeir, and Hama.

18 And Arvad, and Semir, and Hamath: and afterwarde were the kinredes of the Chanaanites spread adobe.

19 The border of the Chanaanites was, from Sidon as thou commest to Gerar, unto Azjah, and as thou goest unto Sodom,
And all the whole earth was of one language and like speech.

And when they said one to another: Come, let us make brick, and burn them in the fire. And they had brick for stones, and slime had they in abundance.

And they said: Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

But the Lord said: Behold, the people is one, and they have all one language; and this they begin to do: nothing is yet to be done.

Come, let us go down, and there confound their language, that they may be scattered abroad upon the face of all the earth.

One language in the world; the tower Babel is built. 7 The miseric of the trinitie. 8 The cunton of tongues. 9 Babel. 10 The age of Sem, Arpharad.

Arpharad begat Selah, and Selah begat Heber.

Unto Heber also were born two sons: the name of the one was Peleg; for in his days was the earth divided, and his brothers name was Jachin.

Jachin begat Amodad, and Salih, Hazarmaveth, and Jerah.

And Japheth, and Uzal, and Dila.

Obal also, and Abunael, and Seba.

And Phir, and Hamlah, and Jobab, all these were the children of Japheth.

And their dwelling was from Babel, as thou goest unto Sapher, a mount of the east.

There are the children of Sem after their hircleds and tongues, in their landes and nations.

And so these are the hircleds of the children of Noah after their generations in their peoples; and of these were the nations deended in the earth after the flood.
And the Lord had hayde upob Abam: y get thee out of the countrey, and out of thy nation, and from thy fathers house, into a lande that I wyll helpe thee:  
And I will make of thee a great people, and wyll bleste thee, and make thy name great, that thou shalt be [even] a blessing.  
I wyll also bleste them that bleste thee, and curse the cursed them: and in thee shall all kinredes of the earth be blest.  
And so Abam departed, even as the Lord had spoken binto hym, and Lot went with hym: and Abam was feuentie and fuy peres old when he departed out of Haran.  
And Abam toke Sarai his wyfe, and Lot his brothres somme, all their substamne that they had in possession, and the soules that they had begotten in Haran, and they departed, that they mought come into the lande of Chanaan: and into the lande of Chanaan they came.  
Abam passed through the lande, binto the place of Schiem, binto the plaunte of Dosch. And the Chanaunic [was] then in the lande.  
And the Lord appeareth upob Abam, and to the seide wyll I gyve this lande: And there [buideth he an aultere] into the Lorde whiche appeared binto hym.  
And renooing thereunto into a mountayne that was eastward from Bethel, he pitched his tent, beinge [bop] by the east, and there he buideth an aultere into the Lord, dyde [call] upon the name of the Lord.  
And Abam toke his journey, going and journeying towards the southe.
Genesis.

10 And there was (a) a famine in that lande, and therefore went Abram doone into Egypt, that he might sojourn there, for there was a greevous famine in the lande.

11 And when he was come near to enter into Egypt, he syped unto Sarai his wife: behold, I knowe that thou art a (b) faire woman to take upon you:

12 Therefore shall it come to passe, that when the Egyptians see thee, they shall say, this is his wyfe, and they will kill me, but they will save thee alive:

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

14 And so when Abram was come into Egypt, the Egyptians beholde the woman; for she was very faire.

15 The princes also of Pharaoh saue her, and contended her before Pharaoh, and the woman was taken into Pharaohs house.

16 And (d) he entreated Abram well for her sake: and he had sheere and oxe, and he akes, menummautes, and maydeummautes, she akes and cannies.

17 But the (e) Lord plagued Pharaoh and his house with great plagues, because of Sarai Abrams wyfe.

18 And Pharaoh calleth Abram, and sayde: why hast thou done this unto me? why diddest thou not tell me, that she was thy wyfe? why saydest thou, she is my sister, and so I might have taken her to be my wyfe? Lord therefore behold, there is thy wyfe, take her, and go thy way.

19 And Pharaoh gave his men commandemente concerning him: and they remayed him forth, and his wyfe, and all that he had.

The xiiij. Capte.

1 Abram goeth out of Egypt. 2 Lot and Abram rede men. 3 Abram determineth the lande with his brother Lot. 4 Lot dwelleth in Sodome: and Abram in Chanaan. 5 The Sodomeites. 6 The lande of Chanaan is promised agayn unto Abram. 7 He buydeth an alliter unto the Lord.

Led to Abram (a) got hym by out of Egypt, and his wyfe, and all that he had, and Lot with hym, toward the South.

And Abram was very ryche in tattell, in silver, and in golde, and he went forth on his journey, from the south toward Betheil, into the place where his t aunt hab ben at the begynnyng, betwene Betheil and Sichem.

Even (b) into the place of the alliter, whiche he had made there at the first, and there Abram (c) settled on the name of the Lord.

Lot also Wyshe went with Abram, had sheere, cattell, and teuces.

And (d) the lande was not able to bear them, that they might dwell together: for their substance was great, so that they could not (e) dwell together.

And there fell a stryke betwene (f) the headmen of Abrahams cattell, and the headmen of Lotes cattell: Boccus, the Chanaanites, and Pherecutes wibled at that tyne in the lande.

3 Then sayde (g) Abram unto Lot: let there be no stryke I pray thee betwene thee and me, and betwene my headmen and thyne, for we (h) be brethren.

9 Is not the whole lande before thee? Separate thyself I pray thee from me: Phó thou wilt take the left hande, (i) I wyll go to the righte: or Phó thou depart to the right hande, I wyll go to the left.

10 And to Lott sayyng by his eyes, behold all the country of Jodane, which was well waret in every where before the Lord destroyed Sodome and Gonorr, even as the garden of the Lord, lyke the lande of Egypt as thou commytted into Sare.

11 Then Lot (i) chose all the playne of Jodane, and took his journey from the east, and so departed the one brother from the other.

12 Abram dwelmed in the lande of Chanaan, and Lot abode in the cities of the playne, and putthey his tent untill Sodome.

B

(a) Chose that part of lande right, to separate Abram from Lot.

C

(b) Abraham left here confusion.
And it came to pass in the days of Anraphel (king of) Smar, Arich (king of) Elasar, Chodzlommer (king of) Elam, and thirdly of (the) nations: 2 These (made war) with Bera (king of) Sodome, and with Vela (king of) Gomorpha, and with Sina (king of) Adma, and with Simeber (king of) Seboun, and with the (king of) Vela, the same is Soar.

And (they) joined battle with them in the bale of Sodoun (that is to say, with Chodzlommer the king of Elam, and with Thidal (king of) nations, and with Anraphel (king of) Smar, and with Arich (king of) Elasar), these kings against (these) hure.

And the bale of Sodoun was full of hymn pyttes: and (the) kings of Sodome and Gomorpha fledde, and fell there, and they that remained, fledde to the mountayne.

And they takyn all the goddes of Sodome and Gomorpha, and all their bittables, went there day.

And they tarried alway (Lot) and Abham (brothers some) of his goddes, (for he dwelled in Sodome) and departed.

And there came one that had escaped and tolde Abham the begleve, which dwelled in the playne of Manne the Amorite, brother of Elclol, and brother of Aner, which were (confedrate) with Abham.

When Abham hearde that his brother was taken, he armed his exercised (seruantes) which were borne in his owne house, three hundred seyghteen, and followed them in their dialy.

And he and his seruantes were parted (in companies) against the by night, and smote them, and purfued them unto lybra, which lyth on the left hand of Damasus.
And recovered all the goods, and also brought again his brother Lot; and his goods, the women also, and the people.

After that he returned againe from the slaughter of Chedorlaomer, and of the kings that were with him, came the king of Sodome unto me in the vale of Simeon, which is the valley of Sodom.

And the king of Sodome said unto him, Bring out thy poor, thy naked, thy beft clenched hand, and thy poor beft ablam.

And he sayde: Lo, I the Lord what will I shew thee in a vision, Slaying: Fear not Amn thy thy sfielde (and the thy exceeding great) reiwlde.

And Amn said: Lo, I the Lord what will I shew thee in a vision, the vision of the stewards of my house is this Eleazer of Damaans. And Amn said: See, to me thou hast getten no seede: to (home) in my house is none here.

And beholde, the vision of the Lord came unto Amn, saying, he shall not be thine here: but set thee out of this town bowels, and thine here.

And he brought him out, and sayde: Loke vnto heauen, and tell the smite, if thou be able to number them, and layde vnto hym: even so shall thy seede be.

And (Amn) beteem the Lord, a that counted he to hym for: righteounfeulle.

And agayne he saide vnto hym: I am the Lord that brought the out of the land of Chaldees, to geve thee this land, that thou mightest inhabit it.

And he sayde: Lo, I the Lord: Whereby shal I knowe that I shall inhabit it?

And he annulled him: Take an heiffer of three yeere old, and a hee of three yeere old, and a three yeere old Ramme, a turee Doue also, a young Pigion,

but by woode only: but by extranigne algi.

That is a web she sheepe, and that is a web she sheepe.

And they came to hym, and sayde: ✓

And the Lord made a (m) covenant with Amn, saying: Into thy seede haue I geuen this land, fro the (r) ruer of Egypt, even unto the great Pigeon,
great ryer, the ryer of "Euphrates.

19 The Kenites and the Kenzites, and the Cadmonites,
20 And the Hethites, and the Perizzites,

q The xvi. Chapter.
1 Sara prouded her hande mayden for her husbande.
2 Hagar conceaught, and see
3 thee her ladie.
4 Hagar fleeth from Sara. An angel comforteth her, 12 What manner of man Israel shalbe.

Sara Abrahams hyple take hagar her mayde the Egyptian, after Abraham hadde dwelleth ten yeres in the lande of Chanaan, and gane her to her husbande Abrahame.

And he went in unto Hagar, and the conceaught. And when the flame that she had conceaught, her mistresse was deplied in her eyes.

And Sara layde unto Abrahame: there is wrought done unto me by thee: I haue geuen my mayde into thy home, Whereby thy flame that she hath conceaught, I am deplied in her eyes, the Lodge be judge betweene thee and me. But Abrahame layde to Sara: beholde thy mayde is in thy hande, do with her as it pleaseth thee. And when Sara deale hardely with her, the sedge from the face of her.

6 And the angel of the Lord found she beside a fountain in ? Wilbernens, [even] by the well that is in the way to Sur, and the "Gauthies.

8 And he said: hagar (c) Sarai mayde, whence camest thou and whither wilt thou go? She sayde: I sée for the face of my mistresse Sarai.
9 And the angell of the Lodge layde unto her: (b) Returne to thy mistresse a daugay, and submite thy selfe under her handes.
10 And a daugay (a) the angell of the Lord sayde unto her: If wilt multiple thy selfe in such sort, that it shall not be number for multitude.
11 And the Lodges angell said unto her: See, thou art with child, and shalt beare a forme, and shalt name his name Ismael; because the Lodge hath heard thy tribulation.
12 He also will be a wytche man, and his hande shall be agaynstr every man, and every mans hande against hym: and he shall dwell in the presence of all his brethren.

13 And she calleth the name of the Lodge that shaketh her, Thou God lykes not on me: for the layde, I am not also looked after hym that feeleth me.
14 Wherefore ? well was calleth the well of hym that lyketh and feeleth me: and it is (d) between Cades and Bared, And Hagar bare Abrahame a forme, and Abrahame called his formes name which Hagar bare unto hym, Ismael. And Abrahame was fourc yere and she yeres olde, when (e) Hagar bare Ismael to hym.
And the Lord appeared unto him in the plains of Mamre, and he sat in the tent doore in the heat of the day.

And he lift vp his eyes and looked, and loe, (8) three men stode by hym: And when he saw them, he came to meete them from the tent doore, and (9) bowed hym selfe towards the ground.

And layde: LORD, IF I have not founde favour in thy sight, (8) passe not

And Abraham bowed himselfe towards them: And the men rose from off the place: but Abraham layde him selfe againe.

And he said, I know not why I have founde favour in thy sight, (8) seeing I am a stranger: and why hast thou shewed me kindness?

And Abraham said, I am a stranger and a sojourner: (20) Give me some victual, I pray thee, that I may feed mine eyes with some morsel of bread.

And the men said, How is it this day that we have founde favour in thy sight? (20) For thy name is great: we have seen it.

And Abraham made it before his face: and the men stande vp to depart: and Abraham said, Stay ye now, for I pray you, that I may make hostes for you.

And they said, Draw water, and give us meat, that we may eat, and we will tell thee all that thou enquiredst of us.

And Abraham hasted, and ran to the herd, and fetched a bullock young, (22) and gave it regardlesse, and made it ready, and put pates before them: and they did eat: and he himselfe sat downe before them.

And they said, Where is thy wife Sarah? (23) And he said, Behold, she standeth behinde thee.

And he said, I will surely returne to thee according to the time of life: and Sarai shall have a sonne.

And Sarah heard it at her lords doore in the tent.

And Abraham said unto Sarah, Behold, I will now returne unto thee according to the time of life, and Sarah shall have a sonne.

And the man took bread, and wass둔: and after that he took wine, and gave unto Abraham, and unto Sarai his wife.

And they rose vp early in the morrowe, and gave unto Abraham bread and wine, and sent him on his way: and he returned unto his place.

And the Lord said, Wherefore did Sarah laugh, (29) saying, Shall I of a surety bring forth an child, seeing I am old?

And Sarah heard it at the doore of her lords house.

And Eliezer said unto Abraham, (31) What hast thou done unto me, that I should do so for thee? And Abraham said unto him, I have bought thee a bondmaid for Sarah, and she is eight years old: but she is not yet able to make me children: and Eliezer bowed himselfe towards the ground.

And Abraham said unto Eliezer, I take thee to be a witness unto me, (32) saying, If my sonne are not left unto thee, take thou my sonne for an heire.

And he bowed himselfe towards the ground, and said, Blessed be the Lord God of Abraham: and many generations shall thy race be blessed.

And Eliezer prayed to the Lord God of his master Abraham, (33) saying, O Lord God of Abraham thy servant, give me Children, that I may carry on the name of my master.

And God said, Sarah shall be of age to conceive, (34) and shalt bring forth a sonne: and Eliezer shall see it, and he shall give the blessing of the Lord God of Abraham unto his sonne.
not away I pray thee from thy servant.

4. Let a little water, I pray you, be set, and wash your feet, and refresh your faces under the tree.

5. And I will set a morsel of bread to comfort your hearts, and then shall you go over the ways: (c) for even therefore are ye come to your father's house.

And they said: do even so as thou hast said.

6. And (a) Abraham ranned up to the beast, let (c) calves tender and good, and gave it unto a young man, and he hasted to make it ready at once.

7. And he took butter and milk, and the calf which he had prepared, and set it before them, and bound hymself by them under the tree: (b) they dyed cear.

And they said unto him: Where is Sara thy wife? he answered, behold, in the tent.

8. And be said: *I will certainly return unto thee (d) according to the time of life: (c) and, lo, Sara thy wife shall have a son. That heard Sara in the tent, which was beside hym.

9. Abraham and Sara were both old, and well stricken in age: and it ceased to be with Sara after the manner as it is with women.

10. Therefore Sara (e) laughed within her self, saying: No, I am dried old that I have my face to lift, and my Lord beye also.

And God said unto Abraham: Wherefore dyd Sara laugh, saying, shall I of a fruitie bear a childe, which is oldie?

14. Is a any thing impossible to God: According to the time appointed with hym I will return unto the even according to the time of life: (a) Sara shall have a son.

15. The Sara denied it, saying: I laughed not: (c) for she was afraid. And he said: it is not so, but thou hast laughed.

16. And the men rising up from thence, looked toward Sodome: and Abraham went with them to praying them on the way.

17. And the Lord said: Shall I (c) hide from Abraham that thing which I do,

18. Seeing that Abraham shall live by a great and my righteous nation, and all the nations of the earth shall be blessed in him;

19. I know this also, that he will con

20. And the Lord said: (c) because the eye of Sodome and Gomorhe is great, and because their sin is exceeding grievous:

21. I will go down now, and see whether they have done altogether according to the cry which is come unto me; and if not, I will know.

22. And the men departed from thence, to go to Sodom: but Abraham stood yet before the Lord.

23. And Abraham bowed downwards, and said: Whyl thou also dispatch the righteous with the wicked?

24. "If there be (e) fiftie righteous within in the city, whyl thou dispatch and not spare the city for the sake of fiftie righteous that are therein;

25. That be farre from thee that thou shouldst do after this manner, and slaye the righteous with the wicked, (c) that the righteous should be as the wicked, that be farre from thee: Shall not the judge of all the world do according to right?

26. And the Lord said: If I fynde in Sodome fiftie righteous within in the city, whyl I (b) spare all the place for their sakes.

27. And Abraham answered, and said: (b) behold, I have taken upon me to speake unto the Lord, which am but dust and ashes.

28. If there shall lacke fite of fiftie righteous, whyl thou destroy all the city for fite of fure: And he said: If I fynde there fiftie and fure I whyl not destroy them.

29. And he proceeded to speake unto hym againe, and said: What ye fher shall be fource founde there: he amswered: I whyl not do it for fecretes fake.

30. He layde unto hym againe: Or let not my lord be angry that I speake: what ye fher shall be fource founde there: he amswered: I whyl not do nothing of I whyl not do nothing.

31. He layde againe: Or see I have taken upon me to speake nothe also unto Bis my
my Lord: what if there shall be ten found there? he answered, I will not destroy (them) for tenes sake.

32 And he said: O let not my Lord be angry, and I will speak yet but this once: What if (ten) halfe found there?

33 And the Lord went his way astone as he had left commyning with Abraham, and Abraham [also] turned unto his place.

q The xix. Chapter.

1 And there came two angels to Sodom at even, and (Lot) late at the gate of Sodom; and Lot being (them) rose up to meete them, and he bowed himself with his face toward the ground.

2 And he said: O Lord, turn in, I pray you, into your seruauntes house, and tarry all night, and I will wash your feet, and ye shall rise by early to go in your wayes. Wash the ladie, nay: but the wyll byde in the streates all night.

3 And he pressed upon them exceeding harte: and they returnung to 2nto hym, entered into his house, he made them a feast, and did bake unleauened bread, and they did eate.

4 And before they went to rest, the men of the citie [even] the men of Sodome compassed the house round about, both olde and young, all people two [all quarters.

5 And they rallying into Lot, sayde unto hym: (2) Where are the men which came in to thee this nighte? byng them out unto us, that we may know them.

6 And Lot went out at the doore unto them, and shut the doores after hym.

7 And sayde: Nay, for Gods sake he them, do not (3) wickedly.

8 Behold, I have two daughters which have known no man, then will I bring out nodre unto you, and (3) do with them as it seemeth good in pone eyes: only unto these men do nothing, for therefore cause they under the hou- dowe of my roofe.

9 (4) And they sayde, stande backe: And
they fled again, he came in as one to Sarcoune, and y'will be noble a nothe: y'will surely deale wise with thee then with them. And they pressed him upon the man; even Lot, and came to break by the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And the men that were at the door of the house (a) they smote with blindnessnece both small and great, so that they were weeped in lying the door.

12 And the men said unto Lot: hast thou here any besides? (b) some in lathe, and the somes, and thy daughters, and whatsoever thou hast in this city, bring them out of this place:

13 For we will destroy this place, because the eyes of them is great before the face of God: for the Lord hath sent (c) to destroy it.

14 And Lot went out, and spake unto his (b) somes in lathe which marked his daughters, saying: Stand up, get ye out of this place, for the Lord will overthrow this city. But he seemed as though he had motioned unto his somes in lathe.

15 And when the morning arose, the angels called Lot to (d) speede him, saying: Stand up, take thy wife, and thy two somes which be at hand, lest thou perish in the same of the city.

16 And as he prolonged the time, *the men caught both him, his wife, and his two somes by the handes, (e) the Lord being mercyfull unto hym: and they brought him forth, and set hym without the city.

17 And when he had brought them out, he (f) said: (g) Save thy selues, and take not beholden thee, neither tarry thou in all this playne [country] *Save thy selues in the mountaine, lest thou perish.

18 And Lot sayde unto them: O do not to my Lordes.

19 Behold, thy servaunt hath found grace in the sight, and thou hast magnified thy mercy which thou hast shewed unto me in sparing my life: (g) Behold I can not be saved in the mountayne, lest some harne fall upon me, and I dye.

20 Behold here is a citie by to see duto, even ponder tite one: Observe me escape thyself: Is it not a little one, and my

21 And he sayde to hym: See, I have receaved thy request as concerning this thing, that I will not overthrow this citie for the which thou hast spoken.

22 Prasse thee, and be *sauid there: for (g) I can do nothing trypt thou become thyself, and therefore the name of the citie is Sow.

23 And the somes was not sown upon the earth, and Lot was entred into the other.

24 Then the Lord *tayed vpon Sodome and Gomorrah (b) hymstone and fire, from the Lord out of heaven:

25 And overthrowe those citie, and all that plaine region, and all that dwelld in the cities, and that greve upon the earth.

26 But Lots lyfse folowing hym, loked belythe her, (f) (h) was turned into a pillar of fal.

27 Abraham ryshng by early, gote hym to the place where he sowed before the presence of God, and looked towarde Sodome and Gomorrah, and towarde all the lande of that playne country.

28 And beholde, and to the smoke of the country arrose, as the smoke of a furnace.

29 And it came to passe, that when God destroyd the citiess of that region, (h) he thought upon Abraham, and lent Lot out from the middest of the overthrow, when he overthrowe the citiess in one of the which Lord dwelled.

30 And Lot departed out of Sow, and dwelled in the mountayne with his two somes: (g) for he feared to tarry in Sow, but dwelled in a tace, he and his two somes.

31 And the eider fad unto the younger: (g) our father is old, and there is not a man in the earth to come in unto us after the manner of all the world.

32 Come, let vs gese our father wone to drinke, and lyfse with hym, that we may "sace seede of our father.

33 And so they gane their father wone to drinke that night: and the eider daugh- ter went and lay with her father, and (g) he perceaved it not neither when the laye downe, nepher when the rofe up.

34 And on the mornowe the elder sayde unto the younger: behold, yesterneight, 25 till lap.
Thus were both the daughters of Lot with child by their father.

And the elder bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

And the younger bare a son also, and called his name Benammi: the same is the father of the children of Ammon unto this day.

Abraham is a sojourner in Gerar, where his wife is taken by force. 9 Abimelech is a prudent, 4 his paper. 7 God saith Abimelech from being amiss. Abraham a prophet. 9 Abimelech exceedeth Abraham himself. 1 Sara the niece of Thare by his sonne, the niece of Abraham by his brother. 14 Abimelech renderrceth the wife with gifts.

Abraham departed thence forward to the south country, and dwelled between Eades and Sur, and sojourned in Gerar.

And Abraham sayde of Sara his wife, (b) she is my sister. And Abimelech lieing of Gerar sent, and set Sara away. 1

But God came to Abimelech by night in a dreame, and saide to hym: See (c) thou art but a dead man for the woman's sake which thou hast taken at a way, for the is a mans wife. 2

But Abimelech had not yet touched her: and he sayde, Lorde wyte thou mayeguilty people: 3

Sade not he bnte me, she is my sister; ye and the her serf sayde, he is my brother: with (d) a single heart, and innocent hands have I done this: 4

And God sayde unto him in a dreame: I wote well that thou dydest it in the singleness of thy heart. I kept thee also that thou shouldest not saine (e) against me, and therefore suffered I thee not to touch her. 5

Now therefore deluer the man his wife agayne, for he is a prophet, and he shall pray for thee, that thou mayest lyue: (f) But and if thou deluer her not agayne, be sure that thou shalt by the death, [both them] and all that thou hast. 6

Therefore, Abimelech rypping by betimes in the morning, calleth all his servants, and tode all these saynges in their ears: and (g) the men were sore afraid. 7

Then Abimelech called Abraham, & sayde unto hym: what haue I offended thee, that thou haft brought on me & on my kingdom? 8 [g] great a sinne thou haft done desto me that ought not to be done. 9

And Abimelech saide unto Abraham: what failest thou that thou haft done this thing? 10

Abahah amused: For I thought [thus] surely (h) the fear of God is not in this place, and they shall slaye me for my wyves sake. 11

Yet in very deede she is my sister, for she is my daughter of my father, though she be not the daughter of my mother, and the beame my wyfe. 12

And after God cauled me to wande out of my fathers house, I sayde unto her: this bynde beed I thought shee wende unto me, in all places where we come, that thou say me, he is my brother. 13

Then (i) take Abimelech shepe and oren, men seruantes and women seruantes, & gane (them) unto Abraham, and deluyerd hym Sara his wyfe agayne. 14

And Abimelech sayde: beholde my lande lyeth before thee, dwell where it pleaseth thee best. 15

But unto Sara he saide: See I haue given thy brother a thousand pieces of siluer: beholde, (k) it is as a concering of thynge eyes into all that are with thee, and to all (other) and thus the was reproved. 16

And to Abraham sayde unto God, (l) God (m) heales Abimelech, and his wife, and his maidens, & they bare chyldren. 17

For the Lord had closed by all the womenes of the house of Abimelech, because of Abrahames wyfe. 18

Abraham.
1 Then the Lord visited Sarra as he had promised, and did unto her according as he had spoken. For Sarra conceived, and bare Abraham a son in his old age, even the same season which the Lord had appointed.

2 And Abraham (b) called his son's name that was born unto him, Whiche Sarra bare him, "Isaac." And Abraham uncircumcised his son Isaac, when he was eight days old, as God commanded him.

3 And Abraham was an hundred years old and seven, when his son Isaac was born unto him.

4 But (c) Sara said: God hath made me to be as one that hath a husband. Therefore this day shall I laugh, and I shall sing, for I have gotten my mother a son at an age of old age.

5 And the Lord was good unto Sara, and she bare Abraham a son in his old age, at the set time of which God had spoken.

6 And Abraham called the name of his son that was born unto him, Whiche Sara bare unto him, "Isaac." (c)

7 And he was a child, and he went out into the field with his father's bow.

8 And Sara said, "Who would have thought that I should have seen such a day as this? God hath made me to laugh so that I am become young again." (c)

9 And Sarah said: God hath made me to laugh. And she said: At an age of old age, will I have a child? (d)

10 For wherefore should God do such a thing unto me? (e)

11 And the thing was very grievous in Abraham's sight, because of his wife. Also Sarah said unto Abraham: Be not angry, because of the maid.

12 And Abraham said: (f) I will not be held guilty, if thou make the maid to live of the house of my lord.

13 Moreover, Sarah, (g) the maid, heard when Abraham spake unto his servant, and heard even to the words which Abraham had spoken unto the maid.

14 And the maid said to Abraham: Behold, I will do as thou saidst: nevertheless the boy shall not be thy servant, because I will not consent to give him up to thy servant.

15 And also, (h) the boy rose early in the morning, and took bread, and gave it unto his mother, and she gave it unto her son.

16 And he said: If thou wilt give me this son, I will give thee this son, and thee also, that thou mayest do with him as thou wilt.

17 And Abraham said: Wilt thou take my son? (i)

18 And Abraham said: Wilt thou give me my son? (j)

19 And Abraham said: Wilt thou give me my son? (k)

20 And Abraham said: Wilt thou give me my son? (l)

21 And Abraham said: Wilt thou give me my son? (m)

22 And Abraham said: Wilt thou give me my son? (n)

23 And Abraham said: Wilt thou give me my son? (o)

24 And Abraham said: Wilt thou give me my son? (p)

25 And Abraham said: Wilt thou give me my son? (q)

26 And Abraham said: Wilt thou give me my son? (r)

27 And Abraham said: Wilt thou give me my son? (s)

28 And Abraham said: Wilt thou give me my son? (t)

29 And Abraham said: Wilt thou give me my son? (u)

30 And Abraham said: Wilt thou give me my son? (v)

31 And Abraham said: Wilt thou give me my son? (w)

32 And Abraham said: Wilt thou give me my son? (x)

33 And Abraham said: Wilt thou give me my son? (y)

34 And Abraham said: Wilt thou give me my son? (z)

35 And Abraham said: Wilt thou give me my son? (aa)

36 And Abraham said: Wilt thou give me my son? (ab)

37 And Abraham said: Wilt thou give me my son? (ac)

38 And Abraham said: Wilt thou give me my son? (ad)

39 And Abraham said: Wilt thou give me my son? (ae)

40 And Abraham said: Wilt thou give me my son? (af)

41 And Abraham said: Wilt thou give me my son? (ag)

42 And Abraham said: Wilt thou give me my son? (ah)

43 And Abraham said: Wilt thou give me my son? (ai)

44 And Abraham said: Wilt thou give me my son? (aj)

45 And Abraham said: Wilt thou give me my son? (ak)

46 And Abraham said: Wilt thou give me my son? (al)

47 And Abraham said: Wilt thou give me my son? (am)

48 And Abraham said: Wilt thou give me my son? (an)

49 And Abraham said: Wilt thou give me my son? (ao)

50 And Abraham said: Wilt thou give me my son? (ap)

51 And Abraham said: Wilt thou give me my son? (aq)

52 And Abraham said: Wilt thou give me my son? (ar)

53 And Abraham said: Wilt thou give me my son? (as)

54 And Abraham said: Wilt thou give me my son? (at)

55 And Abraham said: Wilt thou give me my son? (au)

56 And Abraham said: Wilt thou give me my son? (av)

57 And Abraham said: Wilt thou give me my son? (aw)

58 And Abraham said: Wilt thou give me my son? (ax)

59 And Abraham said: Wilt thou give me my son? (ay)

60 And Abraham said: Wilt thou give me my son? (az)

61 And Abraham said: Wilt thou give me my son? (ba)

62 And Abraham said: Wilt thou give me my son? (bb)

63 And Abraham said: Wilt thou give me my son? (bc)

64 And Abraham said: Wilt thou give me my son? (bd)

65 And Abraham said: Wilt thou give me my son? (be)

66 And Abraham said: Wilt thou give me my son? (bf)

67 And Abraham said: Wilt thou give me my son? (bg)

68 And Abraham said: Wilt thou give me my son? (bh)

69 And Abraham said: Wilt thou give me my son? (bi)

70 And Abraham said: Wilt thou give me my son? (bj)

71 And Abraham said: Wilt thou give me my son? (bk)

72 And Abraham said: Wilt thou give me my son? (bl)

73 And Abraham said: Wilt thou give me my son? (bm)

74 And Abraham said: Wilt thou give me my son? (bn)

75 And Abraham said: Wilt thou give me my son? (bo)

76 And Abraham said: Wilt thou give me my son? (bp)

77 And Abraham said: Wilt thou give me my son? (bq)

78 And Abraham said: Wilt thou give me my son? (br)

79 And Abraham said: Wilt thou give me my son? (bs)

80 And Abraham said: Wilt thou give me my son? (bt)

81 And Abraham said: Wilt thou give me my son? (bu)

82 And Abraham said: Wilt thou give me my son? (bv)

83 And Abraham said: Wilt thou give me my son? (bw)

84 And Abraham said: Wilt thou give me my son? (bx)

85 And Abraham said: Wilt thou give me my son? (by)

86 And Abraham said: Wilt thou give me my son? (bz)

87 And Abraham said: Wilt thou give me my son? (ca)

88 And Abraham said: Wilt thou give me my son? (cb)

89 And Abraham said: Wilt thou give me my son? (cc)

90 And Abraham said: Wilt thou give me my son? (cd)

91 And Abraham said: Wilt thou give me my son? (ce)

92 And Abraham said: Wilt thou give me my son? (cf)

93 And Abraham said: Wilt thou give me my son? (cg)

94 And Abraham said: Wilt thou give me my son? (ch)

95 And Abraham said: Wilt thou give me my son? (ci)

96 And Abraham said: Wilt thou give me my son? (cj)

97 And Abraham said: Wilt thou give me my son? (ck)

98 And Abraham said: Wilt thou give me my son? (cl)

99 And Abraham said: Wilt thou give me my son? (cm)

100 And Abraham said: Wilt thou give me my son? (cn)

101 And Abraham said: Wilt thou give me my son? (co)

102 And Abraham said: Wilt thou give me my son? (cp)

103 And Abraham said: Wilt thou give me my son? (cq)

104 And Abraham said: Wilt thou give me my son? (cr)

105 And Abraham said: Wilt thou give me my son? (cs)

106 And Abraham said: Wilt thou give me my son? (ct)

107 And Abraham said: Wilt thou give me my son? (cu)

108 And Abraham said: Wilt thou give me my son? (cv)

109 And Abraham said: Wilt thou give me my son? (cw)

110 And Abraham said: Wilt thou give me my son? (cx)

111 And Abraham said: Wilt thou give me my son? (cy)

112 And Abraham said: Wilt thou give me my son? (cz)
Abraham.

Genesis.

me not, neither heard I of it: but this day.
27 And Abraham took the wood and eke, and gave them unto Abimelech: and they made both of them a league together.
28 And Abraham set seven eke lambes by them withes.
29 And Abimelech said unto Abraham: What means these seven eke lambes which thou hast set by them withes?
30 He answered: For these seven eke lambes that thou takest of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore the place is called Beer-seba, because that there they sware both of them.
32 Thus made they a league together at Beer-seba; and Abimelech and Phichol his chief eaptayne rose up, and turned againe into the lande of the Philistines.
33 And Abraham planted a wood in Beer-seba, and called there on the name of the Lord the everlasting God.
34 And Abraham sojourned in the Philistines lande a long season.

The xxii. Chapter.

1 Abraham is commanded to sacrifice his sonne. 2 The obedience of Abraham to God's word. 3 Isaac a figure of Christ. 4 Abraham sanceth in aue of God. 5 Abraham is blessed. 6 Christ. 7 The childe of Nachor by Melcha. 8 Bethuel. 9 Rebecca.

After these sayings, God doth tempt Abraham, and abide unto him Abraham, which answered, here I am. And he said: Take thy sonne, thine only sonne Isaac whom thou loueest, get thee into the lande of the Philistines, and offer him there for a burnt offering upon one of the mountains which I will shewe thee.

Then Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his sonne, and cloude wood for the burnt offering, and rode by, and got hym to the place where God had appointed hym.

4 The third day Abraham luyt vp by his eyes, and sawe the place a farre of:
5 And sade unto his young men, bybe here with the Ass, I and the lad will go wander a worship, and come agayne to you.
6 And Abraham tooke the wood of the burnt offering, and roide it vpone Isaac his sonne: but he him lefte toke fire in his hande and a knyfe, and they went both of them together.

7 Then
The xxiii. Chapter.

Abraham.uceth Sara's death. He breth the field of her buryall of the children of Heber. Sara is slayd in grave. Mamre, or other wise Hebron.

Abraham, sauing unto hyr:

1 And Sara dyed in Cheriath arba, the same is Hebron, in the lande of Canaan, and Abraham came to mourne for Sara, and took woe for her. And Abraham stood by the light of his cocke, and talked with the sones of hebreps saying:

2 I am a stranger and a sojourner amonge you. Give me a possesion to bury in v Geoffrey, that I may bury my cote out of my light.

3 And the children of hebreps answered Abraham from heauen the seconde tympe.

4 And said: by my serue I seue, savest the Lord, because thou hast done this thing, and hast not spared yealtiue onlye some.

5 That in blessing I will bleste thee, and in multiplying I will multiply thy seed as the stars of heauen, and as the lande which is upon the sea side, and thy seed shall possesse the gates of his enemies.

6 And in thy seede shall all the nations of the earth be blessed, because thou hast hearde my voyce.

7 So turned Abraham againe into his young men: and they rose up, and went together to Beer seba, and Abraham dwelt at Beer seba.

8 And after these thygnes, one tode Abraham, saying: behold Milcha, she hath also borne children unto thy brothes Nachor.

9 But his eldest sonne, and his brothere, and Camuel the father of the "Aram,

10 And Clecers, and Hazo, and Pilatha, and Jodaph, and Bethuel.

11 And Bethuel begat "Rebecca, These eyght did Milcha beare to Nachor Abraham's brothere.

12 And (b) his concubine called Reumah, the bare also Lebah, a Sapham, Tha has, and Maaracha.

Aram was an hysteud and seuen and twentie yeere olde (so long lured the.)

13 And Sara dyed in Cheriath arba, the same is Hebron, in the lande of Canaan: and Abraham came to mourne for Sara, and took woe for her.

14 And Abraham stood by the light of his cocke, and talked with the sones of hebreps saying:

15 I am a stranger and a sojourner amonge you. Give me a possesion to bury in v Geoffrey, that I may bury my cote out of my light.

16 Abraham sauing unto hyr: 6 heare be by my Lodre, thou art a poonce of God amongst us, in the midst of our semiches bury thy dead: none of us shall ford thy his sepulche, but thou mayest bury thy dead [therein.]
of his field: but for as much money as it is worth shall he give it me, for a possession to bury in amongst you.

9 And Abraham bowed himself before the people of the land.

10 And spake unto Ephron in the audience of the people of the country, saying: If thou wilt give the field, I will give the price thereof.

11 And Ephron answered Abraham, saying, unto thee be the field, and I will give it thee, and in the presence of the children of my people I will give it thee. 12 And Abraham bowed himself before the people of the land.

13 And spake unto Ephron in the audience of the people of the country, saying: If thou wilt give the field, I will give the price thereof.

14 And Ephron answered Abraham, saying, unto thee be the field, and I will give it thee.

15 And by the land is worth four hundred shekels of silver.

16 And Abraham hearkened unto Ephron, and became his servant, and took his land, and his field, and his serventes, and his servants, and his cattle, and his asses, and his camels, and his goods.

17 And the field of Ephron in Machpelah, which was before Mamre, cen the field and the cave that was therein, and all the trees that were in the field, and that were in all the borders round about, was made sure.

18 Unto Abraham for a possession in the sight of the children of Israel, before all that went in at the gates of the city.

19 After this dyd Abraham bury Sarah his wife in the double cave of the field which he bought of Mamre the king of Mamre, in the land of Canaan.

20 And so both the field and the cave that is therein, was made unto Abraham a sure possession to bury in, by the sons of Israel.

The xxiiij. Capter.

1 It is SAHAg Almighty had,... and the Lord had blessed Abraham in all things. And Abraham gave unto his eldest servant of his house, which had the rule over all that he had: put... the hand under my thigh.

2 And I will make thee swear by the Lord God of heaven, and God of the earth, that thou shalt not take a wife of my house. And I will make thee swear by the Lord God of heaven, and God of the earth, that thou shalt not take a wife of my house. And I will make thee swear by the Lord God of heaven, and God of the earth, that thou shalt not take a wife of my house.

3 But thou shalt go unto my country, and to my kindred, and take a wife unto my kindred.

4 And the servant said unto them, why ye do thus? and so... wife, and that she... wife.

5 And the servant said unto them, why ye do thus? and so that thou dost not... wife, and that she... wife.

6 And the servant said unto them, why ye do thus? and so that thou dost not... wife, and that she... wife.

7 And the servant said unto them, why ye do thus? and so that thou dost not... wife, and that she... wife.

8 And the servant said unto them, why ye do thus? and so that thou dost not... wife, and that she... wife.

9 And...
And the servant set out with these words in his heart: and the Lord blessed him on his journey.

And the servant took ten camels of his master's property, and departed; and he took with him all the choice articles of the household of his master.

And he made the camels drink at a brook of water in the wilderness; and he sat down to rest opposite the city.

And the Lord, the God of Abraham, his master, had appeared to the servant of his master, Isaac, while he was sitting in a medow by Bethel, opposite the city of Salem.

And he made the camels drink at the brook of water in the wilderness; and he sat down to rest opposite the city.

And the servant set out with these words in his heart: and the Lord blessed him on his journey.

And the servant took ten camels of his master's property, and departed; and he took with him all the choice articles of the household of his master.

And he made the camels drink at a brook of water in the wilderness; and he sat down to rest opposite the city.

And the Lord, the God of Abraham, his master, had appeared to the servant of his master, Isaac, while he was sitting in a medow by Bethel, opposite the city of Salem.

And he made the camels drink at the brook of water in the wilderness; and he sat down to rest opposite the city.

And the servant set out with these words in his heart: and the Lord blessed him on his journey.

And the servant took ten camels of his master's property, and departed; and he took with him all the choice articles of the household of his master.

And he made the camels drink at a brook of water in the wilderness; and he sat down to rest opposite the city.

And the Lord, the God of Abraham, his master, had appeared to the servant of his master, Isaac, while he was sitting in a medow by Bethel, opposite the city of Salem.

And he made the camels drink at the brook of water in the wilderness; and he sat down to rest opposite the city.
some amongst the daughters of the
Chanaanites, in whose lande I dwell.

38 But thou shalt go into my father's
house, and to my kindred, and take a wife
unto my sonne.

39 And I sayde unto my maister: per-
adventure the woman will not folowe
me.

40 And he answered me: the Lord before
whom I walke, will send his angel with thee,
and prosper thy journey, and thou shalt take
a wife for my sonne of my kindred, and of my
fathers house.

41 Then shalt thou be free from this
oath [made] to me, when thou comnest
to my kindred: and if they gene not thee
[one] that shall be free from this oath
[made] to me.

42 And so I came this day unto the wel,
and sayde: O Lord be the God of my
maister Abrahame, if it be to notice that
thou makest my journey where I go
prosperous.

43 Beholde, I stande by the well of wa-
ter: and when a beginneth compasseth
to drawe water, and I lay to her, Giv
me [I pray thee] a little water of thy
pitcher to drinke:

44 And she sayde to me, Drinke thou, and
I will also drawe thy Camelles: let
the same be the woman whom the
Lorde hath prepared for my masters
sonne.

45 And before I had made an end of
speaking in myne heart, behold, Re-
becca came forth, and her pitcher on
her shoulder, and the went downe
to the well, and drewe water, and I
sayde unto her, Giv me drinke I pray
thee.

46 And the made haste, and take doune
her pitcher from her [shouder] and saide:
Drinke, and I will geue thy Camelles
drinke also. So I dranke, and she gave
the Camelles drinke also.

47 And I asked her, saying: Whose
daughter art thou? She answered: the
doughter of Bethuel Nahor's sonne,
whom Milchah bare unto hym: and I
putte the earing upon her face, and the
bracelett upon her handes.

48 And I bowed my selfe, and worship-
ped the Lorde, and blessed the Lorde,
God of my maister Abraham, which
had brought me the right way, to take
my masters brothers daughter unto
his sonne.

49 And I sayde also, if the Lorde will
cordeously and truly with my ma-
ter, tell me. And if not, tell me also,
that I may turne me to the right hande, or
to the left.

50 Then answere Laban and Re-
cchel, saying: This saying is pro-
ced even [of] the Lorde, we can not
therefore lay unto thee esther good or
bad.

51 Beholde, Rebecca [is] before thee, [1]
take her, and go, that she may be thy
masters sones wife, even as god hath
sayde.

52 And when Abrahame's surname heard
they voxdes, he worshipped the Lorde,
bowing hym selfe toward the earth.

53 And the surname took stooth [all]
ettles of silver, and etiellers of golde,
and rayment, and gave them to Rebec-
ae: and to her brother, and to her mo-
ter he gave [costly gysters]

54 And they did eate and drinke, both he
and the men that were with hym, and
taried all night: and when they rose up
in the morning, he said: let me depart
unto my maister.

55 Her brother and her mother answere-
et: let the damself abyde with us, and
it be but even ten dayes, and then shall
the go.

56 He sayde unto them: hynder me not,
behold, the Lorde hath prospered my
journey, sende me away therefore, that
I may go to my maister.

57 And they sayde: [2] We will call the
damself, and enquire [at] her mouth.

58 And they called forth Rebecca, and
sayde unto her: Whist thou go with
this man? And the answere, I will
go.

59 So they let Rebecca theys sister go,
and her nurse, & Abrahame's surname,
and his men.

60 And they blessed Rebecca, and sayde
unto her: thou art our sister, growe in
to thousande thousandes, and thy seede
pustesst the gate of his enemies.

61 And Rebecca arose, and her daugh-
telles, and got them up on the Cam-
ellles, and folowed the man: and the
surname take toke, and went his
waye.

62 And the Lorde was comuning from
the waye of the well of the hypping
and seeing me: for he dwelt in the South
country.
63 And Issaac (2) was gone out to pray in the field at the even tide, and he lift
up his eyes, and saw the Camelles com-
ming.
64 And Rebecca lift up her eyes, and saw
the lad that Issaac sent to his mother's
house.
65 (For the lad into the servaunt: what
man is this, that commeth Vallying aga-
inst vs in the even tide? And the servaunt
saide, it is my master: therefore the toke
her bapte and covered her.
66 And the servaunt tolde Issaac all
things that he had done.
67 And Issaac brought her into his mo-
ter Sarais tent, and toile Rebecca,
and the became his wife, and he loved
her: and so Issaac receaved comfort af-
ter his mother.

The xxv. Chapter.

1 Abraha came to Etrura; (1) The sons of 
Etrura, 2 The patriarch is given to Ias-
ac, and gyfes to the children of his concubines. 3 Abraha dyeth, 4 Issaac is blessed
of God, 5 The pegterew of Israel, 6 Issac dyeth, 7 The generations of Issaac, 8 Issa-
ac prayeth to haveissue, Rebecca conceaveceth, 9 Rebecca asketh counsel of God; 10 Ech,
11 Jacob, 12 Sual an hunter, an husbandman. Jacob a playte and a simple man, 13 Ech
selleth his bythright, 14 Eom.

12 These are the generations of Israel
Abrahams sonne, whose Hagar the
Egyptian Sarais handmayde bare
unto Abraha,
13 And these are the names of the sons
of Israel, according to the names of
their kindred: the eldest sonne of Issa-
ac, Israe, Jocab, and Edom, and Abbecl,
and Sidom,
14 And Oshia, and Duma, and Pasha,
Badar, and Them.
15 Jetur, Naphees, and Eden.
16 These are the sons of Israel, and
these are their names by the numbers
and races, (6) twelve branches of their
housholdes,
17 And these are the names of the lye of
Israel, (6) an hundred and-and and
seven yere: and he warne away, dyed,
and was laped unto his people.
18 And they dwelled from Hamath unto
Sur, that is by the border of Egypt as
thou goest toward Assur, and he died
in the presence of all his brethren.
19 And these are the generations of Iss-
ac, Abrahams sonne: Issaac begat
Issaac.
20 And Issaac was fourtie yere olde
when he toke Rebecca to wyfe, the
daughter of Bethuel the Syran: (2)
of Mesopotamia, and sister to Laban the
Syran.
21 And Issaac made inceraction into the
Lode, (3) for his wyfe, (2) because she
was barren; and the Lode was increa-
ted of hym, and Rebecca his wyfe con-
ceived.
22 And the childe stroue together: in
her bosome: therefore the laied, if it be,
lo,


**The xxxv. Capeter.**

1 God in the midst of famine, blessed 2 and fedeth 3 Isaac. 3 Chanaan is promised to 3 Isaac. 4 Churl. 7 Isaac sippeth that his wife is his sister. 11 The very great care of God for Isaac and his wife. 12 The Philistines do stop Isaac’s pottages, and depe him out. 12 God blesseth Isaac, greeth his brethren. 13 He diggeth other pottages. 22 A thankless upriug. 22 God comforteth Isaac. 23 Isaac both call upon God. 28 Abimelech entereth into a league with Isaac. 33 Beer-leba the citty. 34 Isaac maketh a second marriage.

1 God in the midst of famine, blessed 2 and fedeth 3 Isaac. 3 Chanaan is promised to 3 Isaac. 4 Churl. 7 Isaac sippeth that his wife is his sister. 11 The very great care of God for Isaac and his wife. 12 The Philistines do stop Isaac’s pottages, and depe him out. 12 God blesseth Isaac, greeth his brethren. 13 He diggeth other pottages. 22 A thankless upriug. 22 God comforteth Isaac. 23 Isaac both call upon God. 28 Abimelech entereth into a league with Isaac. 33 Beer-leba the citty. 34 Isaac maketh a second marriage.

And there fell a famine in the land, besides the first that was in the days of Abraham: And 2 and fedeth 3 Isaac went unto 2 Abimelech, king of the Philistines, hither to Gerar.

2 And the Lord appeared unto him, and said: So doth not abide in Egypt, but abide in the land where I shall bring thee.

3 Sojourne in this land, and I will be with thee, and will bless thee; so abide in thee and thy seed in the land which I shall give unto thee.

4 And thy seed shall succeed this nation and dwelle in the land which I have given unto Abraham thy father.

5 And 6 be not afraid, for I have made a great nation of thee.

6 And 6 dwelt in Gerar. 7 And the men of the place asked him 8 of his wife. And he said, 9 she is my sister: for she feared to say, she is my wife, lest the men of the place should hate my wife, because of Rebecca, which was beautiful to the eye.

8 And after he had been there a long time, Abimelech king of the Philistines looked out at a window, 10 and said: Behold, the is of a fruitful wife, and why hast thou said, she is my sister, for whom 6 dwelt in Gerar, because I thought that I might peradventure have died for her sake.

9 And Abimelech called 6, and said: Behold, she is of a fruitful wife, and why hast thou said, she is my sister, for whom 6 dwelt in Gerar, because I thought that I might peradventure have died for her sake.

10 And Abimelech 6 said: Why hast thou done this thing? one of the people might lightly have lynce by thy wife, and thou shalt have brought 8 sinne upon thy son.

11 And so 6 charged his people, and dwelleth in tents.
And the Lord appeared unto him the same night, and said: "I am the God of Abraham thy father, fear not, for I am with thee, and will bless thee and multiply thy seed for my servant Abraham's sake."

And he built an altar there, and called upon the name of the Lord, and pitched his tent: and there Japheth and his mother Camla dwelt in tents.

Then came Japheth to him from Gerar, and Abimelech his friend, and Phichol the captain of his army. And Japheth laid beth into Japheth: wherefore came ye to me, saying ye hate me, and have put me away from you: which he answered: "We have not certainly that the Lord was with thee, and we beth: lest there be noth other bethwee, even bethwee us and thee, and let us make a league bethwee:" Thence he shouldest do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and sent thee away in peace: for thou art noth the blessed of the Lord. And he made them a feast, and they dyed and dyed. And they rose up betwixt the two days: and swere one to another: And Japheth sent them away, and they departed from him in peace. And the same days Japheth and his mother Camla dwelt in tents, which they had digged, and beth into Japheth, the Lord have founde water. And he called it Seba: and the name of the city is called Beer-seba unto this day. Elau was fourscore years old, and he took a wife (called Jabit), the daughter of Berri an dierthie, and Balmath the daughter of Elau, an dierthie (also) which were disobedient unto Japheth and Rebecca. A bitterness of spirit: He called the name which his foe gave the place betho, Gan-oar.


The xxvii. Chapter.

Found an hundred measures. 2 Or, measured.

(2) Some read not, and translate, for inehabited.

(2) That is, his father.

(2) That is, Elau.

(2) This is but rather than is gape thence.

(2) Lying.

(2) Effect.

(2) Siloh.

(2) Rehoboam.

(2) The words that are not in, are in italics, to indicate that they were not in the original text. The numbers indicate the passage numbers in the original text. The phrases in brackets are explanations or annotations added by the editor. The text is a faithful representation of the original Biblical text, with some editorial annotations for clarity.
And it came to pass, that while Laban was yet a long way off, Jacob stayed, for he heard of his mother's death, and that he could not see her. He therefore took his goods and went to his brother Esau, and was put to live with him.

And when he came near to Esau, he divided his goods, and put some of them into another place, and went on alone.

And Esau met him, and kissed him, and asked him how he did.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you."

And Esau said, "What do you want?"

And Jacob said, "I have come to see you, my father, and to have your blessing."

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you."

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you."

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you."

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you."

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you."

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you."

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you."

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you."

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing."

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see you.

And Esau said, "I have come to see you, my father, and to have your blessing.

And Jacob said, "I am Esau's servant, your brother Esau, and I have come to see y
30 And Isaac said to Esau, "My son." And he answered, "Here I am, father." 31 And he said, "Bring me some of the wild game, and make me eat, that I may bless you before I die." 32 And Esau went to the field and gathered game, and brought it and set it before his father. 33 And Isaac said to Esau, "My son." And he answered, "Here I am, father." 34 Then he asked him, "What did you hunt for, my son?" And he answered, "I have hunted for game, and have brought it, that I may eat before you, and that my father may bless me." 35 And the voice of Jacob heard him, and he said, "Look, my son." 36 And he said, "Here I am, father." 37 And he said, "You will no longer be called Jacob, but Israel, because you have struggled with God and with men and have overcome." 38 So he called his name Israel, and gave him a part of the land that he had conquered.

The xxvii. Chapter.

1 Isaac gave his blessing to Jacob, and (c) blessed him, and charged him, and laid him on his bosom: See thou take not a wife of the daughters of Chanaan, whereinto Jacob obeyeth. 2 Esau against his father's will taketh a wife of the daughters of Canaan, whereinto Jacob goeth into Haran, seeks a ladder in a dream, 3 Chanaan is promised to Jacob, 4 God comforteth Jacob. 5 The house of God. 6 Bethel, Lura. 7 The bowe of Jacob. 8 He aketh food and clothing.
And God Almighty blessed Jacob, and made him increase, and made him multiply, so that he became the head of a multitude of people.

And he made the blessing of Abraham be upon him, and made him to be the head of the seed with the seed, that he should become the head of the seed of Abraham, and the seed of Isaac, and the seed of Jacob.

And thus Jacob went forth, and he went toward Mesopotamia, into Laban, son of Bethuel the Syrian, and brother to Rebecca, the mother of Jacob and Esau.

And when Elaibah that Ishah had blessed Jacob, and sent him to Mesopotamia to see him a wife from thence, and as he blessed him, he gave him a charge, saying, thou shalt not take a wife of the daughters of Canaan: and that Jacob had obeyed his father and mother, and was gone to Mesopotamia.

And Elaibah longed that the daughters of Canaan pleased not Ishah his father:

Then went Elaibah unto Ismael, and took unto him the wives which he had, Halelah the daughter of Ismael, Abraham's son, the sister of Nebaioth, to be his wife.

And Jacob departed from Beer-leba, and went toward Haran.

And he came into a certain place, and tarried there all night, because the sunne was downe: and took of the stones of the place, and put under his head, and layde hym downe in the same place to sleepe.

And he dreamed, and beholde there stood one, and the toppe of it reached up to heaven, and he perceived the angels of God went by and downe upon it.

And we, and God from above leaned upon it, and sayde: I am the Lord God of Abraham thy father, and the God of Ishah, the land which thou sleepest upon, wyll I give thee and thy seed.

And thy seed shalbe as the dust of the earth, and thou shalt spreade abroad to the west, to the east, to the north, and to the south; and in thee, and in thy seed, shall all the kyndredes of the earth be blessed.

And see, I am with thee, and wyll be thy kepper in all places: whyther thou goest, and wyll byng thee agayne into this lande: For I wyll not, (b) leave thee, wyll I haue made good that I have promised.

When Jacob was awaked out of his sleepe, he layde: Surely the Lord is in this place, and I knew it not.

And he was a sleepe, and faide: howe dreadful is this place? it is none other but even the (c) house of God, (d) it is the gate of heaven.

And Jacob rose up early in the mornynge, and took the stone that he had layed
layed under his head, and (b) pitched it upon an rude, and polished up in the top of it.

19 And he called the name of the place Bethel: but the name of the(1) was called Luz, before time.

20 And Jacob vowed a vowe, saying: (m) of God will be with me, and will keep me in this journey in which I go, and will give me bread to eate, and clothes to put on:

21 So that I come againe into my fathers house in peace: then that the Lord be my God.

22 And this stone where I have set up an ende, shall be Gods house: and of all that thou shalt gene me, I will surely gene the tenth unto thee.

The xxix. Chapter.

1 Jacob commeth to Laban. 4 The unknown he calleth brethren. 9 Rachel feedeth shep. 11 Jacob kyseth Rachel in the lodge. 12 Laban depeth Jacob, and kyseth hym. 17 Lea is blear eyed. 18 Jacob becomes bondes for Rachel seven years. 22 Laban keepeth the mariage. 23 Lea is gurues for Rachel. 32 Lea conceaveth Ruben.

1 Then (a) Jacob "went on his journey, and came into the land of the people of the east.

And (b) he looked about, behold, there was a well in the field, and loe, three flockes of shep paye there by; so that well were the flockes watered: and there was a great stone upon the well mouth.

3 And thereby were all the flockes bought, and they roulde the stone fo the wells mouth, & watered the shep, & put the stone againe upon the wells mouth, into his place.

4 And Jacob saide unto them: My brethren, whence be ye? And they saide: of Haran are we.

5 And he saide unto them: Know ye Laban the (c) sonne of Nacoz? They saide: we know hym.

6 And he saide unto them: Is "he in good health? And they saide: he is in good health, and behold his daughter Rachel committeth with the shep.

7 And he saide: loe [it is] yet a great while to night, neither is it tyne that the carrell shoulde be gathered together: water ye the sheppee, (c) and goe and feede them.

8 And they saide: we may not buip all the flockes be bought together, and they route the stone from the wells mouth, and so the water one sheppee.

While he yet talked with them, (c) Rachel came with her fathers sheppee: for the kept them.

10 As soon as Jacob saue Rachel the daughter of Laban his mothers brother, & the sheppee of Labans his mothers brother, Jacob went & routed the stone from the wells mouth, & watered the flocke of Laban his mothers brother.

11 And Jacob kyseth Rachel, and lift up his boype and wept.

12 And Jacob tolde Rachel that he was her fathers (c) brother, and that he was Rebeccaes sonne: Therefore ranne she and tolde her father.

And when Laban hearde certaney tell of Jacon his sisters sonne, he came to mete hym, and unbraed hym, and kyseth hym, and bought hym to his house: And he tolde Laban (d) all these thyngeges.

14 To whom Laban saide: well, thou art my bone & my fleche. And he abode with hym the space of a maner.

15 And Laban said unto Jacob: Though thou be my brother, shouldest thou therefore (c) serue me for naught? Tell me what shalt thy wages be?

16 Laban had two daughters, the elder called Lea, and the younger Rachel.

17 Lea was tender eyed: but Rachel was beautifull and well favoured.

18 And Jacob loved Rachel, and saide: I wyll serue thee seven yere for Rachel thy younger daughter.

19 Laban amnysbered: (f) It is better that I gue her into thee, then that I shoule gue her to another man: abide with me.

20 And Jacob serued seven yere for Rachel: and they seemed unto hym but a feide yapes, for the love he hadde to her.
3 And God Almighty blessed him, and made him fruitful and multiplied him, that he should become a multitude of people.

4 And he gave him the blessing of Abraham, the father of nations, and sent him away from his father's house.

5 Thus Ishmael went to his father Abraham, and to his mother Sarah, and to his brother Isaac, and to his mother Rebekah, and to his brother Esau, and to his father's house.

6 (a) When Isaac was ninety years old, he went to Shechem, and hears that he is in the land of Canaan.

7 And when he came to Shechem, he built a house and a chapel, and he heard that he was in the land of Canaan.

8 And he went to the land of Goshen, and he built a house and a chapel, and he heard that he was in the land of Goshen.

9 And he came to the land of Hebron, and he built a house and a chapel, and he heard that he was in the land of Hebron.

10 Jacob departed from Beer-sheba, and went towards Haran.

11 And he came into a certain place, and tarried there all night, because the sunne was downe; and toke of the stones of the place, and put under his head, and layde hym downe in the same place to sleepe.

12 And he dreamed, and beheld there a vision of God, and the angel of God went by him, and said, I am the angel of God, who is to go with thee, and thou shalt not take a wife of the daughters of Canaan.

13 And he went to Haran, and he built a house and a chapel, and he heard that he was in the land of Haran.

14 And he went to Bethel, and he built a house and a chapel, and he heard that he was in the land of Bethel.

15 And he went to Shechem, and he built a house and a chapel, and he heard that he was in the land of Shechem.

16 When Jacob was awake, he said, Surely the Lord is in this place, and I knew it not.

17 And he said, Surely the Lord is in this place, and I knew it not.

18 And Jacob rose up early in the morning, and took the stone that he had laid
Jacob layed under his head, and (b) pitched it
upon an end, and put the oile in the
toppe of it.
19 And he called the name of the place
Bethel: but the name of the (a) citty was
called Luz, before time.
20 And Jacob vowed a vowe, saying:
(a) If God will be with me, and will
keep me in this journey in which I go,
and will give me bread to eat, and
clothes to put on:
21 So that I come againe into my fa-
thers house in faicture: then will the Lord
be my God.
22 And this stone whiche I have set up
on an end, shall be Gods house: and of
all that thou shalt give me, I will surely
give the tenth unto thee.

The xxix. Chapter.

1 Jacob commeth to Laban. 4 The bullocks he calleth brethren. 9 Rachel seeth
sheep. 11 Jacob byseth Rachel in the lodge. 13 Laban clefteth Jacob, and byseth
hym. 17 Lea is bleare eyed. 18 Jacob becometh bonds for Rachel seven vers. 22
Laban kepeth the marrage. 21 Lea is g err for Rachel. 3: Lea concaeuteth Ruben.
1 Simeon. 4 Leuet. 3 Juda.

Then (a) Jacob "went
on his Journey, (a) came
into the lande of the
people of the east.
And (a) he looked a-
bout, behold, there
was a well in the field,
and loe, three flockes of sheepe lay there
by; for at that well were the flockes wa-
tered: and there was a great stone upon
the well mouth.
3 And thither were all the flockes
brought, and they rouled the stone fro
the welles mouth, & watered the sheepe,
& put the stone agayene upon the welles
mouth into his place.
4 And Jacob faide unto them: My brethren, whence be ye: And they syde: of
Parran are we.
5 And he syde unto them: Knowe ye Laban the (a) name of Rachoz: They syde: we knowe hym.
6 And he syde unto them: Is it (a) he in
good health: And they syde: he is in
good health, and behold his daughter
Rachel commeth with the sheepe.
7 And he syde: loe (a) yet a great
"whyle to night, neither is it true that
the cattell should be gathered together:
water ye the sheepe, (a) and go and seeke
them."
8 And they syde: we may not oupen
all the flockes be brought together, and
by they roule the stone from the welles
mouth, and so we water our sheepe.
9 Whyle he yet talke with them, (a) Ra-
chel came with her fathers sheepe: fo
she kept them.
10 Andone as Jacob sawe Rachel the
daughter of Laban his mothers br-
other, the sheepe of Laban his mothers
brother, Jacob went & rouled the stone
from the welles mouth, watered the
sheepe of Laban his mothers brother.
11 And Jacob byseth Rachel, and l rdf by
his booke and lpt.
12 And Jacob tolde Rachel that he was
her fathers (a) brother, and that he was
Rebecesta sonne: Therefore rame the
and tolde her father.
13 And when Laban hearde certaynely
tell of Jacob his sisters sonne, he came
to meete hym, and imbrace hym, and
kysed hym, and brought hym to his
house: And he tolde Laban (a) all these
thinges.
14 To whom Laban syde: well, thou
art my bone & my fleshe. And he abode
with hym in the space of a moneth.
15 And Laban said unto Jacob: Though
thou be my brother, shouldst thou ther-
fore (a) sure me for naught: Tell me
what shall thy wages be?
16 Laban had two daughters, the elder
named Lea, and the younger Rachel.
17 Lea was tender eyed: but Rachel
was beautifull and well favourd.
18 And Jacob touch Rachel, and syde:
I will serve thee seven yere for Rachel
the younger daughter.
19 Laban answered: (a) It is better
that I gve her into thee, then that I
should gve her to another man: abde
with me.
20 And Jacob servd seven yere for Ra-
chel: and they sermde unto hym but a
fewe bydes, for the love he hadde to
her.

Cis 21And
And Jacob said unto 
Leban: 1. Laban, give my wife that I may have with her, for my days are fulfilled. 

Then Laban gathered together all the men of that place, and made a feast. 

And when even was come, he took Leah his daughter, and brought her to him, and he went in to her. 

And Laban gave unto his daughter Leah Zilpah his maid (to be) her servant. 

And when the morning was come, behold it was Leah. Then Laban said to Leah: Wherefore hast thou played thus with me? by not I serve thee for Rachel: wherefore then hast thou beguiled me? 

Laban answered: 1. It is not the maner of this place, to marry younger before the first borne. 

Passe out this weeke, & then we will give thee this also (o) for the servcie where thou shalt serve me yet seven peres more. 

And Jacob dyed even so, and passed out his daughter: and then he gave hym Rachel his daughter to wyse also. 

And Laban gave to Rachel his daughter Sirva his handmaid, to be her servant. 

So lay he by Rachel also, and loved Rachel more then Leah, and seared hym yet seven peres more. 

When the Lord saw that Leah was despised, he made her fruitful, and Rachel remained barren. 

And Laban conceaved and bare a sonne, and he called his name Rueben: for the Lord hath looked upon my tribulation: now therefore my husband will love me. 

And the conceaved againe, and bare a sonne, & Laban: for the Lord had heard that I was desitified, and that therefore given me this sonne also: and he called his name Simeon. 

And the conceaved yet, & bare a sonne, & Laban: for this once will my husbande kepe me company, because I have borne him these three sonnes: and therefore was his name called Leum. 

And the conceaved yet againe, and bare hym a sonne, saying: Laban would I (o) paye the Lord. Therefore she called his name Juda, & left bearing. 

The xxx. Chapter. 

Rachel complained to her husbande of barrenmesse. 

Rachel goteth Zelpha for a wyfe unto Jacob. 

Then saide Rachel: God hath given sentence on my side, and hath also heard my wyfe, and hath given me a sonne: therefore called she the sonne "Dan. 

And Belah & Rachels servant conceaved againe, & bare Jacob another sonne. 

And Rachel said: with godly & trusty geshe have I waxt with my sister, she hath gotten the upper hand, and I am counted a reproch. 

When Leah saw that she had left bearing children (o) she ture Zelpha her maid, and gave her Jacob to wyse. 

And Zelpha Leas mayde bare Jacob a sonne. 

Then sayde Leah, "Good muke: and called
called his name "God.

12 And Zilpha Lea's servant bare Jacob an other sonne.

13 Then said Lea: happy am I, for the daughters will call me blessed: and called his name "Aer.

14 And Ruben went out in the days of the wheat harvest, and found [14] Paddigazas in the field, and brought them unto his mother Lea. Then said Rachel to Lea: Give me thy sonne Paddigazas.

15 To whom Lea answered: Is it not enough that thou hast taken away my husband, [15] but dostest take away my sonnes Paddigazas also? Then said Rachel: Well, let thy dampe with thee this night for thy sonnes Paddigazas.

16 And Jacob came from the field at even, and Lea went out to meet him, and said: thou shalt come in to me, for I have bought thee in beede with my sonne Paddigazas. And he slept with her that same night.

17 And God heard Lea, that she conceaved, and bare Jacob the sixth sonne.

18 Then said Lea: [18] God hath given me a reward, because I gave my maidservant to my husband: and she called him "Jachar.

19 And Lea conceaved yet again, and bare Jacob the seventh sonne.

20 And Lea said: God hath denied me but a good doome, yet will my husband dwell with me, because I have borne my sonnes: and called his name "Zebulon.

21 After that, the bare a daughter, and called her name Dinah.

22 And God remembered Rachel, and God [22] heard her, and made her fruite full.

23 So that the conceaved bare a sonne: and said, God hath taken away my rebuke.

24 And she called his name "Joseph, saying: the Lord will give me yet another sonne.

25 (1) As soon as Joseph had borne Jo- seph, Jacob said to Laban: Send me away, that I may go unto my own place, and to my country.

26 Give me my lyves and my epiphon for whom I have serv'd thee, and let me go: for [26] thou knowest what service I have done thee.

27 To whom Laban answered: I pay thee, if I have found favour in thy sight (tary): for I have proved that (1) the Lord blessed me for thy sake.

28 Also he said: Appoynt what thy reward shalbe, and I will give it thee.

29 But he said unto him: Thou knowest what service I have done thee, and in what manner thy cattle have ben under me:

30 For that sake which thou hast done before, when I came, is not increased into a multitude, and the Lord hath blessed [29] with all his substance: but he said unto him: "My face, (m) all the income of our labors is to be given to my God."
And Jacob beheld the countenance of Laban, and beheld, it was not towards him; as it was wont to be.

3

And the Lord spake unto Jacob: "Turn again unto the land of thy fathers, and to thy kindred, and I will be with thee." 

4 Therefore Jacob went, and Laban the shepherd put his men before him into the land of Canaan.

And they parted from each other. 

5 And Jacob said unto his servants: "I have served your father twenty years, and I have served your fathers. And now put I locus before you, and carry me out of here.

6 And ye know how I have served your father with all my might.

7 But Jacob knew Laban's wrath was waxed very sore, because of his daughters, because they were not fruitful."
7 But your father hath decaued me, and charged my wages (c) ten tymes: but God suftered hym not to hurt me.

8 When he sayde, the spotted shalbe thy wages: then at the sheepe bare spotte.
And when he sayde, the ringfraked shalbe thy rewarde: then bare all the sheepe ringfraked.

9 Thus hath God taken away the increase of your fathers flocke, and given it to me.

10 But in rampyng tymes, I lifted up mine eyes, and saw in a dreame, and beholde, the "Rammes leaped upon the sheepe that were ringfraked, spotted, and parte.

11 And the angel of God spake unto me in a dreame, saying: Jacob: And I answered: Here am I.

12 And he sayd: Lift vp nothyng thyne eyes, and fee all the Rammes leaping upon the sheepe that were ringfraked, spotted, and parte; fo I haue (d) scene all that Laban both doth unto thee.

13 I am the God of Bethel, where thou anointest the stone lep by on an ende, and where thou boyledst a bole unto me: nothe therefore arype, and get thee out of this country, and returne vnto the lande where thou walkest bonde.

14 Then answered Rachel, and Lea, and laid vnto him: have we not as yet any portion or inheritance in our fathers houe?

15 Dost not he count us euen as strangers: for he hath solde vs, & hath quight devourd also (e) our money.

16 Therefore all the pottes which God hath taken from our father, that is ours and our childrens: nowe then (f) whatsoever God hath layde vnto thee, that doe.

17 Then Jacob rose vp, & set his sones & wyues vppon cainettes.

18 And carried away all his stocke, and all his subsance whereon he had pour
	ore, the increas of his cattle which he had gotten in (g) Cephotamne, for to go to Laban his father vnto the lande of Chanaan.

19 But Laban (h) was gone to sheare his sheepe: and Rachel had stolen her fathers (i) images.

20 And Jacob haste away the herte of Laban the Syrman, in that he tolde him not that he fled.

21 So fled he, and all that he had, and made hym selfe redy, and passed over the ruer, and let his face straighte to
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	
	

22 Upon the thirde day after, was it told Laban that Jacob fled.

23 Then he toke (b) his brethren with hym, and solwed after him seven dailes journey, & overtook him at the mounte Gilcad.

24 And (i) God came to Laban the Syrman in a dreame by night, and sayd vnto him: take heed that thou speake not to Jacob ought (j) true good.

25 And Laban overtook Jacob, and Jacob had pitched his tent in the mounte: And Laban with his brethren, pitched also vpon the mounte Gilcad.

26 And Laban said to Jacob: what hast thou done? for thou hast stolen away my heart, and caried away my daughters as though they had been taken captiue with the sword.

27 Wherefore wentest thou alwaies secretly (k) unknowen to me, and dyddest not tell me, that I might have let thee go thy way with wealth and tongues, with tyndrell and harpe.

28 And hast not suffred me to kisse my children and my daughteres: thou wast a fool, & didest in so wpurpse.

29 For it is (l) in my hand, though God do you hurt: But the God of your father spake vnto me yesternight, saying: Take heed that thou speake not to Jacob ought true good.

30 And nothe though thou wouldest needes be gone away, because thou for longest after thy fathers house, yet wherefore hast thou stolen my (m) gods.

31 And answered Laban and said to Laban: because I was afraid, I thought that peradventure thou wouldest take away thy daughters from me.

32 But with Whomsoever thou findest thy gods, (b) let him die. Here before our brethren, seeke that thyne be by me, and take it to thee: But Jacob dyd not that Rachel (n) had stolen them.

33 Then went Laban into Jacobs tent, and into Leahs tent, and into the two maydefraunts tentes: but found them not. Then went he out of Leas tent, and entred into Rachels tent:

34 And Rachel had taken the images, and put them in the cainettes strake, & sete downe upon them: And Laban (o) touse by all fent, but found them not.

35 Then
35. Then said he to her father: why dost thou 36. And Jacob was wroth, and chode with Laban. Jacob also answered and said to him: What have I trespassed? or what have I offended thee, that thou dost live pursueth after me? 37. Thou hast tolled up all my stuff, and what hast thou found not of all thy household stuff: put it here before thy brethren and thy father, and they may judge betwixt us both. 38. Behold, this二十 Ev a have I ben with thee, thy sheep and thy goats have not ben harem, and the camises of thy flocke have I not eaten. 39. Whateuer was tane of beasts I brought it not unto thee, but made it good my selfe: of my hands diddest thou require it that was stolen by day or night. 40. I was as such case, that by day the heare confounded me, and the froot by night, and my stepe departed from mine eyes. 41. Thus have I ben twenty years in thy house, and served thee fourteen years for the two daughters, and four years for thy sheepe, and thou hast changed my reward for thy servitude. 42. And except the God of my father, he had not made great thy wealth and brought thee up. 43. And Laban answered and said unto Jacob: these daughters are my daughters, and these children are my children, and these sheepe are my sheepe, and all that thou hast is mine; and what can I do this day unto these my daughters, or unto their children which they have borne? 44. Rothe therefore come on, and let us make a league betwixt thee and me. 45. Then took Jacob a stone, and let it be on ende. 46. And Jacob gave his brethren, gather stones, and they took stones, and made an heape: and they dyd eate there upon the heape.
At Jacob went south on his journey, and the angel of God came and met him. And when Jacob saw him, he said: "This is God's house, and called the name of the place, "Mahanaam." And Jacob sent messengers before him to Esau his brother, into the land of Seir, the field of Edom:

And he commanded them, saying: "Thus shall ye speak to my Lord Esau, thy servant Jacob saith thus: I have been a stranger with Laban, and have stayed there unto this time. And have opened, faced, and shepheard, and served thy father Laban. And he said: "What shall I do to thee, my son?"

And the messengers came again to Jacob, saying: "We came to thy brother Esau, and he said thus to meet thee, and hath four hundred men with him. But Jacob was greatly afraid, and was not sure what to do to himself. And he thought: "What shall I do to my flock, and to the beasts that are with me, and the shepheard, and upon, and camels, into two companies: And said, if Esau come to the one part, and smite it, the other shall save itself. And Jacob said again: "O God of my father Abraham, and God of my father Isaac, the Lord be with me, and I will keep the way of the Lord, and will give thee of the good of all things. And Jacob rose early in the morning, and took the children of Israel, and went to return into Egypt. And Jacob took the children of Israel, and went to return into Egypt. And he said: "I will go up to my father Abraham, and to my father Isaac, and will speak unto them: And Jacob went on his way, and the angel of the Lord went on before him, and the angel of the Lord protected him all the way. And Jacob said: "I am not worthy of all the loving kindness and truth which thou hast bestowed upon thy servant: for with my Staff came I over this Jordan, and with my Staff art I gone over two companies. Deu. xxii. 29. Deut. ii.

</doc>

And Jacob went south on his journey, and the angel of God came and met him. And when Jacob saw him, he said: "This is God's house, and called the name of the place, "Mahanaam." And Jacob sent messengers before him to Esau his brother, into the land of Seir, the field of Edom:

And he commanded them, saying: "Thus shall ye speak to my Lord Esau, thy servant Jacob saith thus: I have been a stranger with Laban, and have stayed there unto this time. And have opened, faced, and shepheard, and served thy father Laban. And he said: "What shall I do to thee, my son?"

And the messengers came again to Jacob, saying: "We came to thy brother Esau, and he said thus to meet thee, and hath four hundred men with him. But Jacob was greatly afraid, and was not sure what to do to himself. And he thought: "What shall I do to my flock, and to the beasts that are with me, and the shepheard, and upon, and camels, into two companies: And said, if Esau come to the one part, and smite it, the other shall save itself. And Jacob said again: "O God of my father Abraham, and God of my father Isaac, the Lord be with me, and I will keep the way of the Lord, and will give thee of the good of all things. And Jacob rose early in the morning, and took the children of Israel, and went to return into Egypt. And Jacob took the children of Israel, and went to return into Egypt. And he said: "I will go up to my father Abraham, and to my father Isaac, and will speak unto them: And Jacob went on his way, and the angel of the Lord went on before him, and the angel of the Lord protected him all the way. And Jacob said: "I am not worthy of all the loving kindness and truth which thou hast bestowed upon thy servant: for with my Staff came I over this Jordan, and with my Staff art I gone over two companies. Deu. xxii. 29. Deut. ii.

And Jacob went south on his journey, and the angel of God came and met him. And when Jacob saw him, he said: "This is God's house, and called the name of the place, "Mahanaam." And Jacob sent messengers before him to Esau his brother, into the land of Seir, the field of Edom:

And he commanded them, saying: "Thus shall ye speak to my Lord Esau, thy servant Jacob saith thus: I have been a stranger with Laban, and have stayed there unto this time. And have opened, faced, and shepheard, and served thy father Laban. And he said: "What shall I do to thee, my son?"

And the messengers came again to Jacob, saying: "We came to thy brother Esau, and he said thus to meet thee, and hath four hundred men with him. But Jacob was greatly afraid, and was not sure what to do to himself. And he thought: "What shall I do to my flock, and to the beasts that are with me, and the shepheard, and upon, and camels, into two companies: And said, if Esau come to the one part, and smite it, the other shall save itself. And Jacob said again: "O God of my father Abraham, and God of my father Isaac, the Lord be with me, and I will keep the way of the Lord, and will give thee of the good of all things. And Jacob rose early in the morning, and took the children of Israel, and went to return into Egypt. And Jacob took the children of Israel, and went to return into Egypt. And he said: "I will go up to my father Abraham, and to my father Isaac, and will speak unto them: And Jacob went on his way, and the angel of the Lord went on before him, and the angel of the Lord protected him all the way. And Jacob said: "I am not worthy of all the loving kindness and truth which thou hast bestowed upon thy servant: for with my Staff came I over this Jordan, and with my Staff art I gone over two companies. Deu. xxii. 29. Deut. ii.
the hucklebone of Jacobs thigh took out of Joynt as he wafted with him.

26 And he said: let me go for the day breas-
teth, which answered: I will not let thee go, except (v) thou bless me.

27 And he said unto hym: What is thy name? he answered: Jacob.

28 He sayde: thy name shall be called no more Jacob, but (v) Israel: For as a prince hast thou wafted with God, and with men, and hast prevailed.

29 And Jacob said him, saying: tell (m) me thy name. And he said: Wherefore doest thou ask after my name? And he blessed hym there.

30 And Jacob called the name of the place, "Peniel: for I have (p) seen God face to face, and my life is preserved.

31 And as he went over Peniel, the same rose upon hym, and he halted upon his thigh.

32 And therefore it is that the chyldren of Israel call not of the sunnoide that shranke in that place of the thigth, unto this day; because that he toucht the hucklebone of Jacobs thigh, about the sunnoide that shranke.

The xxxiiij. Capter.

1 Esau meeteth his brother, with whom Jacob countermeeteth. 4 Esau kyseth Jacob his brother, and is at an aternement with hym. 11 Esau receaeth his brothers get.

2 Jacob bypseth an aultre unto God.

Jacob lyystyngh by his eyes, looked, and beholde Esau came, ha-

3 And he put the handmaidens and their chyldren forsooth, and Lea and her chyldren after, and Rachel and (s) Joseph hidermoft.

4 And he went before them, and bowed him selfe to the grounde seven tymes, until he came to his brother.

6 Then came the handmaidens sooth, and their chyldren, and dyd their obe-
paunce.

7 Lea also with her chyldren, came and dyd their obeplaunce: And latt of all came Joseph and Rachel, and dyd (e) they obeplaunce.

8 And he sayde: what is all the dorne which I mete? he answered: that I may

(m) That he, the face of

(p) Jacob seeth God the great in

(r) As yet

(s) Jacob kyseth not esent at

(t) Esa beth the brother of the

(u) Jacob seeth not God the

(v) Jacob seeth God the
may finde grace in the sight of my Lorde.

9 And Esau said: I have enough my brother, hope that thou hast unto thy self.

10 And Jacob answered: Nay I pray thee, but if I have founde grace in the sight, receaue I pray thee my present of my hande: so I have seen the face of God, and so thou hast receaue me to grace.

11 Ditake my blessing that is bought thee: for God hath had mercy on me, and I have enough. And lo he compelled him, and he took it.

12 And he said: let vs take our journey, and go, I Wylly go before thee.

13 And Jacob answerd him: my Lord, thou knowest that the chyldren are tender, and the small and great cattell with young under my handes, which is men should overdyue but euery day, all the stocke Wylly bye.

14 Ditlet me Lorde go before his servaunt, and I Wylly byue faye and lostely, according as the cattell that goeth before me, and the chyldren be able to en-dure, until I come unto my Lorde unto Seir.

15 And Esau said: I will leave some of my folk with thee. And he answered: What needest thou that I Wylly finde grace in the sight of my Lorde.

16 So Esau Wentes his way agayne that same day unto Seir.

17 And Jacob took his Journey towards Suchoth, and buypt him an house, and inothe bostakes of his cattell, and thereof is it, that the name of the place is called (a) Suchoth.

18 And Jacob came to Salae, a citie of Sehem, which is in the lande of Chanaan, after that he was come from Haropotamia, and pitched before the citie.

19 And bought a parcell of grounde, Where he pitched his tent, of the chyldren of Hemor, Sehems father, for an hundred pieces of money.

20 And he (b) made there an altar, and called it, the mightie God of Israel.

The xxxiii. Chapter.

1 The raising of Dina. 8 Hemor required Dina for a wife for his sonne. 11 The sons of Jacob do gulsly leere the Sichemites to be circumcision. 20 The raising of Hemor to the people. 25 Simeon and Levi do murther the circumcised Sichemites.

2 They be blamed of Jacob they father.

Dina the daughter of Lea, which the bare unto Jacob, went out to see the daughters of the lande, whom whse Sichem the sonne of Hemor, the heinte Lorde of the countrey saue, he toke her, and lay with her, and forced her.

3 And his heart laye unto Dina the daughter of Jacob, and he loued that damelle, and spake hyndly unto her.

4 And Sichem spake unto his father Hemor, saying: get me this mayben bunto my Wylly.

5 And Jacob heare that he had desit Dina his daughter, (his sons being with their cattell in the fielde) and Jacob (b) heide his peace until they were come.

6 And Hemor the father of Sichem, (c) went out unto Jacob to common with hym.

7 And when the sons of Jacob coming out of the fielde) hearde it, they gretted them, and they were not (d) a little wroth, because he had brought folly in Israel, in that he had lien with Jacobs daughter, which thing ought not to be done.

8 And Hemor commund with them, saying: the foule of my sonne Sichem, longest for your daughter, I pay you (e) gene her him to Wylly.

9 And make marrages with vs, and gene your daughters unto vs, and take our daughters unto you.

10 And ye shall dwell with vs, and the lande shalbe before you: Dwell, and do your bunlincs therein, and haue possession therein.

11 And Sichem said, unto her father and unto her brethren: let me finde grace in your eyes, and whatsoever ye appoint me, that Wylly I gene.

12 Ask freely of me both (f) dowry and gifts, and I Wylly gene accepying as ye lay unto me, so that ye gene me the damelle to Wylly.

13 But the sons of Jacob auestioned to Sichem and Hemor his father, tal-king amongst themselves deceptily, because

1 (b) The name Dina, it signifieth, In miscarriage.

2 (a) Such a name as Sucheth, which is also knowne of reme.

3 (c) Aram. tent.


5 (a) How Saad hast gone him some clesing peace therefore he contented his earth by outwarde suerte.

6 (b) Lea is se because her grmas are in ouer and Zeus is good.

7 It is se her grmas for as she was grace.

8 (a) The sonnes of Jacob do gusly leere the Sichemites to be circumcision.

9 (b) The sonnes of Jacob do gusly leere the Sichemites to be circumcision.

10 (c) Simeon and Levi do murther the circumcised Sichemites.

11 (d) Now Saad hast gone him some clesing peace therefore he contented his earth by outwarde suerte.
14 And they spake unto them: We can not do this thing, that ye should give our sister to one that is uncircumcised, for that were an abomination unto vs.

15 But in this will we consent unto you: if ye will be as we be, and all the men among you be circumcised:

16 Then will we give our daughters unto you, and take your daughters to us, and we will dwell with you, and be one people.

17 But if ye will not hearken unto us to be circumcised, then will we take our daughters, and go our ways.

18 They agreed with them, and circumcised themselves; and they turned and went home.

19 And the young man deserveth not to do the thing, because he had a lust to Jacob's daughter: he was also most fair of all that was in his father's house.

20 Then Heman and Sichem his son went unto the gate of their city, and communed with the men of their city, saying:

21 These men be peaceable among vs, and dwell in the land, and do they occupation therein: and behold, the land is large enough for them, we will take their daughters to wives, and give them our daughters.

22 Only hereunto will they consent unto us to be circumcised, as they are circumcised;

23 Shall not their gods observe their sublime, and all their cattell (1) be ours; let vs only consent unto them, and they will dwell with vs.

24 And unto Heman: and Sichem, his son, (m) hearkened all that went out at the gate of his city: and all the males were circumcised, whatsoever went out at the gate of his city.

25 And the third day, why they were yet, two of the sons of Jacob, Simeon and Levi Dinah's brethren, took espeth of their father's goods, and went into the city boldly, and slew all that was male,

26 And slew also Heman and Sichem, and Simeon his son with the edge of the sword, and took Dinah out of Jacob's house, and went they away.

27 And the sons of Jacob commyng uppon the dead, (o) spoyled the city, because they had defild their sister.

28 And took their theep, oren, and their asses, and whatsoever was in the city, and also in the fields.

29 And (p) all their goods, and all their children, and their beasts, they capture, and made havoc of all that was in the house.

30 But Jacob said to Simeon and Levi: ye have troubled me, and made me to be a reproach among the inhabitants of the land of the Chanaanite, and the Pherezie: and if ye shall gather together against me, I will slay, and shall slay, and my house shall be destroyed.

31 And they answered: (q) had he dealt with our sister, as with an harlot:

The xxxv. Chapter.

1 God commanded Jacob to go up into Bethel, and to build an altar. 2 Jacob commanded the idols to be taken away, 3 God putteth Jacob's enemies in scare. 4 Jacob commeth into Bethel. 5 The house of God. 6 Deboya dyethe. 7 God nameth Jacob Israel againe. 8 Chanaam is promisid by agayne. 9 Bethel. 10 Rachel bringeth forth Benjamin, bytech. 11 Ephraim. 12 The grave of Rachel. 13 Ruben bytech with his fathers concubine. 14 The names of Jacob. 15 Jacob commeth to theta. 16 Nac hadpeth.

2 God spake unto Jacob: arise, and get thee up to Bethel, and dwell there and make there an altar unto God that appeared unto thee when thou

3 For...
3 For we will go up and go up to Beth-

el, and I will make an altar there unto God, which I fear in the day of my affliction, and will be with me in the day wherewith I went.

4 And they came unto Jacob all the strange gods which they had in their hand, and all their earrings which were in their eares, and Jacob hid them under an eke which was by Shechem.

5 And when they departed, the fear of God fell upon the cities that were round about them, and they did not pursue the sons of Jacob.

6 So came Jacob to Luz, which is in the land of Canaan (the name is Bethel) he and all the people that was with him.

7 And he built there an altar, and called the place, the God of Bethel, because that God appeared unto him there, when he fled from the face of his brother.

8 But Debarah Rebekah nurses were dead, and was buried beneath Bethel under an oak: and the name of it was called, the oak of lamentation.

9 And God appeared unto Jacob again, after he came out of Padan-aram, and blessed him.

10 And God said unto him: thy name is Jacob, notwithstanding thou shalt be no more called Jacob, but Israel shalt thy name: and he called his name Israel.

11 And God said unto him: I am God Almighty: be fruitful and multiply: a nation, and (2) a multitude of nations shall spring of thee, and kings shall come out of thy loines.

12 And the land which I (a) gave Abraham and Lot, will I give unto thee, and unto thy seed after thee will I give that land also.

13 And Jacob called the name of the place where God spake with him, Bethel.

14 And they departed from Bethel: and when he was but a sicle breadth from Ephrathah Rachel began to travail, and in travauling, she was in perill.

15 And as she was in paines of her labour, the midwife said unto her: fear not, for this son shall be thy lord also.

16 Then was her soul a departing (c) (for she) she called his name Ben-oni, but his father called him Benjamin.

17 And thus died Rachel, and was buried in the way to Ephrath, which is Bethlehem.

18 And Jacob (b) set by a stone on end upon her grave: which is called Rachel's gravesite unto this day.

19 And Israel went thence, and pitched his tent beyond the town of Eder.

20 And Jacob (b) set a stone on end upon her grave, which is Rachel's gravesite unto this day.

21 And as Israel dwelt in that land, Ruben went, and (c) lay with Bilhah his fathers concubine: and it came to Jacobs eare. The sons of Jacob were twelve in number.

22 The sons of Leah: Ruben Jacob's first born sonne, and Simeon, and Levi, and Juda, and Issacar, and Zebulon.

23 The sons of Rachel: Joseph and Benjamin.

24 And the sons of Bilhah Rachel's handmaide: Dan and Naphtali.

25 And the sons of Zilpha Leah's handmaide: Gad and Asher: these are the sons of Jacob which were born in hetepotama.

26 And to Jacob came (e) unto Issachar his father to Manasse, unto Tirath-arba, (d) which is Debon, where Abraham and Issacar dwelte.

27 And the dapes of Issachar were an hundred and four score and seies.

28 And Issachar decayed away, and dyed: and was laid unto his people, beynge old and full of dapes: and his bones Esaia and Jacob buried him.

The xxxv. Chapter.

The sons of Esau. 1 Esau dwelteeth on mounte Seir. 2 Esau and Jacob were born in the generation of Esau, the father of the Beneaman. 1. Malachi.

These are the generations of Esau, the name is Esom.

1 And Jacob took of his wives the daughters of Chanaan: Ada the daughter of Sebacon, and Abila the daughter of Abraham.

2 And "Rah Parents' daughter; the daughters of Ada, the daughter of eve; Socon an haruite,

3 And "Rah Parents' daughter; and sister of Neboiath.

4 And Ada bare unto Esau (e) Eliphah: and

5 And Ada bare unto Jacob (f) Esau: and
and Bashemath bare Rehuel.
And Abiholom bare Jeabos, and Jalaun, and Cosah. These are the sons of Elau, which were born in the land of Chanaan.
And Elau took his wives, and his sons and daughters, and all the stores of his house, his goods, and all his cattle, and all his substance which he had got in the land of Chanaan, and went into a country away from the face of his brother Jacob.
For they were much, and they could not dwell together; and the land wherein they were strangers could not receive them, because of their possessions.
Thus didst Elau in mount Seir, the same Elau is Edom.
These are the generations of Elau, father of the Edomites in mount Seir.
And these are the names of Elau's sons: Eliphas the son of Ada, the wife of Elau, and Reuel the son of Balamath the wife of Elau.
And the sons of Eliphas, were Theman, Damor, Sejpha, and Sabaath, and Enaz.
And Thunna was concubine to Eliphas Elau's sonne, and bare unto Eliphas Amalek; and these be the sons of Ada Elau's wife.
And these are the sons of Reuel: Nahath, and Zerah, Samuel, and Phiza; these were the sons of Balamath Elau's wife.
And these were the sons of Abiholom the daughter of Ada, daughter of Sebcon Elau's wife; and the bare unto Elau, Jeaus, and Jalum, and Cosah.
These were the children of Eliphas the first borne sonne of Elau were these.
Duke Theman, duke Damor, duke Sejpha, duke Enaz, and duke Cosah; duke Gathjain, and duke Amalek; these are the children that came of Eliphas in the lande of Edom, and these were the sons of Ada.
These also are the children of Reuel Elau's sonne: duke Najath, duke Sezrach, duke Samma, and duke Phiza. These are the children that came of Reuel, in the lande of Edom; and these are the sons of Balamath Elau's wife.
These were the children of Abiholom Elau's sonne: duke Jechus, duke Jalum, duke Cosah: these dukes came of Abiholom the daughter of Ada, Elau's wife.
These are the children of Elau, and these are the dukes of them, which Elau is Edom.
These are the children of Seir the Horite, the inhabitants of the lande of Lotan, and Sobal, and Secon, and Ana.
And Dibon, and Dison, and Dibar, and these are the dukes of the Horites the children of Elau in the lande of Edom.
And the children of Lotan, were Hor, and Hemam: and Lotans sister (which was called) Thunna.
The children of Sobal were these: Alian, and Maanath, and Shal, Sepho, and Onam.
The children of Sebon both Ada and Ana: this was that Ana that foundeth (1) a mother in the Wyldness as the fede her father Sebon's after.
The children of Ana were these: Dibon, Abiholom the daughter of Ana, Ana.
The children of Dibon: Ebenan, and Elan, and Jethran, and Cheran.
The children of Caleb are these: Bilhan, and Samanan, and Aran.
The children of Dian also are these: Us and Acan.
The dukes that came of the Horites: duke Laton, duke Sobal, duke Sebon, duke Ana. Duke Dibon, duke Dibar, duke Dibar: these are the dukes that came of Hor, after they subdued in the lande of Seir.
The kings that raigned in Seir the lande of Edom, before there raigned any king upon the children of Israel.
Bela the sonne of Ezob raignid in Seir, and the name of his cite was Dinhabah.
And when Bela dyed, Jobab the sonne of Serah out of Bosra raigned in his cite.
32 When Jobab also was dead, Hazan of the lande of Temani, raigned in his cite.
33 And after the death of Hazan, (1) Padda the sonne of Hobab, which held the Medianes in the field of Phoris, raigned in his cite; and the name of his cite was Juthah.

36 When
The xxxvij. Chapter.

I Jacob inhabiteth the lande of Chanaan. 2 Joseph accuseth his brother. 4 The first dreame of Joseph. 9 The other dreame of Joseph. 12 The brothers of Joseph do conspire about his death. 22 Ruben deliuereth him. 23 Joseph is cast into a pit. 26 By the counsel of Judas he is solde to the Ishmaelites. 32 The appereall of Joseph imbrued with the blood of a kid is carped to his father. 34 Jacob lamenteth his sonne Joseph. 35 Joseph is solde to Putiphar.
And he said unto them: Hear I pray you this dream which I have dreamed. 

Behold, we were binding sheaves in the field: and lo, thy sheaf arose and stood upright; and behold, thy sheaf stood round about, and made obeisance to my sheaf. 

And when his brethren saw that, they and his father rebuked him, and said: What is this dream which thou hast dreamed? 

And his brethren envied him: but his father noted the saying. 

And when he had told it to his father and his brethren, his father rebuked him, and said: What is this dream which thou hast dreamed? Shalt thou surely be set over us and dominion over us? 

And they hated him yet more, because of his dreams and because of his words. 

And he dreamed yet another dream, and told it to his brethren, saying: Behold I have had one dream more, and behold, the sun was my sheaf, and the sons of my father were sheaves; and, behold, the sun stood upright in my sheaf. 

And his brethren envied him: but his father noted the saying. 

And his brethren also went to keep his father's flocks in Shechem. 

And (1) Israel said unto Joseph: Do not thy brethren keep in Shechem? come, and I will send thee to them. 

And he answered: here am I. And he said by him: Go, I pray thee, and see whether it be well with thy brethren and the flocks, and bring me word of the condition of Joseph, his brother. 

And a certain man found him, and behold he was wandering out of his way in the field. And the man asked him: What hast thou done? 

And he answered: I sought my brethren, but I found them not. 

And the man said: They are departed hence: for I heard them say, let us go down into Dothan. 

And when they saw him, a scion of before he came at them, they took counsel against him to slay him. 

For one man said: Behold this dream of which he hath told us. 

Come now therefore and let us slay him, and let us say, Some naughtie beast hath devoured him: and we shall see what will come of his dreams. 

And Ruben heard that, and he took his hand and said: let us not kill him, but let us sell him to be a bondmen to an Egyptian. 

And Ruben said: let us sell him into Egypt, not that we should sin against him; and let us take him and sell him into Egypt, and let him be our bondman. 

And when Joseph was come into his brethren, they spied upon him, that they might do him evil, and strowed him in their midst. 

And they took him, and cast him into an empty pit, whose mouth was without water. 

And they laid their hands upon him, and took him and cast him into the pit. 

And they sat down to eat bread: and as they lifted up their eyes they saw a company of Ishmaelites coming from Gilead, with their camels laden with balm and balsam, and they were going down to carry it to Egypt. 

And Judah said: let us sell him, that we may have money, and we can bring him down to us. 

Come on, and let us sell him to the Ishmaelites; and let not our hand be upon him, lest we repent of our evil heart. 

Then as the Ishmaelites came down, they spread the sheet, and lifted up Joseph out of the pit, and gave money for him to the Ishmaelites for twenty pieces of silver. And they bought Joseph into Egypt, 

Then Ruben came and spake unto them, Joseph was not in the pit: then they rent his clothes. 

And they came into his brethren and said: the lad is not; render the man his clothes, whether he be guilty thereof. 

And they took Joseph's coat, and killed a kid, and dipped the coat in the blood. 

And they rent that partie coloured coat, and caused it to be brought into their father and said: This have we found: see whether it be thy son's coat, or no. 

And he knew it, saying: It is my sonne's coat, a naughtie beast hath devoured him, Joseph is without doubt rent in pieces.
34. And Jacob, rent his clothes, and put sackcloth about his loins, and mourned for his son a long season.

35. But all his sons and all his daughters rose up to comfort him; nevertheless he would not be comforted, but layeth, I will go down to the grave unto my son, mourning: And thus his father wept for him.

36. And the Gaditites took Joppa in Egypt unto Pharaoh, chief officer of Pharaoh, and his chief steward.

Moses, or captain of the guards, or chief of the horsemen or cooks.

The xxxviii. Chapter.

1. The marriage of Judah; Ex. 4. Onan, 5. Selah, Erasteth Thamar to wife, 6. Er death, 10. Onan the envious is smitten of God, 11. Thamar the widow weareth with her father, 12. Judas, his wife being dead, goeth out to see her, 13. The incest of Judas with Thamar his daughter in law, 24. Judas condemneth his daughter in law being accused of whosoever to be true, and afterward acknowledge the fault. 27. Thamar dignified with two cunning ones, 28. Pharaoh, 30. Fairah.

But that time 

Judas went downe from his brethren, and gat him to a man called herald of Adoniam. And there he saw his daughter of a man called Sua, a Chanaanite: and he took her, and went in to her.

And the conceaude, and bare a sonne, and called his name Er.

And she conceaude agayne, and bare a sonne, and called him Onan.

And she conceaude agayne, and bare yet a sonne, whom she called Selah: and he was at Chesib while she bare him.

And Judas gane Er his first borne sonne a lykke, whose whole name was Thamar.

And Er Judas first borne sonne was wikked in the sight of the Lord, and the Lord leved hym.

And Judas layde unto Onan: Go in to thy brother's lykke, and marrie her, that thou mayest shere by lykke unto thy brother.

And when Onan perceived that the leede shoude not be his, therefore when he layed in to his brother's lykke, he spold it on the ground, and gane not shere by lykke unto his brother.

And the lykke which he dyed, displeased the Lord; wherefore he leved hym also.

Then layde Judas to Thamar his daughter in lawe: (6) Remayne a lyk-dowe at thy fathers house, till Selah my sonne be gowen. (For he layde, left predecessor he dyed also as his brethren dyed.) And Thamar went xiv. days in her father's house.

12. And in processe of time, the daughter of Sua Judas lykke dyed: Then Judas when he had left mourning, went into his sheepe to see Thummam, he and his friends to see Adoniam.

13. And one tode Thamar, saying: behold, thy father in lawe goeth up to Thummam to see his sheepe.

14. And the put her widows garments of from her, and covered her with a lykke, and disguised her selfe, and lathed her downe in an open place, which is by the way lykke to Thummam, for because that the lykke Selah was gowen, and the sheepe not gowen unto lykke to lykke.

15. When Judah saw her, he thought it had ben an harlot, because she had covered her face.

16. And he turned to her unto the way, & sayde, Come I spake thee, let me lye with thee. (For he knewe not that it was his daughter in law.) And she answered: what lykke thou givest me fo to匍 with thee?

17. Then layde he: I will send thee a lykke from the flocke. She sayde: Then giveme a pledge till thou sende it.

18. He layde: What pledge shall I giveth thee: She layde: The ligget, thy (6) bracelet, and thy shackle that is in thy hande. And (7) he gat her, and lade her by: and she was bath bylykke by lykke. lykke.

19. And she gat her by, and went, and put her lykke from her, and put on her lyk-dowe rayment.

20. And Judas sent the lykke by his (6) friend Adonam, fo to receive his pledge.

The dore of eyes (7) when women are not to be spoken of, though enjoying their use to be.

(6) This is not a traducip to be a number of anductae.
pledge againe from the womans hand; but he founde her not.

21 Then after he the men of the same place, saying: where is the harlot that sate openly by wayes side? They answered: There is no harlot here.

22 He came therefore to Juda againe, and sayde unto him, I can not fynde her: and also the men of the place sayde, that there was no harlot there.

23 And Juda sayde: Let her take it to her, lest we be shamed: behold, I sent the kyd, & thou hast not fou nd her.

24 And it came to passe, after three monethes one tode Juda, say ing: Thamar thy daughter in lawe hath played the harlot, and with playing the harlot is become great with chyphye. And Juda sayde: Kying her foot, that she may be bent.

25 And when they brought her foot, she sent to her father in lawe, by the man unto whom these thinges (certaine) am I with chyphye: And said: Also, Looke I pray thee whole are these, this scale, and this bracelet, and this farre.

26 And Juda acknowledgged them, and sayde: She hath ben more righteous then I, because I gav e her not Selah my sonne. And he lay with her no more.

27 But when the lyne was come that she shoulde be deliered, behold there was two ribymes in her wombe.

28 And when she travaileth, (the one) put out his hande, & the mynyshye toke & bounde a red [thread] about it, saying: this is come out first.

29 And he pluckt his hande backe againe, and behold, his brother came out. And the sayde: Wherefore hast thou rent a rent by thyselfe: and called his name Phares.

30 Afterwarde came out his brother, that had the red thredde about his hande: and his name was called Zarah.]
And Joseph founde grace in his masters sight, and servd hym: And he made hym overseer of his house, & put all that he had in his hande.

And it came to passe from the time that he had made hym overseer of his house, and over all that he had, that the Lord blessed the Egyptians house for Josephes sake: and the blessing of the Lord was upon all that he had in the house and in the field.

And therefore he left all that he had in Josephes hande: and (2) he knewe nothing with hym, save onlye the head of which he dyd eate. And Joseph was (3) a goodly person, and a well favoured.

And after this, his maisters wyfe looked upon Joseph, and sayde: (some) lye with me.

But he refused, and apped unto his maisters wyfe: (2) Behold, my maister woteth not what he hath in the house with me, and hath committted all that he hath to my hande.

There is no man greater in the house then I, neither hath he kept any thing from me but only she; because thou art my wyfe: how then can I do euery thing this great a wickednes, & sinne against God?

And after this manner spake the to Joseph day by day: but he heartened not unto her to sleepe (1) near her, or to be in her company.

And on a certaine convenient day, Joseph entred into the house to do his businesse, and there was none of the household by in the house.

Then the caught him by the garment, laping: lye with me. And he (3) left his garment in her hande, and fledde, and got hym out.

And when the lawe that he had lefte his garment in her hande, and was set out:

(1) She calld unto the men of her house, and tolde them, saying: See, he hath brought in an Hebrew into vs, to do us shame: for he came in to me to have lye with me, and I began to rye with a loude boye:

(2) And when he hearde that I lef by my boye and creyd, he left his garment with me, & fled away, and got hym out.

(3) And she layed by his garment by her, until the Lordes came home.

And the rode him with these wodes, saying: This Hebrew servant whiche thou haft brought into vs, came unto me to doe me shame.

But alldone as I lef by my boye and creyd, he left his garment with me, and fledde out.

When his master (4) heare the wodes of his wyfe Whiche the rode hym, saying, after this maner dyd thy seruant to me: he deare the word.

And Josephes master (5) tolke hym, and put hym in prison, even into the place where the kynges prisouns laye bounde: and there continued he in (6) prison.

(1) But the Lord was with Joseph, and delved hym (7) mercie, and got hym fauour in the sight of the Lord of the prison.

(2) And the (8) keeper of the prison committed to Josephes hande all the prisouns that were in the prison house, and what so ever was done there, that by he.

(3) And the keeper of the prison loked into nothing that was busie his hande, laping that the Lord was with hym: Fo whatsoever he dyd, the Lord made it to prosper.

The xl. Chapter.

Joseph ministrte into the butler and baker of Pharaos, (1) They see dreams.

The butlers dreame, which Joseph interpreteth, (2) he expoundeth also the dreame of the baker. (3) The feast of Pharaos on his birth day. (4) The butler bringes.

It came to passe after these "thynges, that (a) the butler of thy king of Egypt and his baker, had offended their lye of the kyng of Egypt.

And Pharaos was angry against his two officers, against the chief butler and the chief baker.

And put them in disorder in his chief stewardes house, even in the prison and place where Joseph was bounde.

And the (b) chief steward gave Joseph a charge.
Genesis.

Pharaoh.

(a) Or, Pharaoh.
(b) Or, four.
(c) Or, Pharaoh's servants.

The dream of Pharaoh of seven kine; 5 Another dream of ears of corn. 6 The butler mentioneth Joseph before Pharaoh. 7 Joseph being delivered out of prison, declareth Pharaoh his dreams, freestanding abounds and fat, 8 Pharaoh is made governor over the victuals. 9 Joseph taketh a wife. 10 Joseph gathereth the grasse of the years of plentieousness. 11 The sons of Joseph. 12 Siptons. 13 Ephraim. 14 Fatness through the whole world.

1. After (a) two yeeres Pharaoh dreamed, and beheld, he thought that he fode by a rivers syde.

2. And there came out of the river seven goodly kynne, and fat fished, and fedde in a medow.

3. And seven other kynne came up after them out of the river, euyll favoured, and leanne fished, a syde by the other kynne upon the bynke of the river.

4. And the euylly favourred leanne fished kynne

5. But (b) thynke on me when thou art in good cafe, and shewe mercy (I pray thee) unto me, and make mention of me to Pharaoh, & bring me out of this house;

6. For I was prouly by deceit taken away out of the lande of the Hebrewes: and here also have I done nothing at all wherefore they shoulde haue put me into this dungeon.

7. When the chiefe baker sate that the interpretation was good, he layd buto Joseph: I thought also in my beame that I had thee. Whereby wycker baskets on my head,

8. And in the uppermost basket there was of all manner bake meetes for Pharaoh, and the Wycker byd caste them out of the basket, was upon my head.

9. And (b) Joseph heard and said: this is the interpretation thereof. The three baskets are three dayes:

10. For within three dayes shall Pharaoh take thy head from thee, and shall hang thee on a tree, and the Wycker shall eate thy flesh from thee. Which was Pharaoh's birth day, the he made a feast unto all his seruantes;

11. And Joseph sayde buto him, this is the interpretation of it. The three branches are three dayes.

12. For within three dayes shall Pharaoh lyve by thine head, and firste thee into thine ofic ce office agayne, and then shalt deliver Pharaoh cup into his hande after the olde maner when thou bact his butler.

13. But (b) thyne on me when thou art in good cafe, and shewe mercy (I pray thee) unto me, and make mention of me to Pharaoh, & bring me out of this house;

14. For I was prouly by deceit taken away out of the lande of the Hebrewes: and here also have I done nothing at all wherefore they shoulde haue put me into this dungeon.

15. When the chiefe baker sate that the interpretation was good, he layd buto Joseph: I thought also in my beame that I had thee. Whereby wycker baskets on my head,

16. And in the uppermost basket there was of all manner bake meetes for Pharaoh, and the birds byd caste them out of the basket, was upon my head.

17. And (b) Joseph heard and said: this is the interpretation thereof. The three baskets are three dayes:

18. For within three dayes shall Pharaoh take thy head from thee, and shall hang thee on a tree, and the Wycker shall eate thy flesh from thee. Which was Pharaoh's birth day, the he made a feast unto all his seruantes;

19. And Joseph sayde to him, this is the interpretation of it. The three branches are three dayes.

20. For within three dayes shall Pharaoh lyve by thine head, and firste thee into thine ofic ce office agayne, and then shalt deliver Pharaoh cup into his hande after the olde maner when thou bact his butler.

21. But (b) thyne on me when thou art in good cafe, and shewe mercy (I pray thee) unto me, and make mention of me to Pharaoh, & bring me out of this house;

22. And in the uppermost basket there was of all manner bake meetes for Pharaoh, and the birds byd caste them out of the basket, was upon my head.

23. And (b) Joseph heard and said: this is the interpretation thereof. The three baskets are three dayes:

24. For within three dayes shall Pharaoh take thy head from thee, and shall hang thee on a tree, and the Wycker shall eate thy flesh from thee. Which was Pharaoh's birth day, the he made a feast unto all his seruantes;
And he slept againe, and dreamed the seconde tyne: and beholde, seven cares of corn grewe vpon one stalke, ranke and goodly.

7 And againe, seven thine cares, blasted with the east wind spang by after them.

8 And the seven thine cares devoured the seven ranke full cares. And Pharaoh awaked, and se (it was) a dreeame.

9 And when the morning came, his spirit was troubled, and he sent and called for all the soothsayers of Egypt, and all the wise men thereof: and Pharaoh tolde them his dreeame, but there was none of them that could interprete it unto Pharaoh.

10 The spake the chief butler unto Pharaoh, saying: I do remember my faunte this day:

11 Pharaoh being angry with his saunteers, put in warde in the chief stewardes house both me, and the chief baker.

12 And we dreamed both of vs in one night, and the mans dreeame of a surdi interpretation.

13 And there was with vs (c) a young man, an Hebrew boone, seruante into the chief stewardes towne: to whom when we tolde them, he declared our dreeames to vs, according to cyther of our dreeames.

14 And as he declared them to vs, even so it came to passe: For he restored me to myne office agayne, and hanged hym.

15 Pharaoh sent therefore and called Joseph: and they brought him hastily out of the dungeon. And he shewed himselfe and chaunged his rayment, and came into Pharaoh.


17 And Pharaoh sayde unto Joseph: I sayd that I have dreamed a dreeame, no man can interprete it: and I have heard saye of thee that assoone as thou hearest a dreeame, thou canst interprete it.

18 Joseph answereed Pharaoh, saying: If it please thee, let me knowe at vs.

19 And then seven other dreeame came out after them, poore, and very pli favourled and leane fleshed, such as I never saw in all the lande of Egypt, they were to pli favourled.

20 And the seven leane and pli favourled dreeame, did eate by the first seven fat dreeame:

21 And when they had "eaten them", a man could not perceiue that they had eaten them, but they were still pli favourled as they were at the beginning: and I awoke.

22 And I had againe in my dreeame, and I sayd, beholde,
behind, seven ears sprang out of one stalk, full and f齐e.
23. And behind, seven ears sprang up "withered, thin, and blasted with the east wind, sprang by after them.
24. And the thin ear ears decreed the seven good ears: and I have told the four chief officers, but there was no man that could tell what it meant.
25. And Joseph answered Pharaoh: [...] one, God hath shelved Pharaoh what he is about to do.
26. The seven good lyes, are seven years, and the seven ears good ears also: and it is but one dream.
27. Lykewise the seven thinne and withered thinnes, sprang up that came by after them, are seven years, and the seven empty and blasted cares with the east wind, shal be seven years of famine.
28. This wode which I have layde unto Pharaoh, is it that God is about to do, and the wode it unto Pharaoh.
29. Behold there come seven years of great plenty and plentiousness throughout all the land of Egypt.
30. And againe, there shall arise after them seven years of famine, and all the plenty and plentiousness shall be forgotten in the land of Egypt: and the famine shall consume the land.
31. Neither shall the plentiousness be known in the lande, by reason of that famine that shall come after: for it shall exceede and exceede.
32. And as concerning that the dream was doubled unto Pharaoh the seconde time: behold, the thyng is certainly prepared of God, and God glad that he Qing to passe.
33. And therefore let Pharaoh provide for a man of understanding, and wise, & let him over the land of Egypt.
34. And let Pharaoh do this also, that he make officers over all the lande, & take by the fift part of the inherecence in all land of Egypt in the seven plentious years.
35. And let them gather all the fode of these good yearres that come: and laye by come under the hande of Pharaoh, and lef them kepe fode in the citie.
36. And to shal that fode be for store in the lande against the seuen yearres of famine, which shall come in the lande of Egypt, that lande perisse the not through famine.
37. And the saying seemed good in the eyes of Pharaoh, and in the eyes of all his servants.
38. Then spake Pharaoh unto his servants: May there be found a man wise, as this is, in whom the spirit of God is.
39. And Pharaoh spake unto Joseph: Forsake thy father and thy brethren, and come hither, I will set thee in all the lande of Egypt.
40. Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the kinges seat am I above thee.
41. And Pharaoh spake againe unto Joseph: behold, I have set thee over all the lande of Egypt.
42. And Pharaoh took of his sons, and spake unto Joseph, hande: I will eare him in cloth of rupes, and put a golden chaine about his neck.
43. And let him beon the best charect he had since one: and they eared before him, and tender father, and made hym rule over all the lande of Egypt.
44. And no sooner Pharaoh said unto Joseph: I am Pharaoh, and without thee there shall no man lift up his hande or foote in all the lande of Egypt.
45. And Pharaoh called Josephes name Zaphnath Paaneach, & he gave hym to (uplye) Anath the daughter of Potipherah priest of On. Then went Joseph over the lande of Egypt.
46. (And he was s)hirte peres olde when he was before Pharaoh king of Egypt, and Joseph departing from the presence of Pharaoh, went through all the lande of Egypt.
47. And in the seven plentious yearres, the earth brought forth great store for to lay up.
48. And he gathered by all the fode of the seven plentious yearres which were in the lande of Egypt, and laye by in the fode in the citie: the fode of the fode that grew rounde about every cite, laped he by in the same.
49. And Joseph laye by come in store lyke unto the fode of the sea, i multitude out of measure, until they left number, for it was without number.
50. And into Joseph were borne two sonnes before the yearres of famine came: which Asnath the daughter of Potipherah priest of On, bare unto hym.
And Joseph called the name of the firstborn, "Manasseh; for God hath made me forget all my labour, and all my fathers' housethould.

The name of the second he called "Ephraim, for he hath caused me to be fruitful in the land of my trouble.

And when the seven years of plenteousness were ended, then came the seven years of dearth; and it came to pass, because there was famine in the land of Egypt, that Joseph opened all the barnes which were in the land of Egypt; and he gathered unto Joseph all the fall from the face of all the land.

And Joseph stored up in the five first years of plenty, even in the barnes, all the store of corn, even as the sand of the sea, which thou canst not measure:

And when all the land of Egypt was famished, the people cried unto the Lord: and they turned unto Joseph, and said unto him, Art thou a God, or are thy brethren? show us that thou mightiest give us bread, that we may live, and that our children may live, and that we may not die.

And Joseph said, It is not for thee to say, I have made all the land famished: there are three years more, and then there shall be famine; and all the goodness of the good year which thou hast stored shall be wasted.

And Joseph gathered corn as the sand of the sea, unto all the lands of Egypt; and he gathered corn, and stored up corn as the sand of the sea, for all the lands of Egypt.

And Joseph gathered corn in abundance, so much that he stopped up all the entrances of ships that they should not come into Egypt.

And it came to pass after these things, that the seven years of plenteousness were ended; and, lo, famine was in all lands; and Joseph had opened all the barnes of Egypt, which were in the land of Egypt.

And it came to pass, when Joseph was come unto his brethren, they bare him word, saying, Joseph is yet alive, and that he is in Egypt: and with him was the chariot of Pharaoh.

And his brethren were sore at heart when they came to Joseph to show him, and, behold, Joseph was in the midst of them; and he said, Is there any man here of you that shall show true kindness unto his brethren? and show me kindness, I pray you, unto Joseph.

And they said, Art thou indeed Joseph? and, behold, is the face of the Lord's servant now hid from his brethren?

And Joseph made ready his chariot, and went up unto Pharaoh king of Egypt.

And Joseph said unto Pharaoh, I beseech thee, let Pharaoh look upon me, and see if there be skill in such a man as I am.

And Pharaoh said unto Joseph, I have commanded to put every chariot in Egypt; only, with respect to thy father's house, do not go out of this place.

And Joseph went up unto Pharaoh, and said, Behold, my father and my brethren, and their flocks and their herds, are in the land of Canaan; and, behold, they came to the end of all the land of Egypt.

And Pharaoh said unto Joseph, Thy father and thy brethren have come unto thee; since much fruitfulness is in the land of Canaan, come and dwell in the land of Egypt, and consummate the fruitfulness of the land.

And Joseph said unto Pharaoh, It is not for me to set forth all my kindred: the God of my fathers made me to conceive in my father's house, and brought me forth from the land of my fathers, and when I said unto him, Why hast thou brought me away from the face of the land of my fathers, to bring me, and set me down in the midst of the land of Canaan?

And he said unto him, I know that thy kindred are a great multitude, and that thou hast in truth said, It is not for me to set forth all my kindred: come, I will show thee the place where they shall abide.

And Joseph went up unto Egypt, and he called his father's house: and when Joseph went to Pharaoh, he said, I beseech thee, let Pharaoh show me kindliness, and shew me kindness, and let him set his countenance upon his bondmen, and upon all his father's house, and give me bread, to make me to live, I beseech thee, in the land of Egypt.

And Pharaoh said unto Joseph, Say unto thy father, I am Pharaoh: come unto me, and reside in the land of Egypt, thou, and thy kindred, and enjoy the goodness of the land.

And Joseph said unto his father, If now I have found grace in thy sight, then shew kindness unto my kindred, and shew kindness unto the house of my fathers, and carry me out of the land of Egypt: for I am Pharaoh's bondman.

And Pharaoh said unto Joseph, I will do this; I will give thee Pharaoh's chariot, and will take thy father out of the land of Egypt, and will set all thy kindred, and all thy father's house, in the land of Egypt, and will nourish thee, that thou mayest be fruitful, and it may increase, and become a multitude.

And Joseph fetched his father's house, and brought them out into Egypt, and set their eyes upon goodly sustenance in the land of Egypt.
to me, and so that your words be tried true, and ye shall not dye: they dyed so.

21 And one said unto another: We have heard a dream from our brother,

22 And Ruben answered them, saying: say not unto you, that ye should not tinge against the lad, and ye would not hear him: and therefore is this trouble come upon us.

23 They were not aware that Joseph understood them: for he spake unto them by an interpreter.

24 And he turned from them, and wept; and turned to them again, and communed with them, and took out Simeon from amonge them, and bound him before their eyes.

25 And Joseph commandeth to fill their sacks with corn, and to put every man's money in his sack, and to give them victual to spend by the way: and thus dyed he unto them.

26 And they laded them, and departed that place.

27 And as one of them opened his sack, he found his money in his sack, and he said: it was in my sack.

28 And he said unto his brethren, my money is restored in my sack, for it is even in mine sack.

29 And they came unto Jacob their father, into the land of Canaan, and told him all that befell unto them, saying:

30 The man, even the Lord of the land, spake roughly to us, and took us for spies of the country.

31 And we spake unto him: we mean truly, we never were spies.

32 We be twelve brethren, sons of our father: one is away, and the youngest is this day with our father in the lande of Chanaan.

33 And the Lord of the country spake agayne unto us, hereby shall I know that ye mean truely: leave one of your brethren here with me, and take (Joseph) to put alway the famine for your houses, and get you alway.

34 And bring your youngest brother unto me, that I may knowe that you are no spie, but mean truely: so will I deliver you your brother, and ye shall occupie in the lande of Egypt.

35 And as they emptied they; sakes, he holde, every mans bundell of money was in his sacke: and when both they and their (father) sate the bundelles of money, they were asapnde.

36 And Jacob they father sayde unto them: he have ye robbed of my children, Joseph is alway, and Simeon is alway, ye will take Benjamin alway: all these things are against me.

37 Ruben said unto his father: he may my two sons, if I bring hym not to thee agayne: deliever him to me, and I will bring him to thee agayne.

38 And he said: By sonne shall (not) go downe with you, for his brother is dead, and he is left alone: if destruction come upon hym by the way where ye go, ye shall bring my gray head with sorrow into the grave.

The. xlii. Chapter.

1 The brethren of Joseph are sent backe with Benjamin, and ysestes. The troubles of Jacob. Joseph commandeth a basket to be made redge for his brethren in his house.

2 Simeon is brought out of prison. The feate of Joseph's brethren be washed. Joseph weepeth. His brethren doe eate with him. It is unlawful for the Egyptians to eate with the Hebrew.

A

ND the deareth was great in the lande. And it came to passe (when) they had eaten by the corn which they had brought out of the lande of Egypt, they father sayde unto them: go agayne (and) bye vs a little fode.

3 Juda auwered him, and sayde, The man did solemnly protest unto us saying: we shall not see ny face, except your brother be with you.

4 If thou wilt sende our brother with vs, we will go downe, and bye the fode.

5 But
5 But ye shall not go downe: for the man sayde unto vs, ye shall not see my face, except your brother be with you.

6 And Israel sayde: Wherefore dealt ye so cruelly with (G) me, as to telle the man that ye had yet a brother?

7 They answered, The man asked vs strapecly of our (fate) and of our kinde, saying: Is your father yet alive? have ye (not another) brother? And we told him accordingly to the tenour of these words: Could we by any meanes have that he would say, by your brother downe with you:

8 The said Juba unto Israel his father: send the lad with me, that we may arise and go, and that we may live, and not dye, yea both we and thou, and also our (mamie).

9 (a) I will be strect for hym, of my handes that thou require hym: if I byng hym not to thee agayne, and set him before thine eyes, then let me høre the blame for ever.

10 Truly except we had made this tarying, by this we had returned the second time.

11 And their father Israel sayde unto them: if it must needs be so, nodbe them therfore. Take of the "best fruites of the lande in your vessells, and byng (G) man) a present, a curtey of balowe, and a curtey of hony, ryces and murre, nuts and almondes.

12 And take double (G) money in your hande, the money that was bought agayne in your sakes, take it agayne with you, peradventure it was some oversight.

13 Take also your brother with you, and arise and go agayne unto the man.

14 And (G) God almightie geue you merce in the sight of the man, that he may deluer you your other brother, (S) this Beniamin: and thus I am as one that is quite robbed of his childe.

15 Thus take they the present, and wyppe to muche more money in their hande, with Rachel and Rachel, and rofe up, and went downe to Egypt, (G) before Joseph.

16 When Joseph sawe Beniamin with them, he sayde to the ruler of his house: byng these men home, and slay, and make redy, for these men shall (G) dyne with me at noone.

17 And the man did as Joseph bad, and brought them into Josephes house.

18 When the men were brought into Josephes house, (G) they were asstrayde, and said: because of the money that came in our sakes mouthes at the first tyne, are we brought in, that he may (G) seke occasion against vs, and violently lay handes upon vs, to byng vs in bondage, and our asses also.

19 Therefore came they to the man that was the ruler over Josephes house, and communed with him at the doore of the house,

20 And sayde: oh sir, (G) we came downe hyther at the first tyne to bye foode.

21 And as we came to Aniim, we opened our sakes, and beheld, every mans money was in the mouth of his facke, (G) even our money in full bawinge, and we haue brought it againe in our bannes.

22 And other money haue we brought also in our bannes to bye foode: but we cannot tell who put our money in our sakes.

23 And he sayde: peace be vnto vowe, fear not: your (G) God, and the God of your father, hath geue you that treasure in your sakes: I had your money. And he brought Simeon out to them.

24 And the man led them into Josephes house, and gaue them water to wash their feete, and gave their asses poueringe.

25 And they made redy their present against Joseph came at noone: so they hearde (G) that they should eate bread there.

26 When Joseph came home, they brought the present into the house to hym, which was in their handes, and bowd them leines to the grombe before him.

27 And he asked them of their (G) welfare, and sayde: Is your father, that old man which ye tolde me of, in good health; and is he yet alive?

28 They answered: Thy seruant our father is in good health, and is yet alive. And they (G) bowinge them felues, made they obeys naunce.

29 And he lifting up his eyes, beheld his brother Beniamin his mothers sonne, and sayd: is this your younger brother, of whom ye spake unto me? And he said: God be (G) mercifull vnto thee vowe.

30 And Joseph made haste (G) for his (G) heart did melt upon his brother) and fought (G) where to weeppe, and entered into his
his chamber and went there.

31 And he washed his face, and came out, and refreshed himself, and layed: set bread on the table.

32 And they prepared for him by himself, and for them by them, and for the Egyptians which dyd eat with him, by them selues, because of the Egyptians may not eat bread with the Hebrews: for that is an abomination to the Egyptians.

33 And they set before him the first born, according to his age, and the younger according to his youth: and the men mercieled among them selues.

34 And he sent rewardes unto them from before him selues: but Benjamin part was five times as much as any of theirs: and they drank, and were made merry with him.


The xliij. Chapter.

1 Joseph commanded his cuppe to be put in the lachke of Benjamin. 2 The cuppe is attached in the lachke of Benjamin. 3 Joseph accurst his brethren of these. 4 The nation of Judas into Joseph.

1 And he commanded the ruler of his house, saying: fill the mens lachses with foode, as much as they can carie, and put every mans money in his lachses mouth:

2 And put my cup, my bluer cup in the lachers mouth of the youngest, and his come money also. And he did according to the word that Joseph had saide.

3 And in the morning all done as it was light, the men were let go, they, and their asses.

4 And when they were out of the citie, and not yet farre away, Joseph saide unto the ruler of his house, up, and saide after the men: When thou doest overtake them, thou shalt say unto them, wherefore haue ye rewarded cup for good:

5 Is not that the cuppe in the Which my Lord drinketh? and for the Which he saith, Wherefore haue ye done this? and haue ye done this.

6 And when he overtook them, he said the same wordes unto them.

7 And they answered him, Wherefore saist thou my Lord drinketh: and thou sayest, Wherefore haue ye done this, and haue ye done this.

8 Beholde the money which we founde in our lachses mouthes, we brought againe into the, out of the land of Chanaan: howe then shoulde we steale out of the Lordes house, esyer bluer of golde.

9 With whomsoever of the servauntes it be founde, let him die, and we all be my Lordes bondmen.

10 And he said, Soole also let it be according unto your wordes: he with whom it is founde, shall he my servaunt, and ye shall be blamelesse.

11 And at once every man tooke downe his lachke to the ground, and euery man opened his lachke.

12 And he searched, and began at the eldest, and left at the youngest: and the cuppe was founde in Beniamins lachke,

13 Then they rent their clothes, and laced every man his sife, and went againe into the citie.

14 And Judah and his brethren came to Josephes house (for he was yet there, and they fell before him on the ground.

15 And Joseph saide vnto them: What decea is this that ye haue done? wote ye not that suche a man as I do consult with (prophete)".

16 Then saide Judah: what shall we say unto my lord? what shall we speake: or howe saith we, or howe shall we, or howe shall we, or howe shall we. (Ye) God hath founde out the wickednes of thy servauntes: beholde, we are thy lodes servauntes, both we, pe, and he also with whom the cup is founde.

17 And he answered, God saith that I shoulde do so: but the man with whom the cup is founde, he shalbe my servaunt, and get ye hence vp in peace into your father.

18 Then Juda went vnto him, and said: Oh my lord, let thy servaunt (I pray thee) speake a word in my lodes ears, and be not inflamed with wrath agaynst thy servaunt, "for (thy art even as Pharaoh).

19 By my lode asked his servauntes, saying: haue ye a father, or a brother.

20 And he answered my lord: we have a father that is olde, and a young lad, which he begat in his age: and the brother
brother of the sabbath is dead, and he is all that is left of his mother, and his father loueth him.

21 And thou saidst unto thy servants: bringing him unto me, that I may see my eyes upon him.

22 And we answered our Lord, that the lad could not go from his father, for if he should leave his father, he were but dead.

23 Then saidst thou: (b) thou unto thy servants: except your youngest brother come with you, you shall not see my face no more.

24 And when we came unto thy father, we showed him the words of thy Lord.

25 And thy father saith unto us: go away, and bye vs a little food.

26 And we answered, we can not go downe: nevertheless, if our youngest brother be with vs, then will we go downe, for we may not see the face, except our youngest brother be with vs.

27 And thy father saith unto us: ye know that my wyse bare me two sons.

28 And the one went out from me, and I said, (c) of a suretie he is come in pieces, and I have him not fine.

29 And if ye take this also away from me, and destruction come unto you, ye shall bring my gray head with sorrow into the grave,

30 No doubt therefore when I come to thy suretie my father, and the lad be not with us (being that his (d) life is hanged by the laddest life.)

31 Then shall it come to pass, that assone as he feareth that the lad is not come, he will bye: so shall we thy servants bring your gray head with sorrow into the grave.

32 For I thy servants became suretie for the lad before my father, and said: If thy servant bring not the money, thou shalt bear the blame unto my father.

33 No doubt therefore I pray thee, let me thy servants bring heire for the lad, and be my lodges (e) bondman, and let the lad go with his brethren.

34 For no doubt I go up to my father, if the lad be not with me: lest I would see (f) the brethresness that shall come on my father.

(j) The. xlv. Chapter.

1 Joseph seduceth him selfe to be knowne of his brothers. (g) He comuestos them. (h) Joseph by the will of God lyving fente into Egypt, is made governour over Egypt, and senteth for his father. (i) He hyseth his brethren, weeping. (j) Pharaoh commandeth Jacob to be brought into Egypt. (k) Joseph greteth gettes into his brethren. (l) He extroeth them into a lone. (m) It is sote Jacob that his sonne Joseph truth.

Oleph could no longer recaunze before all the that stoode by hym. Wherefore he exa- (n) caudt every man to unporte. And there remainede no man with him. Whyle Joseph vertyed hym selfe into his brethren.

2 And he (o) wept aloude, and the Egyptians, and the house of Pharaoh heard. And Joseph layde into his brethren. I am Joseph, doch my father yet luyte. And his brethren (p) could not aumdele him, they were so abashed at his presence.

3 And Joseph layde into his brethren, come neare to me I pray you. And they came neare. And he said, I am Joseph your brother whode ye solste into Egypt.

4 No doubt therefore he greaent here- (q) with, neither (r) let it scene a cruel thing in your eyes, that ye solste me lyther: so God did solste me before you to preserue lyfe.

5 So no doubt, it was not ye that sente me lyther. (s) But God yseth hath made me a father to Pharaoh, and lord of all his house, and ruldev through all the lande of Egypt.

(j) The xlv. Chapter.

2 He commandeth. (t) But the both not come selye that there be, but also erect on them flame.
9 Hast thou and go up to my father, and tell him: thus saith thy son Joseph, God hath made me lord of all Egypt; come down therefore unto me, tarry not.
10 And thou shalt dwell in the land of Egypt; Gofen 11 and be a stay to me, thou, thy children, and thy childrens children, thy shepheard, and thy beasts, and all that thou hast.
11 And there will I provide thee sustenance (for there remaineth yet five years of labor), lest thou and thy household, all that thou hast come (a) to poverty.
12 And behold your eyes and see, and the eyes also of my brother Benjamin, that (c) none own mouth speakest unto you.
13 Therefore tell my father of all my glory in Egypt, and of all that you have seen, and make haste, and bring my father (b) thy father.

14 And he fell on his brother Benjamin's neck, and wept: (b) and Benjamin wept on his neck.
15 Moreover he (a) kissed all his brethren, and wept upon them: and after that, his brethren talked with him.
16 And the same (b) thereof was heard in Pharaoh's house, that so they spake: Joseph's brethren are come. And it pleased Pharaoh well, and all his servants.
17 And (b) Pharaoh spake unto Joseph: Lay unto thy brethren this, do ye: Lade your beasts, and go (a) and return unto the land of Canaan:
18 Take your father, and your households, and come unto me, and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.
19 And thou also shalt command them to bring every man the fruit of the vineyard as the year goeth on. (b) this do ye (a) take charrets with you out of the land of Egypt for your children, and for your wives, and buying your father, and come.
20 Also (a) regard not your stuff, for the good of all the land of Egypt is yours.
21 And the children of Israel did even so: and Joseph gave them charrettes, according to the commandment of Pharaoh, and gave them provision also to spend by the way.
22 (b) And he gave unto each of the charge of ramen: but unto Benjamin he gave three hundred pieces of silver, and fine charge of ramen.
23 And unto his father he sent after the same manner ten asses laden with good out of Egypt, and ten the asses laden with come, and bread, and mace, for his father by the way.
24 So sent he his brethren away, and they departed: and he said unto them, see that (b) ye fall to no strifes on the way.
25 They departed therefore from Egypt, and came into the land of Canaan, unto Jacob their father.
26 And told him, saying: Joseph is yet alive, and is governor over all the land of Egypt. And Jacob's heart was glad, (a) because his father believed them not.
27 And they told him all the words of Joseph, which he had said unto them. And when he heard the words of Joseph his brethren, the spirit of Jacob their father revived.
28 And Israel said: I have mought, that Joseph my son is yet alive: I will go, and see him, yet that I dye.
And Jacob rose up from Beer-sheba:
and the sons of Israel carried Jacob their father, and their children, and their wives, in the chariots which Pharaoh had sent to carry him.

And they took their cattle, and the goods wherewith they had gotten in the land of Chanaan, came into Egypt, both Jacob and all his seed with him, his sons, and his sons' sons, with him.

These are the names of the children of Israel which came into Egypt, (both) Jacob and his sons. Ruben Jacob's first born.


10. The children of Simeon: Jemuel, and Jamin, and Ehud, and Zerah, and Shemida.


12. The children of Issachar: T ved, and Phuttah, and Ithran, and Bezer.

13. The children of Zabulon: Sera, and Elon, and Hesron, and Jabez.


15. These be the children of Levi: Gerson, and Caath, and Merari.


17. The children of Aser: Jemuel, and Jamin, and Jedor, and Jachin, and Zerah, and Hushim.

18. These are the sons of Zophra, whose name was called by surname of his father.

19. The children of Rachel Jacobs' (a) wife: Joseph and Benjamin.

20. And unto Joseph in the land of Egypt, were born Manasses, and Ephraim, which Asenath the daughter of Potiphar priest of On bare unto him.

21. The children of Benjamin: Bela, and Becher, and Abi, and Sheba, and Jahaan, and El, and Dor, and Buppe, and Buppin, and Addah.

22. These are the children of Rachel, which the bare unto Jacob, fourteen soules altogether.

23. And the children of Dan: Jessim.


25. These are the sons of Bilha, which Laban bare unto Rachel his daughter, and the bare these unto Jacob altogether seven soules.

26. And so the soules that came with Jacob into Egypt, which came out of the land of Chanaan, were two hundred and fifty and six, and the daughters of them that came with him were also three-score and ten.

28. And he lent Juda before hyn unto Joseph, to direct his face unto Eden, and they came into the land of Eden.

29. And Joseph made ready his chariot, and went by (b) to meete Israel his father into Eden, and presented him before himself, and he fell on his necke, and wept on his necke a good while.

30. And Israel sawd unto Joseph: where am I Content to dye, insomuch as I have seen thy face, and Because thou art yet alive.

31. And Joseph said unto his brethren, and unto his father's house: (c) Now go up, and tell ye Pharaoh, and say unto him, my brethren, and my father's house, which were in the lande of Chanaan, are come unto me.

32. And they are shepheares, for they trade hathe ben to se,ee the cattle: and they have brought they sheepe and they cattle, and all that they have.

33. And if that Pharaoh call you, and ask you, what is your occupation?

(a) Pharaoh required them to bring their flocks out of the land of Eden (b) Joseph sent them to Pharaoh (c) They brought them to Pharaoh (d) The art of the oriente made for the better furnishing of the Church, and other ceremonies. 
Joseph came therefore to Pharaoh, and said: My father & my brethren, they came, and they sold corn, and all that they have, are come out of the land of Chanaan: and behold, they are in the land of Selen.

2 And Joseph took of the company of his brethren (even) five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren: What is your occupation? And they answered Pharaoh: the keepers of cattle, both we, and also our fathers.

4 They said moreover unto Pharaoh, for to sojourne in the land are we come; for thy servants have no pasture for their cattle, forsoxe the famine is so great in the land of Chanaan: Therefore let thy servants dwell in the land of Selen.

5 And Pharaoh said unto Joseph: Thy father & thy brethren are come unto thee.

6 The lande of Egypt is before thee:

In the best place of the lande make both thy father and thy brethren dwell, even in the lande of Selen let them dwell. Moreover, if thou knowest any man of activity amongst them, make them rulers over thy cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob (c) blessed Pharaoh.

8 And Pharaoh said unto Jacob: How old art thou?

9 Jacob said unto Pharaoh: The days of the pilgrimage of thy life have been one hundred and thirtie years: Felse and emill have the days of my life ben, and have not attained unto the peres of fifty of my fathers, in the days of they pilgrimage.

10 And Jacob blessed Pharaoh, and went out of his presence.

11 And Joseph prepared dwellings for his father, and his brethren, and gave them possession in the lande of Egypt, in the best of the lande, even the lande of Rameses, as Pharaoh had commanded.

12 And Joseph made provision for his father and his brethren, and all his fathers household with bread: even to the mouthes of the young children.

13 There was no bread in all the lande, for;
for the death was exceeding sore, so
that the land of Egypt, and the land of Chanaan were famished by reason of the death.

14 And Joseph bought together all the money that was found in the land of Egypt and of Chanaan, for the corn which they bought: and he laid by (b) the money in Pharaoh’s house,

15 When money failed in the land of Egypt and of Chanaan, all the Egyptians came into Joseph, and said, Give vs bread: wherefore suffest thou vs to dye before thee wht our money is spent.

16 Then said Joseph, (c) Slynge your cattell: and I will give you for your cattell p money sable.

17 And they brought their cattell into Joseph: and Joseph gave them bread for horses and sheepe, and oxen, and asses, and fedde them with bread for all their cattell that yere.

18 But when that yere was ended, they came into hyrn the next yere, and sabye hyrn: We wyll not hyde it from my lyvre, houle that our money is spent: my lyvre also had our heartes of cattell, neither is they ought left in lyfe of my lyvre but even our boddes & our landes,

19 Wherefore leste thou vs dye before thine eyes, both we and our lande: (d) dye vs and our land for bread, and both we and our lande wyl be bounde vnto Pharaos: onluy geue us seede, that we may lyve, and not dye, (e) that the lande go not to Waffe.

20 And so Joseph bought all the lande of Egypt for Pharaos: For the Egyptians soldde every man his possessiones, because the death was so sore vpon them: and to the lynde became Pharaos,

21 And he caused the people (f) to move from cite to cite, so on lyde of Egypt into the other.

22 Only the lynde of the priests bought he not: (g) for the priests had a portion assigned vnom Pharaos, and dyd eate their porcion whch Pharaos gave them: Wherefore they solde not their landes,

23 Then Joseph saide vnto the folke: beholde, I haue bought you this yape and your lynde for Pharaos: Lo, here is seede for you, & ye shall live the land.

24 And of the increase you shall geue the (h) fift part vnto Pharaos, and soure partes shalt thou owne for seede of the fieldes, and for you & them of your houseth, and for your chyldren to eate.

25 And they answered: Thou haist saied our lyves, let vs fynde grace in the lyght of my lyvre, and the wysbe Pharaos femerates.

26 And Joseph made it a lynde vnto
the lande of Egypt vnto this day, (k) that Pharaos shoulde haue the fift part, except vlynde of the priests only, which was not Pharaos.

27 And Israel dwelt in Egypt, even in the countrey of Sены, and they had their possessiones therein, and gredde and multiplied exceedingy.

28 Bozenor Joseph lyued in the lynde of Egypt seventeene yeres, so that he holde age of Jacob was an (l) hundred and forty and seven yeres.

29 When the yyne dead he spake that Israel must dye, he sent for his sonne Joseph and sabye vnto him: If I haue founde grace in thy lyght, oh put thy lynde under my lythyg, and deale mercifully and truly with me, that a thou bury me not in Egypt.

30 But I shal slepe with my fathers, and thou shalt carry me out of Egypt, & bury me in their buryall. And he answered: I will do as thou sayde.

31 And he sayde: Swear vnto me. And he swarde vnto him. And (m) Israel worhipped to vnder the beddes head.

1 Joseph with his chylde ren bitteth his lytie father. 2 Jacob adopteth Ephraim and Manasses vnto hym. 3 Jacob bliseth Josephes chylde. 4 Joseph sertelleth the decease of his chyldren.
When the land of Canaan was blessed, they should have no sorrow; but, they shall before their sons increase.

And the children which thou shalt have after them, shall be thy name, and shall call after the names of their brethren in their inheritance.

When I came from Mesopotamia, Rachel died upon the way, when there was but a scanty bread to come into Egypt; and I buried her there in the way to Ephrathah: and I beheld her there in Beth-lehem.

And Israel beheld Joseph's sons, and said: What are these?

Joseph bare unto his father: They are my sons whom God hath given me here. And he said: My blessing be upon them, and let me kiss them.

And Israel took them away from his lap, and he bowed himself with his face toward the earth.

Then took Joseph them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Joseph's right hand, and brought them him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, which was the younger; and his left hand upon Manasseh's head, the firstborn.

And he blessed Joseph, and said: God shall bless thee above all men on earth, and above all the people of thy father's house.

And Joseph said: Not so, my father; for this is the head oldest: put thy right hand upon his head.

And his father would not, but said: I know it, my son; I know it, I know it. But his younger brother was greater than he, and his father had become a great people.

And he blessed them that day, and said: In thee shall Israel be blessed.

And Joseph laid them both Ephraim and Manasseh, on his knees, before his father.

Moreover, I have given unto thee a portion of land above thy brethren, which I got out of the hand of the Amorites, in my tovoyde, and in my bowe.

Joseph.

1. Jacob foretelled what shall befall his sons; 1 Ruben, 2 Simeon, 3 Levi, 4 Judah, 5 Tobi, 6 Simeon, 7 Levi, 8 Judah, 9 Issachar, 10 Zebulon, 11 Naphtali, 12 Joseph, 13 Benjamin, 14 Dan, 15 Gad, 16 Asher, 17 Naphtali, 18 Joseph.

And Jacob called for his sons, and said: Come together, that I may tell you what shall come upon you in the last days.

Gather ye together, ye sons of Jacob, hearken unto the word of your father.

And Israel stretched out his right hand, and laid it upon Ephraim's head, which was the younger; and his left hand upon Manasseh's head, the firstborn.

And he blessed Joseph, and said: God shall bless thee above all men on earth, and above all the people of thy father's house.

And Joseph said: Not so, my father; for this is the head oldest: put thy right hand upon his head.

And his father would not, but said: I know it, my son; I know it, I know it. But his younger brother was greater than he, and his seed shall become a great people.

And he blessed them that day, and said: In thee shall Israel be blessed.

And Joseph laid them both Ephraim and Manasseh, on his knees, before his father.

Moreover, I have given unto thee a portion of land above thy brethren, which I got out of the hand of the Amorites, in my tovoyde, and in my bowe.

The xlix. Chapter.

1. Jacob foretelled what shall befall his sons; 1 Ruben, 2 Simeon, 3 Levi, 4 Judah, 5 Tobi, 6 Simeon, 7 Levi, 8 Judah, 9 Issachar, 10 Zebulon, 11 Naphtali, 12 Joseph, 13 Benjamin, 14 Dan, 15 Gad, 16 Asher, 17 Naphtali, 18 Joseph.

And Jacob called for his sons, and said: Come together, that I may tell you what shall come upon you in the last days.

Gather ye together, ye sons of Jacob, hearken unto the word of your father.

And Israel stretched out his right hand, and laid it upon Ephraim's head, which was the younger; and his left hand upon Manasseh's head, the firstborn.

And he blessed Joseph, and said: God shall bless thee above all men on earth, and above all the people of thy father's house.

And Joseph said: Not so, my father; for this is the head oldest: put thy right hand upon his head.

And his father would not, but said: I know it, my son; I know it, I know it. But his younger brother was greater than he, and his seed shall become a great people.

And he blessed them that day, and said: In thee shall Israel be blessed.

And Joseph laid them both Ephraim and Manasseh, on his knees, before his father.

Moreover, I have given unto thee a portion of land above thy brethren, which I got out of the hand of the Amorites, in my tovoyde, and in my bowe.
Genesis.

1. Nephthale was a hybde sent for a present, bringing goodly words.
2. Joseph is like a looflying bough, a
3. bough looflying by a well swde [whose] small boughes can uppon the wall.
4. The archers have greedonously poung
5. (b) lyne, and that lyne through with
6. darts, they have hated him to his hun-
7. dence.
8. But his bowe abode fast, and the ar-
9. mes of his hondes were made strong
10. (m) by the handes of the mighty God of
11. Jacob: Out of him shall come an
12. head, a man in Israel.
13. (b) From thy fathers God which hath
14. helped thee, and from the amnylye
15. which hath blessed thee with blessings
16. from heaven above, with blessings of
17. the deep that lyeth under. With blessings
18. of the blestes and of the wonbe.
19. (b) The blessings of thy fathers shall
20. be stronger then the blessings of my el-
21. ders: unto the vassif of the ylles of the
22. world, they shalbe on the head of
23. Joseph, and on the toppe of the head of
24. hym that was leperate from his heth-
25. then.
26. Beniamin (b) shall caufe as a Wolfes.
27. In the morning he shall devour the
28. spoil, and at nyght he shall devoure the
29. spoyle.
30. All these are the twelve tribes of Is-
31. rael: and this their father spake unto
32. them, and blessed them, every one of
33. them blessed he with a feuerall blessing.
34. And he charged them, and sayde unto
35. them: When I shalbe gathered unto
36. my people, bury me with my fathers
37. in the cave that is in the field of Ephon
38. the hethite,
39. In the cave that is in the field of
40. Machpelah, which is before Mamre in
41. the lande of Canaan, which Abajah
42. bought with the field of Ephion the hethite
43. for possession to bury in
44. where as were buried Abajah and
45. Sara his lyfe, and whiere as were bur-
46. ied Jfachar and (c) Rebecca his lyfe: if
47. there I buried Lea.
48. The field and the cave that is therin
49. was bought of the chyploen of heth.
50. And when Jacob had made an end of
51. commanndyng all that he would bie
52. to his soures, he (c) plucked by his fette
53. into the blude, and dyed: and was put
54. into his people.

Daughter.

(3) The blessedness of
55. Joseph's big
56. potterate gate
57. before.

(b) The be-
58. innurance of
59. Joseph, as
60. by God, the
61. man that
62. gave
63. these
64. things
65. come

(c) This
66. tribu-
67. Brych
68. made no
69. pray-
70. and
71. popye.

(d) This
72. was not
73. for the
74. prosperity
75. of the
76. place, but
77. hereby to
78. render the me-
79. nerator of God's
80. grace, to his
81. people.

EIS. C THE

(1) The fre-
82. time of the
83. united
84. people by
85. this occasion.

(2) There
86. were
87. numerous
88. houses about
89. the place.

(3) Of great
90. houses.

(4) He gave
91. the
92. daughters
93. of his
94. lust,
95. that they
96. might
97. be
98. God's.

(5) These
99. were
100. the
101. two
102. tribes of
103. Israel.

(6) Dan
104. gave
105. (c) a
106. torrent in
107. the
108. path,
109. byung
110. his
111. lyfe;
112. and his
113. ryder fell
114. backwarte.

(7) I have
115. waiet (c) for thy
116. salvation
117. O Lord.

(8) God, an howse of men shall overcome
118. hym: but he shall overcome [him] at the
119. last.

(9) Out of the fat lande of Aser shalbe his
120. head, and (b) he shalbe gene pleasaure for
121. a kyng.
The 1. Chapter.

And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph took off his mourning garments, and mourned for his father seventy days. And the Egyptians and the house of Pharaoh, and all the house of the land of Egypt, were mourning for Joseph.

And they made Joseph a great mourning; and he was buried in the land of Egypt, even in the graves which his father purchased in潮湿前的9 branches alcohol}}
Genesis.

Joseph.

14. And Joseph returned into Egypt againe, he and his brethren, and all that went with him to bury his father, asone as he had buried him.

15. And when Josephs brethren saw that their fathers was dead, they said: (c) Joseph may peradventure hate vs, & revarde vs againe all the cuypil whiche we dyd unto hym.

16. And they dyd sende a message unto Joseph, saying: Thy father dyd commande before he dyed, saying:

17. This vyple shall ye say unto Joseph, Forgeue (I pray thee) the trespasses of thy brethren, and their sinne: for they rewarde thee cuypil. And nowe we praye thee forgiue the trespasses of the seruants of the God of thy father. And Joseph wept when they spake unto hym.

18. Also his brethren came unto hym, and fell flat before his face, saying: behold, we be thy seruantes.

19. To whom Joseph sayde: Fear not, 'am I God:

20. Doest thou think evil against me, but (b) God turned it good, to byng to passe as it is this day, and to save muche people alive.

21. Fear not therefore, (a) neither shall ye fear to impart the knowledge of your children. And he comforted them, and spoke "kindly unto them.

22. Joseph dwelt in Egypt, he and his fathers house; and Joseph dyed (b) an hundred and ten yeres.

23. And Joseph srypte Ephraims children even unto the thirde generation: And (a) Joseph layde into the cuypil, whiche were chylde. (b) And Joseph dyed, and was buried in the waye of Egypt.

24. The seconde booke of Moses, in Latin

with a Greke wordes called Exodus, and in Hebrew the Velle of Schemoth.

The first Chapter.

1. The sonnes of Jacob gone into Egypt, (b) the newe Pharao opposed the people of Israel. (c) The myndwypes fearing God, sought to doe the male children of the Hebrews.

20. God provideth for the myndwypes which fear the Lorde.

These are the names of the children of Israel, which came into Egypt with Jacob, every man with his boughhold:

Ruben, Simon, Levi, and Juda.

3. Jachar, Zabulon, and Benjamin.

4. Dan and Naphtali, God, & Ale.

5. All the soules that came out of the time of Jacob, were seuenie.

6. But Joseph was in Egypt already, & Joseph dyed, and all his brethren, and all that generation.

7. And the children of Israel were fruitful, "exceeding multiplied, & (a) warded exceeding mightie, and the lande was full of them.

8. But there arose by a newe king in Egypt, which (b) knewe not Joseph.

9. And he layde into his flocke, Beholde, the people of the children of Israel are greater and wealthier than we.

10. Come on, let us deal wisely with the, lest they multiply, & leaue it to passe, that if there be any warre, they oppose them siciles unto our enemies, & fight against vs, to get them by out of our land.

11. Therefore dyde they settke masters over them, to keppe the under with burdens: And they dyde unto Pharaoh treasure citie, Phthal & Ranniel.

12. But the more they served them, the more they (b) multiplied and grewe: so that they abhorred the sight of the children of Israel.

13. And the Egyptians heide the children of Israel in bondage, without mercie.
Exodus.

14. And they made their lyues better unto them in that cruel bondage, in slape, and bruite, and all manner of worke in the field: for all their bondage where in they travailed they was full of circumnication.

15. And the king of Egypt spake unto the midwives of the Hebrews women: (of which the one was named Shiphah and the other Puah) and said: When ye doe the office of a midwife to the women of the Hebrews, and fee in the "birth tyne that it is a boy, ye shall kill it: but if it be a daughter, it shall live.

16. notwithstanding, the midwives feared God, (1) and dyed not as the king of Egypt commanded them, but saved the men chyldren.

17. And the king of Egypt called for the midwives, and said unto them: Why have ye dealt this manner, and have saved the men chyldren:

18. And the midwives answered Pharaoh: that the Hebrews women are not as the women of Egypt: for they are more lucky women, and are delivered per the midwives come at them.

19. And (2) God dealt well therefore with the midwives: and the people multiplied and waxed very nyghtlie.

20. And (3) God made them houses.

21. And it came to passe, that because the midwives feared God, (5) he made them houses.

22. And Pharaoh charged all his people, saying: All the men chyldren that are borne, cast into the ryuer, and save the mayde chyldren alive.

The ij. Chapter.

(1) Moses is born: he is hydden in a basket && cast into a place where ledge groweth.

(2) Moses is adopted of the daughter of Pharaoh. (3) Moses nurturith an Egyptian which name an Hebrew. (4) Betwene them that are at ryple, he woulde see an attome ment. (5) Moses fleeth from Pharaoh. He defenedeth myself from the murie of hevipeardes. He marrieth Sephora to bype. (6) The children of Israel do cry unto God in trouble, and he regardeth them.

A 1. Moses is hydden in a basket.

A 2. Moses is hydden in a basket.

A 3. And when the clymbe no longer hyde lymp, the take a basket made of bull rulides, and bidde it with fyme and pitche, and lade the clympbe therein, and put it in the stags by the tyres brooke.

A 4. And his sister stode a farre of, to wit what woulde come of it.

A 5. And the daughter of Pharaoh came doome to bathe her selfe in the ryuer, and
Exodus.

and her maidens walked along by the daughters of Jethro, his father in law: 2 And God in the midst of a bush he spake to Moses of delivering Israel. 3 The earth holp. 4 God with Moses. 5 The name of God. 6 God teacheth Moses how and in what sort he would that he should deliver his people.

Moses kept the sheape of Jethro his father in law, priest of Midian: and he drove the sheep to the backside of the desert, and came to the mountayne of God. 2 And the angel of the Lord appeared unto him in a flame of fire out of a bush: And he looked, and behold the bush burnt with fire, and the bush was not consumed.

25 And God spake unto the children of Israel, and God had respect unto them.
And when the Lord saw that he came for to see, God called unto him out of the midst of the bush, and said: Moses, Moses! And he answered, here am I.

And he said: Draw not nigh hither, put thy bare feet from this place, for the place where thou standest, is holy ground.

And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to take upon God.

And the Lord said: I have surely seen the trouble of my people which are in Egypt, and have heard their cry from the face of their taskmasters: for I know their afflictions.

And am come down to deliver the out of the hands of the Egyptians, and to bring them out of that land, unto a good land & a large, unto a land that floweth with milk and honey, even unto the place of the Chanaanites, and Amorites, and Hethites, and Phrivites, and Jebusites.

And God therefore beheld the complaint of the children of Israel is come unto me: and I have also seen the oppressions wherewith the Egyptians oppressed them.

Come then therefore, and I will send thee unto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

And Moses said unto God: What shall I go unto Pharaoh, and to bring the children of Israel out of Egypt?

And he answered, I will be with thee: and this shall be a token unto thee that I have sent thee. After that thou hast brought out the people of Egypt, pe shall know God upon this mount.

And Moses said unto God: Behold, when I come unto the children of Israel, and shall say unto them the God of your fathers hath sent me unto you. And if they say unto me, what is thy name? what answere shall I give thee?

And God answered Moses: I am that I am, and he said: This shall thou say unto the children of Israel: I am hath sent me unto you.

And God spake further unto Moses, Thus shall thou say unto the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: This is my name forever, and this is my memorial throughout generation and generation.

And God, and gather the elders of Israel together, and thou shalt say unto them, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob appeared unto me, and said: In bitterness, have I visited you, and know that which is done to you in Egypt.

And I have said: I will bring you out of the tribulation of Egypt, unto the land of the Chanaanites, and the Amorites, and the Phrivites, and the Hethites, and the Jebusites, even into a land which floweth with milk and honey, and they shall hear thy voice: Then both thou and the elders of Israel shall go unto the king of Egypt, and say unto him: The Lord God of the heavens hath mer with us, and now let us go we beseech thee three days journey into the wilderness, and do sacrifice unto the Lord our God.

And I am sure that the king of Egypt will not let you go, no not in a mighty hand.

And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof, and after that he will let you go.

And I will get this people favour in the sight of the Egyptians, so that when ye go, ye shall not go empty:

But a white shall boodle of her neighbour, and of her that sojourneth in her house, "belts of flippers, and beltes of gobe, and rayment: and ye shall put them on your sons and daughters, and shall robbe the Egyptians.
And the Lord said unto him: What is that which is in thine hand? He answered: A rod. And he said: Cast it on the ground. And he cast it on the ground, (b) and it became a serpent: and Moses fled from the sight of it.

And the Lord said unto Moses: Put forth thy hand, and take by the yoke. And therefore he put forth his hand, and caught it: and it became a rod in his hand.

(b) By this thing shall they believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, & the God of Jacob hath appeared unto thee.

And the Lord said furthermore unto him: Thou shalt not believe thee, neither hearst thou of the first sign, yet wilt thou believe for the bose of the second sign.

But if they wilt not believe thee, neither heareth they of the voice of the first sign, yet wilt thou believe for the bose of the second sign.

Prophets sayd unto the Lord: Oh my Lord, I am neither yesterday nor the day before a man (c) eloquent, neither fencer thou hast spoken unto thy servant: but I am slow in my mouth and unwise. And the Lord spake unto him: Who hath made man's mouth? or who maketh the dumb, or deaf, the dumb, or the blind? have not I the Lord? And now go, and (d) I will be with thy mouth, and teach thee what thou shalt say.
When the people of Israel cried out to Moses, he said to the Lord, "If you will forgive their sin, then I will forgive; but if not, please blot me out of your book, too." (Exodus 32:31-32)

Moses prayed for the Israelites, asking the Lord to forgive their sins. The Lord responded by saying, "If they are forgiven, I will forgive them; but if not, please blot me out of your book, too." (Exodus 32:33-34)

The Lord told Moses to go back to the people and tell them to come to the tabernacle to offer sacrifices. Moses went back to the people and told them what the Lord had said. They were pleased and came to the tabernacle. (Exodus 32:35-36)

Moses and the Israelites gathered to offer sacrifices to the Lord. They were happy and rejoiced. Moses continued to pray for the people, asking the Lord to forgive their sins. The Lord heard his prayer and forgave them. (Exodus 32:37-38)

The Lord spoke to Moses, saying, "This is what the Israelites have done to me. They have turned to other gods and abandoned me. (Exodus 32:39-40)

Moses told the people that the Lord would judge them and would not forgive their sins. They were afraid and begged Moses to intercede on their behalf. Moses pleaded with the Lord, asking him to forgive the people. The Lord relented and forgave the Israelites. (Exodus 32:41-46)

The Lord spoke to Moses, saying, "I have seen the Israelites and know their heart. They have turned to me because they have seen the Egyptians." (Exodus 33:12)

Moses went up to the Lord and asked him to forgive the people and to remember their heart. The Lord spoke to Moses, asking him to take the Israelites to the Promised Land. Moses returned to the people and told them what the Lord had said. They were pleased and rejoiced. (Exodus 33:13-22)

Moses went up to the Lord and asked him to forgive the people and to remember their heart. The Lord spoke to Moses, saying, "I will forgive the Israelites, but I will not blot out their name from my book." (Exodus 34:6-7)

Moses returned to the people and told them what the Lord had said. They were pleased and rejoiced. Moses continued to pray for the people, asking the Lord to forgive their sins. The Lord heard his prayer and forgave the Israelites. (Exodus 34:8-9)

Moses went up to the Lord and asked him to forgive the people and to remember their heart. The Lord spoke to Moses, saying, "I will forgive the Israelites, but I will not blot out their name from my book." (Exodus 34:10-14)

The Lord spoke to Moses, saying, "I will remember the covenant I have made with you and will bring you to the Promised Land." (Exodus 34:15-16)

Moses returned to the people and told them what the Lord had said. They were pleased and rejoiced. Moses continued to pray for the people, asking the Lord to forgive their sins. The Lord heard his prayer and forgave the Israelites. (Exodus 34:17-26)

Moses went up to the Lord and asked him to forgive the people and to remember their heart. The Lord spoke to Moses, saying, "I will forgive the Israelites, but I will not blot out their name from my book." (Exodus 34:27-28)

The Lord spoke to Moses, saying, "I will remember the covenant I have made with you and will bring you to the Promised Land." (Exodus 34:29-30)

Moses returned to the people and told them what the Lord had said. They were pleased and rejoiced. Moses continued to pray for the people, asking the Lord to forgive their sins. The Lord heard his prayer and forgave the Israelites. (Exodus 34:31-35)

Moses went up to the Lord and asked him to forgive the people and to remember their heart. The Lord spoke to Moses, saying, "I will forgive the Israelites, but I will not blot out their name from my book." (Exodus 34:36-37)

The Lord spoke to Moses, saying, "I will remember the covenant I have made with you and will bring you to the Promised Land." (Exodus 34:38-39)

Moses returned to the people and told them what the Lord had said. They were pleased and rejoiced. Moses continued to pray for the people, asking the Lord to forgive their sins. The Lord heard his prayer and forgave the Israelites. (Exodus 34:40-41)
And the Lord said unto Moses, \\
And Moses returned into the land of Egypt, and said: "Lorde, whereas I sent unto Pharaoh, that he should have treated this people: And whereas I sent unto Pharaoh, \\
And with this I came unto Pharaoh to speak in thy name, he hath feared soule with this folke, and yet thou hast not delivere thy people at all.

The vj. Chapter.

1 God remembereth his promises. God promised deliverance, and the land of Chanaan, 
2 The people of Israel be not contented with the warninges of Moses. 10 Moses and 
3 And Aaron are sent to Pharaoh. 14 The defeantes of Rahab. 16 The defeantes of Let. 
4 Imran the father of Moses and Aaron. 3 Aaron the father of Nadab and Abiu. 3 Cleger 
5 Father of Phinises. 29 Moses is commanded to speake to Pharaoh.

And the Lord spake unto Moses, 
And the Lord spake unto Moses, saying: 
11 Go in, and speake unto Pharaoh king of Egypt, that he let the children of Israel go out of his lande.

And Moses spake before the Lord, 
And Moses spake before the Lord, saying: behold, the children of Israel hearken not unto me: howe then shall Pharaoh hear me, which am of "uncircumcised lippes? 

And and the Lord spake unto Moses 
And and the Lord spake unto Moses and unto Aaron, saying: ganne then a charge 

concerning the children of Israel, and concerning Pharaon king of Egypt, that they should be the children of Israel 

out of the lande of Egypt. 

14 These be the heads of they fathers houses. (1) The children of Rubens first: "Oh, he 

boorde home of Israel, are these: Hanoch, and Phallab, Peron, and Charnen; these be the children of Rubens. 

15 The chilbden of Simeon: Jemuel, and Janin, Phad, and Jachin, Sobar, and Saul the sonne of the Chanaan 

the woman: these are the hierubes of Simeon. 

16 These also are the names of the chilbden: (1) or Rubens in their generations; 

Gerson, and Cehath, and Derari: Lemu 

lived an hundred thirtie and seven yere. 

17 The sones of Gerson: Libun, and 

Sum by their hierubes. 

18 The chilbden of Cehath: Amram, (1) 

Ishar, and Hebron, and Uziel. And 

Cehath lived an hundred thirtie and thirtie yere. 

19 The children of Derari: Nahit, 

and Pitt: these are the hierubes of Lemu by 

their generations. 

20 Amram taketh Jochebed (1) his fathers 

sister to wife, and the bare hym Aaron, and 

(1) There is no mention of this wife. 

(2) Moses was not the father of Jochebed, who was the daughter of Amram and Jochabed.
and Moses: and Aaron lived an hundred and thirty and seven years.

And the children of Pharaoh: Corah, Dopheth, and Sichuri.

And the children of Uziel: Miqael, Elzaphan, and Zithri.

And Aaron spoke unto (m) Moses, saying: I am deaf, and speak not.

And Moses answered, and said unto him, (n) Speak thou in my stead before the congregation of God, to make this people hear.

And he spake to Moses, saying: I am deaf, and speak not.

Then Moses returned unto Aaron, saying: Thus saith the Lord: If they will hear thee, if this people will hear thee, then shall they hear us, whom the Lord hath appointed over this people.

And he spake to Moses, saying: Thus saith the Lord: If they will hear thee, if this people will hear thee, then shall they hear us, whom the Lord hath appointed over this people.

And the Lord spake unto Moses, saying: I will cause thy face to be seen, and thou shalt speak unto Aaron, and say unto him: Thus saith the Lord: If he speak unto thee, saying, I see thy face, and I will give thee my words to speak unto this people, he shall speak for thee.

And the Lord spake unto Moses, saying: I will cause thy face to be seen, and thou shalt speak unto Aaron, and say unto him: Thus saith the Lord: If he speak unto thee, saying, I see thy face, and I will give thee my words to speak unto this people, he shall speak for thee.

And the Lord spake unto Moses, saying: I will cause thy face to be seen, and thou shalt speak unto Aaron, and say unto him: Thus saith the Lord: If he speak unto thee, saying, I see thy face, and I will give thee my words to speak unto this people, he shall speak for thee.

And the Lord spake unto Moses, saying: I will cause thy face to be seen, and thou shalt speak unto Aaron, and say unto him: Thus saith the Lord: If he speak unto thee, saying, I see thy face, and I will give thee my words to speak unto this people, he shall speak for thee.

And the Lord spake unto Moses, saying: I will cause thy face to be seen, and thou shalt speak unto Aaron, and say unto him: Thus saith the Lord: If he speak unto thee, saying, I see thy face, and I will give thee my words to speak unto this people, he shall speak for thee.

And the Lord spake unto Moses, saying: I will cause thy face to be seen, and thou shalt speak unto Aaron, and say unto him: Thus saith the Lord: If he speak unto thee, saying, I see thy face, and I will give thee my words to speak unto this people, he shall speak for thee.

And the Lord spake unto Moses, saying: I will cause thy face to be seen, and thou shalt speak unto Aaron, and say unto him: Thus saith the Lord: If he speak unto thee, saying, I see thy face, and I will give thee my words to speak unto this people, he shall speak for thee.

And the Lord spake unto Moses, saying: I will cause thy face to be seen, and thou shalt speak unto Aaron, and say unto him: Thus saith the Lord: If he speak unto thee, saying, I see thy face, and I will give thee my words to speak unto this people, he shall speak for thee.
1. The Lord spake unto Moses: say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their streams, over their rivers and ponds, and all pools of water which they have, that they may be blood, and that there may be blood throughout all the land of Egypt, both in (b) [flees] of wood, and alike of stone.

2. And Moses and Aaron did even as the Lord commanded: and he stretched up the rod, and smote the waters that were in the river in the sight of Pharaoh, and in the light of his servants; and all the water that was in the river, turned into blood.

3. And the fish that was in the river, died: and the river stank, and it was grievous to the Egyptians to drink of the water of the river.

4. And the Lord spake unto Moses: say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their streams, over their rivers and ponds, and all pools of water which they have, that they may be blood, and that there may be blood throughout all the land of Egypt, both in (b) [flees] of wood, and alike of stone.

5. And Moses and Aaron did even as the Lord commanded: and he stretched up the rod, and smote the waters that were in the river in the sight of Pharaoh, and in the light of his servants; and all the water that was in the river, turned into blood.

6. And the Lord spake unto Moses: say unto Aaron, Stretch forth thy rod, and over the streams, over the rivers, and over the ponds: and cause frogs to come by upon the land of Egypt.

7. And Aaron stretched his hand over the waters of Egypt, and the frogs came by upon the land of Egypt.

8. And the Lord spake unto Moses: say unto Aaron, Stretch forth thy rod, and over the streams, over the rivers, and over the ponds: and cause frogs to come by upon the land of Egypt.

9. And the Lord spake unto Moses: say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their streams, over their rivers and ponds, and all pools of water which they have, that they may be blood, and that there may be blood throughout all the land of Egypt, both in (b) [flees] of wood, and alike of stone.

10. And Moses and Aaron did even as the Lord commanded: and he stretched up the rod, and smote the waters that were in the river in the sight of Pharaoh, and in the light of his servants; and all the water that was in the river, turned into blood.

11. And the Lord spake unto Moses: say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their streams, over their rivers and ponds, and all pools of water which they have, that they may be blood, and that there may be blood throughout all the land of Egypt, both in (b) [flees] of wood, and alike of stone.

12. And Moses and Aaron went out from Pharaoh, and the frogs came by upon the land of Egypt.

13. And the Lord spake unto Moses: say unto Aaron, Take thy rod, and stretch forth thy hand over the waters of Egypt, and the frogs shall depart from the land of Egypt.

14. And Moses and Aaron went out from Pharaoh, and the frogs came by upon the land of Egypt.

15. And the Lord spake unto Moses: say unto Aaron, Take thy rod, and stretch forth thy hand over the waters of Egypt, and the frogs shall depart from the land of Egypt.

16. And Moses and Aaron went out from Pharaoh, and the frogs came by upon the land of Egypt.

17. And the Lord spake unto Moses: say unto Aaron, Take thy rod, and stretch forth thy hand over the waters of Egypt, and the frogs shall depart from the land of Egypt.

18. And Moses and Aaron went out from Pharaoh, and the frogs came by upon the land of Egypt.

19. And the Lord spake unto Moses: say unto Aaron, Take thy rod, and stretch forth thy hand over the waters of Egypt, and the frogs shall depart from the land of Egypt.

20. And Moses and Aaron went out from Pharaoh, and the frogs came by upon the land of Egypt.

21. And the Lord spake unto Moses: say unto Aaron, Take thy rod, and stretch forth thy hand over the waters of Egypt, and the frogs shall depart from the land of Egypt.

22. And Moses and Aaron went out from Pharaoh, and the frogs came by upon the land of Egypt.

23. And the Lord spake unto Moses: say unto Aaron, Take thy rod, and stretch forth thy hand over the waters of Egypt, and the frogs shall depart from the land of Egypt.

24. And Moses and Aaron went out from Pharaoh, and the frogs came by upon the land of Egypt.

25. And the Lord spake unto Moses: say unto Aaron, Take thy rod, and stretch forth thy hand over the waters of Egypt, and the frogs shall depart from the land of Egypt.

26. And Moses and Aaron went out from Pharaoh, and the frogs came by upon the land of Egypt.
Plagues of Egypt.

Exodus.

Plagues of Egypt.

The ix. Chapter.

14 And they gathered them together upon heapes, and the lande had an evil smell (through them,)

15 But when Pharaoh saw that he had rested upon him, he hardened his heart, and heartened not unto them, as the Lord had spake.

16 And the Lord spake unto Moses, Say unto Aaron: Stretch out thy rod, and smite the dust of the lande, that it may be (turned) (b) to leye throughout all the lande of Egypt.

17 And they did so: for Aaron stretched out his han in his roode, and smote the dust of the earth, which turned to leye in man and beast: so that all the dust of the lande (turned) (a) to leye throughout all the lande of Egypt.

18 And the Egyptians saw that it was a plague, and feared: and they spake to one another, and said: Why is this done unto us, lest we die?

19 Then spake the enthuataris unto Pharaoh: this is the finger of God. And Pharaoh heart repented obstinate, and he heartened not unto them, even as the Lord had spake.

20 And the Lord spake unto Moses: rype by early in the morning, and stand before Pharaoh, so, he will come forth (unto) the water, and thou shalt say unto him, Thus saith the Lord: Let my people go that they may serve me.

21 Else if thou wilt not let my people go, behold, I will send "all manner of sypes (both) upon thee and thy servauntes, and thy people, into thy houses: and the houses of the Egyptians shall be full of sypes, and the ground whereon they are.

22 And the land of Egypt wherein my people are, will I cause to be wonderfull in that day: so that there that no sypes be there: whereby thou shalt know that I am the Lord in the mynd of the earth.

23 And I will put a division betwene my people and thine: and even to (g) morowe shall this miracle be done.

24 And the Lord dyd even so, (f) there came an intolerableurance of sypes into the house of Pharoah, and into his servauntes houses, and into all the land of Egypt: and the land was corrupt with these sypes.

25 And Pharoah called for Hoses and Aaron, and said: (b) Go, and do sacrifice unto your God in this lande.

26 And Hoses answered, It is not meete that we should do: for we must offer into the Lordde our God, that (which is) (a) an abomination unto the Egyptians. Lo, if we sacrifice that which is an abomination unto the Egyptians before they: eyes, wilt they not stone us?

27 We will go three days journey into the defert, and sacrifice unto the Lordde our God, as he hath (c) commaunded us.

28 And Pharoah said: I will let you go, that ye may sacrifice unto the Lordde your God in the Wylderness, but ye must not sacrifice (c) (a) away.

29 And Hoses said, behold: I will go out from thee, and pray unto the Lordde, that the sypes may depart from Pharo, and from his servauntes, and from his people to molest: but (d) let Pharo from hence forth deale deceptfully no more, that he will not let the people go, to sacrifice unto the Lordde:

30 And Hoses went out from Pharoah, and (f) prayed into the Lordde.

31 And the Lordde did according to the saying of Hoses: and the sypes departed from Pharoah, and from his servauntes, and from his people; and there remained not one.

32 And Pharoah hardened his heart once more (e) at this time, and dyd not let the people go.
there shall be a night-time great mazoynne.

4. And the Loorde shall do wonderfully betweene the beastes of Israel, and the beastes of Egypt, so that there shall nothing dye of all that pertayneth to the children of Israel.

5. And the Loorde (b) appoynted a tyne, saying: to mazzowe the Loorde shall shalize this wynde in the lande.

6. And the Loorde dyd that thyng on the mazzowe, and (c) all the cattell of Egypt dyed: but of the cattell of the children of Israel, dyed not one.

7. And Pharao sent, and beholde, there was not one of the cattell of the Israelites dead: And the heart of Pharao hardened, and he did not let the people go.

8. And the Loorde said unto Moses and Aaron: take your handes full of ashes out of this furnace, and Moses shall sprinkle it up into the aye in sight of Pharao:

9. And it shalde dyue in all the lande of Egypt, and shall dwellinge fowles with blaynes both on man & beast through out all the lande of Egypt.

10. And they take ashes out of the furnace, and loose before Pharao: and Moses (c) sprinkled it up into the aye, and there were dwellinge fowles with blaynes, both in men and in beastes:

11. And (c) the sorcerers could not stande before Moses because of the blaynes: for there were botches upon the enchanter, and upon all the Egyptian.

12. And the Loorde hardened the heart of Pharao, and he hearthened not unto them, as Lois had said unto Moses.

13. And the Loorde spake unto Moses: arise by early in the morning, and stande before Pharao, and thou shalt tell him, Thus sayeth the Loorde God of the Hebrews: Let my people go, that they may serva me:

14. Or els I will at this tyne sende all my plagues upon thine heart, and upon thy swarauantes, and upon thy people, that thou mayest knowe that there is none like me in all the earth.

15. For now I will stretch out my hand, that I may brynge thine and thy people with pestilence, and thou shalt perdye from the earth.

16. And in very deede (c) for this cause haye I "kept thee, for to shewe thee my power, and that my name be declared throughout all the world.

17. Yet excused thou thy selue against my people, that thou woul not let them go:

18. Beholde, to mazzowe this tyme I will sende myne anger a (a) mighty great happle, even suche a one as was not in Egypt since the foundation thereof was layde, thet hys tyme.

19. Send the thercfore now, and gather thy beastes, all that thou haile in the feld: For upon all the men and the beastes which are founde in the feld, and not brought home, shall the happle fall, and they shall dye.

20. And as many as (b) feared the thonde of the Loorde amongst the swarauantes of Pharao, made their swarauantes and their beastes see into the housees.

21. But he that regarded not the thonde of the Loorde, left his swarauantes and his beastes in the feld.

22. And the Loorde layde unto Moses: stretche fourth thy hande unto heaven, that there may be happle in all the land of Egypt, upon man, and upon beastes, and upon all the heares of the feld that is through out the lande of Egypt.

23. And Moses stretched forth his rod unto heaven, and the Loord (b) thumbed and haule, and the fire rame a longe upon the grounde, and the Loorde halyed in the lande of Egypt.

24. So thare was happle, and fire mingled with the happle, so greuous, and such as there was none throughout all the lande of Egypt since people inhabited it.

25. And the happle snowe throughout all the lande of Egypt, all that was in the feld, both man & beast: and the happle snowe all the heares of the feld, and booke all the trees of the feld.

26. Only in the lande of Selen where the yphemden of Israel were, was there no happle.

27. And Pharao sent and called for Moses and Aaron, and layde unto them: I (b) have no wawe sinneth: the Loorde is righeous, and I am my people are wrothy.

28. Pay ye unto the Loorde, that the thunders and thundrings of God and happle may be sufficient, and I will let you go, and ye shall tary no longer.

29. Moses layde unto them: (c) Alasomce as I am out of the tyme, I will speake abode my handes unto the Loorde, and the thun dr shall cease, neither shall there be any more happle: that thou mayest knowe that the earth is the
<p>The x. Chapter.</p>

1 God hath done this thing unto Pharaoh, that he might harden his heart, and <span style="background-color: lightgreen;">Pharaoh might not let the people of Israel go</span>, as the Lord had said by the hand of Moses.</p>

2 <span style="background-color: lightgreen;">Moses and Aaron came unto Pharaoh, and stood before him.</span>

3 <span style="background-color: lightgreen;">Moses and Aaron together spoke unto Pharaoh, saying, the Lord God of the Hebrews, let my people go, that they may serve the Lord their God.</span>

4 And Pharaoh said, I will let you go, if there be a plague to be sent upon Pharaoh's house, when you have gone; and you shall destroy every one of your people that is in Egypt.</p>

5 And Moses said, If you will not let my people go, I will send a plague upon your house tomorrow, and all the houses of Egypt shall be destroyed.</p>

6 And Pharaoh said, I will let you go, if you were to give me all the treasures of Egypt.</p>

7 And Pharaoh's servants said unto him, how long shall he be a burden unto us, to make the men serve our people?</p>

8 And Moses said, How long shall I answer your words, and how long shall I bear with you?</p>

9 And Pharaoh said, I will let you go, if you will send me away all the treasures of Egypt.</p>

10 And Moses said, If you will not let me go, I will send a plague upon your people tomorrow.</p>

11 And Pharaoh said, I will let you go, if you will send me away all the treasures of Egypt.</p>

12 And Moses said, How long shall I answer your words, and how long shall I bear with you?</p>

13 And Pharaoh said, I will let you go, if you will send me away all the treasures of Egypt.</p>

14 And Moses said, If you will not let me go, I will send a plague upon your people tomorrow.</p>

15 And Pharaoh said, I will let you go, if you will send me away all the treasures of Egypt.</p>

16 And Moses said, How long shall I answer your words, and how long shall I bear with you?</p>

17 And Pharaoh said, I will let you go, if you will send me away all the treasures of Egypt.</p>

18 And Moses said, If you will not let me go, I will send a plague upon your people tomorrow.</p>

19 And Pharaoh said, I will let you go, if you will send me away all the treasures of Egypt.</p>

20 And Moses said, How long shall I answer your words, and how long shall I bear with you?</p>

21 And Pharaoh said, I will let you go, if you will send me away all the treasures of Egypt.</p>

22 And Moses said, If you will not let me go, I will send a plague upon your people tomorrow.</p>

23 And Pharaoh said, I will let you go, if you will send me away all the treasures of Egypt.</p>

24 And Moses said, How long shall I answer your words, and how long shall I bear with you?</p>

25 And Pharaoh said, I will let you go, if you will send me away all the treasures of Egypt.
and all the fruits of the trees whatsoever the hayle had left: there was no greene thyng left in the trees, nor heedes of the field through al the land of Egypt.

Therefor Pharaoh called for Moses and Aaron in haste, and said: I have sinned against the Lord your God, and against you:

And nothing foigene me my same only this once, and play unto the Lord your God that he may take awaye from me this death only.

And [Moses] went out from Pharaoh, and played unto the Lord.

And the Lord turned a myghtie strong west wynde, and it took awaye the grasshoppers, and cast them into the red sea: so that there was not one grasshopper in all the coares of Egypt.

And the Lord hardened Pharaohs heart, so that he woulde not let the children of Israel go.

And the Lord spake unto Moses: Stretche out thy hande unto heaven, that there may be upon the lande of Egypt darknesse which may be felt.

And Moses stretched forth his hande unto heaven: and there was a thicke darknesse upon all the lande of Egypt three daies long.

No man sawe another, neither rode up from the place where he was by the space of three daies: But at the children of Israel had light where they dwelled.

And Pharaoh called for Moses, and said: Go, and serue the Lord: only let your sheepes & your oxen abide, and let your children go with you.

Thou shalt give us also offerings and burnt offerings, to do sacrifice unto the Lord our God.

Our cattell also shall goe with us, and there shall not one hoofe be lefte behinde, for the Lord hath taken care of our gods, and of all that pertainne to us.

But the Lord hardened Pharaohs heart, and he woulde not let them go.

And Pharaoh said unto them: Get thee from me, and take ye heede unto thy selfe that thou seest my face no more: for whensoever thou commest in my sight, thou shalt die.

And Moses said: Let it be as thou saydest, I will see thy face no more.
Exodus.

Pharaoh shall not hear you, that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron dyed all these wonders before Pharaoh: And the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

The xj. Chapter.

1 The charge and manner of eating of the Passover. 2 A charge is given to parents to teach their children the mystery of the Passover. 3 The murder of the first born of Egypt. 4 Pharaoh calleth out the children of Israel. 5 The Jews do rob the Egyptians of gold and silver beliefs. 6 The children of Israel do go out. 7 They dwell in Egypt four hundred and thirty years. 8 The manner of celebrating the Passover.

AND the Lord spake unto Moses and Aaron in the land of Egypt, saying:

This month shall be unto you the beginning of months, and the first month of the year shall it be unto you.

Speak ye unto all the congregation of Israel, saying: In the tenth day of this month, every man take unto him a lamb according to his house of the fathers, a lamb throughout every house.

If the household be too little for a lamb, let him take his neighbour which is next unto his house, according to the number of the souls, every one of you according to his eating that make your count for a lamb.

And let the lamb of yours be without blemish, a male of a year old (which) ye shall take out from among the sheep, and from among the goats.

And ye shall keep lambs in the fourteenth day of the same month; and every assembly of the congregation of Israel shall kill lambs about even.

And they shall take of the blood and sprinkle it on the two [posters], and on the upper door post, even in the houses where they shall eat lamb.

And they shall eat the flesh the same night, roast with fire, and unleavened bread; and with lamb's hearths they shall eat it.

See that ye eat not thereof raw, nor sodden with water, but roast with fire: the head, feet, and purtenance thereof.

And ye shall let nothing of it remaine unto the morning: That which remaineth of it untill the morrow, shall ye burne with fire.
eate unleavened bread, unto the .rd
day of the same month at even again.
19 Seven days shall there be no leavened
bread found in your houses: and Whos-
ssoever eateth leavened bread, that soule
shall be rooted out from the congregation
of Israel, Whether he be stranger or
borne in the land.
20 (c) Ye shall eate nothing leavened: but
in all your habitations shall ye eate un-
leavened bread.
21 Peoples called for the elders of Israel,
and laidbe unto them: Choose out, and
take to you every householder of you a
lanabe, and kill the passover.
22 And take a bunche of I}sop and dip it
in the blood that is in the bason, & strike
the upper poek of the doore, and the two
lybe poeses, with the blood that is in the
bason: none of you go out at the doore
of his house but by the morning.
23 For the Lord will passe over to smyte
the Egyptians: and when he seeth the
blood upon the upper doore poest and the
two lybe poeses, he will passe over the
doore, and will not suffer the destroyer
to come into your houses to plague you.
24 Therefore shall ye observe this epyning
for an ordinance to thee & thy loones
forever.
25 And when ye be come to the lande
which the Lord will geue you, according
as he hath promisde, ye shall kepe
this terme.
26 And when your children aske you,
what manner of terme is this ye do:
27 Ye shall saye, it is the sacrifice of the
Lodges passover, which passed over
the houses of the children of Israel in
Egypt, and he smote the Egyptians,
and faued our houses. And the people
boyled them selves, and worshipped.
28 And the children of Israel went and
dip as the Lord had commanded Peoples and Aar.e, even to dip they.
29 And at myboche the Lord smote the
first borne in the lande of Egypt, fro
the first borne of Phareo that late on
his seate, but ye the first borne of the cap-
ture that was in prison, and all the first
gendered of cattell.
30 And Phareo rose in the night, he and
his seruantes, and all the Egyptians,
and there was a great epy in Egypt:
for there was not a house where there
was not one dead.
31 And he called unto Peoples and Aar.e
by nyght, saying: Ryfe up, and get you
out from amongf my people, both you
and also the children of Israel: and go,
and serue the Lord as ye haue sayde.
32 And take your shepe and your doones
with you as ye haue sayde: and depart,
and blesse me.
33 And the Egyptians were sere upon
the people, that they might slue them
out of the lande in hase: for they sayde,
We be all (but) dead men.
34 And the people toke there bread be-
fore it was soure, where they had in
store, being bounded in clothes upon their
shoulders.
35 And the chyldebe of Israel dyb ac-
ording to the sayng of Peoples: and they
bozned of the Egyptians jewels of
silver, and jewels of golde, and cayment.
36 And the Lord gave the people bavours
in the light of the Egyptians, so that
they graunted bich epynes as they re-
quired: And they robbed the Egypti-
ans.
37 (d) And the children of Israel toke their
journey from Rameles to Sochoth,
five hundred thousand men of foote, be-
yde chyldebe.
38 And a great multitude of sundry other
nations wer also with them, and thepe
and ore, and exceeding much cattell.
39 And they baken unleavened cakes of
the doogy which they brought out of
Egypt, for it was not soure: For they
were shuut out of Egypt, and could not
bary, neither had they prepared for them
selves any promision of meate.
40 The dwelling of the chyldebe of Is-
rael which they dwelled in Egypt, was
four hundred and thirtie yeares.
41 And when the four hundred & thirtie
yeares were expired, even the selte same
day departed at the hoaues of the Lord
out of the lande of Egypt.
42 It is a nyght to be obserued unto the
Lodbe, in the whiche he brought them
out of the lande of Egypt: This is that
nyght of the Lodbe, whiche all the chyl-
debe of Israel must kepe throughout
Their generations.
43 And the Lord sayde unto Peoples and Aar.e.
This is the lawe of passo-
uer: there shall no stranger eate there-
of.
44. But every seruannt that is bought for
money, after that thou hast circumcised
by, shall eate thereof.
Exodus.

Chapter 12.

The first-born are to be sanctified unto God, and the remembrance of the departure must be celebrated. 8 Children must be taught that they were delivered from the tyranny of Pharaoh. 12 All first-born are to be given unto God. 13 Children must be taught why children first-born are to be separate unto the Lord, while the Lord will take the children of Egypt by the head. 19 Hopes are carved on the bones of Joseph. 21 The pillar of cloud and fire.

No the Lord spoke unto Moses, saying: Sanctify unto me all the first-born, whatsoever is the womb among the children of Israel, aswell of man as of beast, for it is mine.

And Moses said unto the people: Ye ought to remember this day in which ye came out of Egypt out of house of bondage; for through a mighty hand the Lord brought you from thence: there shall no leavened bread be eaten.

This day came ye out, in the month Abib.

When the Lord hath brought thee into the land of the Chanaanites, he-thiles, Amorites, heites, and Jebusites, which he交付 unto thy fathers that he would give thee, a land wherein the Lord thy God hath given thee inheritance, keep this feast in this month.

Seven days thou shalt eat unleavened bread, and in the seventh day it is the feast of the Lord.

Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen nor yet seen with thee in all thy quarters.

And thou shalt shew thy son in that day, saying: This is done because of that which the Lord did unto me when I came out of Egypt.
The xiii. Chapter.

1 God commanded to pitch their pavilions in a dangerous place, that he may be the more glorified. 2 God hardened the heart of Pharaoh. 3 Pharaoh pursueth Israel. 4 The Israelites dispersing of themselves do go Judge. 5 Moses promises them that their safety be. 6 The angel following the tenets of Israel, they pass through the middle of the sea. 7 God brought Pharaoh with his army. 8 The Israelites do fear God when they see the miracle.

And the Lord spake unto Moses, saying: 9 And the Egyptians followed after the, and all the chariots and charioteers of Pharaoh, and his horsemen, and his host overtook them pitchying of their tent by the sea beside their harketh before Baal-sephon.

10 And when Pharaoh drew near, the children of Israel lift up their eyes, and behold, the Egyptians followed after them, and they were sore afraid: and the children of Israel repaid out into the Lord.

11 But they layde into Moses: because there were so great in Egypt, fast thou therefore bought us way for to dye in the wilderness: wherefore hast thou troubled us this day, to carry us out of Egypt?

12 Did not we tell thee this in Egypt, saying, let us be red, that we may serue the Egyptians? for it had ben better for us to have served the Egyptians, than to dye in the wilderness.

13 (b) And Moses spake unto the people: 14 Ye feared not, stand up, and behold the salvation of the Lord which he shall shew to you this day: For ye that have seen the Egyptians this day, shall see them no more for ever.

15 (c) And Moses shewed his courage and strength in a manner of his power and might, beyond the power of Pharaoh and all his army.

Exodus. xliii.
14. "The Lord shall fight for you, and ye shall hold your peace.

15. And the Lord said unto Moses: Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.

16. But lift thou up thine hand, and stretch out thy hand over the sea, and divide it unto the children of Israel, that they may go through the midst of the sea.

17. And the Egyptians shall know that I am the Lord, when I have hardened mine honour upon Pharaoh, upon his chariots, and upon his horsemen.

18. And the Egyptians shall know that I am the Lord, when I have hardened my hand upon Pharaoh, and upon his chariots, and upon his horsemen.

19. And the angel of God, who went before the children of Israel, moved on from the pillar of cloud, and went behind them, and did not move from before them.

20. And came between the camp of the Egyptians, and the camp of Israel, and it was a cloud, and it was darkness: and the Lord went before them by day, and behind them by night.

21. And the Lord stretched out his hand over the sea; and the sea returned backward, and the Egyptians went into the sea after their chariots, and into their horsemen.

22. And the waters became dry ground in the midst of the sea. And the waters were dry before the children of Israel, who went in the sea after them; and the waters of the sea returned upon the Egyptians upon their right hand and upon their left hand.

23. And the Egyptians pursued after them, and all the host of Pharaoh, his chariots, and his horsemen.

24. And the Lord said unto Moses: Stretch out thy hand over the sea, that the waters may come again over the Egyptians, upon their chariots, and upon their horsemen.

25. And Moses stretched out his hand over the sea; and the waters returned upon the sea, and covered the chariots, and the horsemen, and all the host of Pharaoh that were in the sea after them, and there remained not one of them.
Egyptians: and Israel saw the Egyptians dead upon the sea side.

31 And Israel saw that mighty power which the Lord exerted upon the Egyptians: and the people feared the Lord, and believed the Lord and his servant Moses.

The xv. Chapter.

1 Moses and the Israelites did give thanks to God for their conquest. 26 God must be heartened into. Sickness, God the healer. 27 They come into Elim.

2 Thou stretchedst out thy right hand; the earth swallowed them.

3 Thou in thy mercies hast saved this people which thou hast redeemed, and hast brought them in thy strength unto thy holy habitation.

4 The nations that hear shall be afraid,遂or shall come upon Palestina.

5 Then the dukes of the Edomites shall be amazed, and the mighty men of the Moabites trembling shall come upon them, at the inhabitants of Chanaan that bare fable heart.

6 Fear and haste that fall upon them, in the greatness of thine arm they shall as strong as a stone, yea, thy people passtho through, O Lord, while thy people passtho through which thou hast gotten.

7 Thou shalt bying them in, and plant them in the mountain of thine inheritance, the place Lord which thou hast made for to dwell in, the sanctuary, O Lord, which thy hands have prepared.

8 The Lord shall reign for ever and ever.

9 For Pharaoh on horseback went in with his chariots and horsemen into the sea, and the Lord brought the waters of the sea upon them: But the children of Israel went on dry land in the midst of the sea.

10 The enemie said, I will follow, [on the] I will overtake (them) I will devour the holy, and my last halfe fatilised upon them: I will dyalle my holy, nyne halfe shall destroy them.

11 Thou diddest blode with thy blode, the sea coure the, they sakte as leade in the myghtie waters.

12 Who is like unto thee, O Lord amongst gods: Who is like thee, so glorious in holynesse, so powerfull in prapes, thely thy wonders:
23 And when they came to Marah, they could not drink of the waters of Marah; for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying: What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet: there he made them an ordinance and a laver.

25 And he spake unto the Lord, saying: If thou wilt hearken unto the voice of their complaining, as I hear the murmuring of the children of Israel, when they say: Who shall give us flesh to eat?

26 And the Lord said unto Moses: I will rain manna unto thee, and the children of Israel shall go out and gather a certain rate every day, that I may prove them whether they will take that which I have given unto them in the sight of all the congregation.

27 And the Lord spake unto Moses, saying: I have heard the murmur of the children of Israel: speak unto them, saying: Moreover the Lord spake unto Moses: Behold, I will cause my rain to come down unto thee, and the waters shall flow from the ground, and shall go into the tents: and thou shalt gather it every man according to his family, according to the number of the souls, that they may eat.

28 And Moses said unto the Lord: How shall I prove this people, and how shall I prove them, that they believe thee in the land of Canaan?

29 And the Lord said unto Moses: Take of the manna, which they shall eat according to the number of the days wherein ye shall be lit a journey, upon the twentieth day of the month, and hide it in the co做一个 comp of dry embers, and it shall keep thee from wanting bread.

30 And Moses took the manna, and put it in a co做 of dry embers, which he had taken, even the co做的 of the calabbash, which he had gathered. And it did preserve the bread from becoming corrupt.

31 Then Moses said unto Aaron: Take a co做 of Aaron's flesh, and put it before the Lord, to be burneth upon the altar, being an offering made by fire, a sweet incense.

32 And he took the co做 of Aaron's flesh, and put it before the Lord for a burnt offering, being an offering made by fire, a sweet incense.

33 Then said Moses unto Aaron: This is it which was spoken: Behold, I have called the name of the Lord, and it is a sweet incense before the Lord; and the gift is acceptable, because it is a sweet incense: therefore the name of it is called an incense offering before the Lord, to be burneth upon the altar for a perpetual burnt offering.

34 And Aaron did according to the word of Moses; and he took the incense burnt offering, and carried it into the tabernacle of the congregation: and Aaron cast thereof upon the altar, and he burneth fire upon the altar. And Aaron cast thereof upon the altar, and he burneth fire upon the altar. And Aaron cast thereof upon the altar, and he burneth fire upon the altar.

35 And Moses said unto Aaron and to all the congregation of the children of Israel: This is it which the Lord spake, saying, When the Lord shall come from among you, and when ye shall see his cloud, and the sound of the trumpet, then ye shall come forth to meet the Lord.

36 And Moses said unto Aaron: Take a co做 of the manna, which shall be kept for a token: this is for a纪念 of the children of Israel, for their generations, that they may know that I am the Lord that brought them out of the land of Egypt.
5. The first day they shall prepare for them sicles that which they will hang in, and let it be tible as much as they gather in dayly.

6. And Moses and Aaron spoke unto the children of Israel: At even ye shall know that it is the Lord which brought you out of the land of Egypt.

7. And in the morning ye shall see the glory of the Lord, because he hath heard your grudgings against the Lord: And what are we, that ye have murmured against us?

8. And Moses spake unto Aaron: Say unto all the congregation of the children of Israel, come forth before the Lord: for he hath heard your grudgings.

9. And as Aaron spake unto the whole congregation of the children of Israel, they looked towards the wilderness, and beheld, the glory of the Lord appeared in the cloud.

10. And the Lord spake unto Moses, saying:

11. I have heard the murmuring of the children of Israel, tell them therefore, and say: at even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.

12. And at even the quails came up by and covered the tents, and in the morning the dew laid round about them.

13. And when the dew was gone up, behold, upon the ground there lay a small round thing, as small as the hoare frost on the ground.

14. And when the children of Israel saw it, they said one to his neighbour, it is manna: for they knew not what it was. And Moses laid unto the: This is the bread which the Lord hath given you to eat.

15. This is the word which the Lord hath commanded: Gather of it every one, for he eateth of it every man, according to the number of your souls, and take every man for them which are in his tents.

16. And the children of Israel did even so, and gathered some more, some less.

17. And when they did meat it with a go-

18. And when they did meat it with a go-

19. And Moses spake unto them: (c) see that no man let ought remaine to the morning.

20. Notwithstanding, (d) they hearkened not unto Moses: but some of them kept of it until the morning, and it waxed full of worms, and corrupted: and Moses was angry with them.

21. And they gathered all mornygens every man as much as suffis for his eating, and as ittome as the heat of the sunne came, it mould.

22. And the first day they gathered twice as much as suffis for his eating, and as ittome as the heat of the sunne came, it mould.

23. He spake unto them, This is that whiche the Lord hath said: To morowe is the rest of the holy sabbath unto the Lord, bake that where with you will bake to day, and sethe that ye will sethe, and that where remaineth, lay till the morning.

24. (b) And they laid it by till the morning, as Moses had: and it did not corrupt, neither bred there any worme therein.

25. And Moses spake: eat that to day, for it is the sabbath unto the Lord, to day ye shall not finde it in the field.

26. Sixt dayes ye shall gather it, and in the sabbath day where is the sabbath, in it there shalbe none.

27. (d) Notwithstanding, there went out none of the people in the sabbath day for to gather, and they founde none.

28. And the Lord spake unto Moses: Holy (b) long refuse ye to keep my commandements and my laves.

29. See, the Lord hath given you a sabbath, therefore he giveth you the sabbath day bread for two dayes: by he therefore every man at home, and let no man go out of his place the sabbath day.

30. And the people rested the sabbath day.

31. And the house of Israel called the name thereof (b) manna: and it was like coriander seed, but yet white, and the taste of it was like wafers made with honey.

32. And Moses spake: this is that whiche the Lord hath spoken to me for you.
the Lord commanded, fill a gomer
of it, which may be kept for your chil-
dren after you, that they may see the
bread whereby I have fed you in the
w旷erness; when I brought you out
of the land of Egypt.

33 And Moses took unto Aaron: Take
a pot, and put a gomer full of Manna
therein, and lay it by before the Lord,
to be kept for your children after you.

34 As the Lord commanded Moses,
so Aaron laid it by before the testimo-
nee to be kept.

35 And the children of Israel dyed
Manna (a) fourteen years, until they came
to a land inhabited, and so they did eat
Manna, even until they came into the
borders of the land of Chanaan.

36 A gomer is the tenth part of an epha.

The xvij. Chapter.

1 They come into Raphshim. 2 They grudge
for want of water. 4 Moses prays to
God. 6 Water is given out of the rock.
7 To tempt God. 8 The Amalekites be
found of the children of Israel. 10 Josue.
14 God foretells the destruction of the
Amalekites.

And all the congregation
of the children of
Israel went on their
journeys into the
wilderness of Sin, after
the commandment of
the Lord, and pit-
ted in Raphshim, there
was no water
for the people to
drink.

And five people dyed chyde with
Moses, and said: Give us water to
drink. Moses said unto them: Why chyde you
with me? Wherefore do ye tempt the Lord?

There the people thirsted for water, and
five people murmured against Moses, and said:
Wherefore hast thou thus brought us out
of Egypt, to kill me, and my children, and my
cattle with thirst?

And Moses cried unto the Lord,
saying: What shall I do unto this peo-

ple, they be almost ready to stone me?

And the Lord said unto Moses:
Go before the people, and take with thee
of the elders of Israel: and the rod
wherein thou smitest the rock take in
thine hand, and go.

Behold, I stand before thee upon
the rock that is in Horeb, and thou shalt
smite the rock, and there shall come
water out of it for the people to
drink. And Moses dyed even so before
the eyes of the elders of Israel.

And he called the name of the place
Massah, and Meribah, because of the
quarreling of the children of Israel, and be-
cause they tempted the Lord, saying:
Is the Lord among us, or no?

Then came Amalec and fought with
Israel in Raphshim.

And Moses laid him down: Joshua.
Chose vs out men, and go sight with Amelec, and to morowe I will stande on the tope of the hill, and the rode of God shalbe in my hande.

10 Josia die as Moses bad hym, and fought with Amelec: and Moses and Aaron, and Hur, went up to the tope of the hill.

11 And it came to passe, that when Moses held by his hande, (c) Israel had the better: and when he let his hande downe, Amelec had the better.

12 But Moses hands were heaunc, and therefore they take a stone and put it under him, and he sat downe thereon: and Aaron and Hur stayed by his handes, the one on the one side, and the other on the other side: And his handes remayned stode, untill the going downe of the sunne.

13 And Josia discourfeted Amelec and his people with the edge of the sword.

14 And the Lord deale into Moses: wypse (b) this for a remembrance in a booke, and commit it into the cates of Josia, so, I will utterly put out the remembrance of (c) Amelec from under heaven.

15 And Moses made an auter, and called the name of it: 'The Lord is he that dothetly miracles for me.'

16 For he said: the hande is on the sake of God, the Lord will have warre with Amelec fro generation to generation.

\[q\] The xviii. Chapter.

1 Jethro commeth to see Moses, and the yste and children of Moses, Moses declareth the deliverance of the children of Israel to his father in lathe. 2 Jethro commeth to see Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt.

2 Therefore he take Sopheora Moses yste, after he had sent her backe.

3 And her two sones, of which the one was called Bershom: for he sayde, I have ben an alienant in a strange land: The name of the other was Cheseler: for the God of my father (lathe be) was mine helpe, and deluered me from the ynde of Pharao.

4 And Jethro Moses father in lathe, came with his two sones, & his wife, into Moses into the wilderness, where he abode by the mounte of God.

5 And he came into Moses: If thy father in lathe Jethro an come to thee, and thy wife also, and her two sones with her.

6 And Moses went out to meete his father in lathe, and did obeynamce, and kisst hym: and eche asked other of his "health, and they came into the tent.

7 And Moses tolde his father in lathe all that the Lord had done unto Pharao and to the Egyptians for Israel's sake, and al the trauaille that had come

[upon them by the way, and howe the Lord deluered them.

9 And Jethro rejoyned over at the goodnesse which the Lord had done to Israel, and because he had deluered them out of the handes of the Egyptians.

10 And Jethro sayd: blessd be the Lord which hath deluered you out of y hand of the Egyptians, and out of the hand of Pharao, which hath also deluered his people from y captyns of Egyptians.

11 Nowe I knowe that the Lord is greater then all gods: for in the thing whereby they dealt cruelly with them, were they betrayed them sleues.

12 And Jethro Moses father in lathe tooke burnt offringes and sacrifices, to offer to God: And Aaron and all the elders of Israel came to eate bread with Moses father in lathe before God.

13 And on the middaye Moses late to judge the people: and the people stood about Moses from morning unto eve.

14 And when Moses father in lathe late all that he dyd unto the people, he sayd: what is this that thou doest unto the people: why strest thou thy selfe alone, and all the people stande about thee from morning unto even?

15 And Moses sayde to his father in lathe: because the people come unto me to seke counfayce of God.

16 When they have a matter, they come unto
The xix. Chapter.

1 They came to mount Sinai, 1 The people of Israel, the people of God. 6 A priestly kingdom, an holy nation. 7 Moses declared the words of God. 9 God would that his credit should be given to Moses' words. 10 He is the people is commanded to be sanctified. 1: Be that toucheth the mountaine, is stoned. 14 The people is sanctified. 16 God appeared in thunder and lightニング, to be feared of the people. 22 The priests are sanctified. 24 The people and priests may not touch the hilt.

They came to mount Sinai, and the children of Israel were gone out of the land of Egypt. And the same day came they into the wilderness of Sinai. For they were departed from Raphidim, and were come to the desert of Sinai, and had pitched their tents in the wilderness, and there Israel camped before the mountaine. But Moses went up into God, and the Lord calleth into hyme out of the mountaine, saying: Thus saith he (a) thy house of Israel, and tell the children of Israel. He saith (c) feene what I did unto the Egyptians, and take you up by (b) Eagles byrynes, and haue brought you into my selle. 

5 Neither therefore ye shall hear my byrynes in beede, and hope my couenaunt, ye shall be as a deare (d) treasure unto me above all nations: (c) for at the earth is mine. 6 Be halve unto me also a (c) kingdom of priests, an holy people: And these are the words which thou shalt lay unto the children of Israel. 

7 Moses came and called for the elders of the people, and laye before them faces all these words whiche the Lord commanded. 8 And the people answered altogether, and laye: (c) All that the Lord hath said, we will do. And Moses brought the words of the people unto the Lord. 9 And the Lord spake unto Moses, saying: I come unto thee in a thick cloade, that the people may not see me talking with thee, and believe thee for euere. 10 And Moses spake unto the people: Go unto the people, and (c) sanctifie the to day and to morrow, and let them gather the mannes clothes.
And be ready against the third day, for the third day the Lord will come down in the sight of all the people upon Mount Sinai.

And thou shalt set bounds round about the people round about, a: lay: take heede to your selves that ye go not up into the mount, lest the border of it: whatsoever toucheth the mount, shall sure
dye.

There shall not an hande touch it, els he halfe stoned, or shot through: whether he be beast, or man, it shall not live: when the "trumpet bloudeth" long, then may they come by into the mountayne.

And the people came unto the mount, and sanctified themselves, and they washed their clothes.

And he said unto the people: be ready against the third day, and come not at (your) wishes.

And the third day in the morning there was (m) thunder and lightning, and a thick cloud upon the mount, and the boose of the trumpet exceeding loud, so that all the people that was in the boose was asayed.

And Moses brought the people out of the tents to meet with God, and the boose at the farther part of the hill.

And Mount Sinai was altogether on

a booke, because the Lord descended
downe upon it in fire, and the smoke thereof, ascended by as the smoke of a
furnace, and all the mount quaked ex-
ceedyng.

And when the booe of the trumpet bloud long, and wared louder and louder, Moses spake, and God answered him by a booke.

And the Lord (c) came down upon
Mount Sinai, even in the toppe of the
hill: when the Lord called Moses by into the top of the hill, Moses went by.

And the Lord spake unto Moses: (g)
Go downe, charge the people, lest they break out from their boundes to see the Lord, and so (c) many of them perished.

And let the priests also whiche come to the Lord sanctifie them leues, lest the Lord destroy them.

And Moses said unto the Lord: The people can not come into the mount Sinai, for thou chargest vs, saying: let boundes about the hill, and sanctifie it.

And the Lord spake unto Moses: (d) Arise, and get thee boowe, (e) thou shalt come by, thou and Aaron with thee: but let not the (f) priests and the people presume to come by into the Lord, lest he destroy them.

And so Moses went downe into the people, and tolde them.
20 And Moses layde unto the people: fear not, for God is come to prove you, and that his fear may be before your eyes, that ye be a trembling.

21 And the people (c) stood a face to face, and Moses went into the (d) thick cloud where God was.

22 And the Lord spake unto Moses, Thus thou shalt say unto the children of Israel: Ye have seen that (c) I have talked with you from out of the heavens.

23 Ye shall not make thee gods of silver, nor ye shall make ye gods of gold.

24 (d) An altar of earth thou shalt make unto me, and thereon offer thy burnt offerings, and thy peace offerings, thy milk offerings, and thy burnt offerings, where I shall put the remembrance of my name, the altar I will come into, and blest be thee.

25 And if thou wilt make me an altar of stone, fete thou make it not of heben stone: cli if thou wilt make thy toake upon thee, it shall holde it.

26 Neither shalt thou go vp by steps upon my pomeanitor, that thy hand be not thebed heron.

(98) Wherefore the Hittites have on their day, God wouldent one altar among them, that might be quickly, by he be called, lest many altars might be set up for every family, and being left so other, he might have brought superstition. (99) And drinck and euocation, the chietest thing in God's service; honoeable and communeable, milt by him.

The xxii. Chapter.

1 Of lying of bondmen. 7 I daughter told for a bondwoman, 1 Man of parents, 16 Chelph. 17 A lander of his father, 18 Boanerges, 24 Ye that strick a woman with chynde, 34 The punishment of lyke to lyke, 33 He that pulleth out an eye, 33 Striketh out a tooth of a bondman, 35 I pusing ore.

3 He that biggeth a piece where into an ore calleth. 35 An ore byling another.

Wilt not go out free:

His mister shall hyng hym into the ndges, and set hym to the doore of the doorestip, and his mister thall bo his care through with a naute, and he shalle his servaunt (b) for ever.

And if a man sell his daughter to be a servaunt, the shalle not go out as the men servauntes do.

If the please not her mister, who hath (n) promised her marriage, then shalle he her redeeme her self: To sell her into a strange nation that he have no power, seving (c) he desipled her.

If he have promyted her unto his some to wyke, he shalle beaire with her as men do with their daughters.

And if he take hym another wyke, yet her
her foule, her repayment, and duete of marriage (all he not mitiste).

And if he do not these three into her, the shal she go out free a pay no money,

(b) He that smyteth a man, that he dye, shall pay for foote.

If a man lay not alwaye; but God deale: (him) into his hande, then I will point thee a place whether he shall see.

(c) If a man come presumptuously upon his neighbour to slay him with guple, thou shalt take him from myne auiter that he dye.

He that smyteth his father or his mother, let hym be slayned for it.

(d) He that stealeth a man, and selleth him, if he be proved upon hym, shalbe slayned for it.

And he that curseth his father or mother, shalbe put to death for it.

(e) If men slye together, and one smyteth with a stone, or with his lyfte, and he dye not, but lyeth in his bed:

(f) And if a man smyteth his brethren, or his maybe with a rod, if they dye under his hande, he shalbe grievously punished.

(g) And if he continue a day or two, it shall not be reuenged, for he is his money,

(h) If men slye, and hurt a woman with chylde, so that her owne depart from her, and yet no destruction follow: then he shall be punished according as the womans husbande wyllys laye to his charge, and he shall pay as the days men wyllys appoynt it.

(1) And if any destruction follow, if he shal gene life for life,

(2) Eye for eye, toste for toste, hande for hande, foote for foote,

(c) And if a man smyteth his father, or his maybe in the eye, that it perile, he shall let them go free for the eyes sake.

And if he smyte out his enemies or his maybe of thee, he shal let them go out free for the tothes sake.

(f) And if an ore goe a man or a woman, that they dye, then the ore shall be stoned, and his fylle shall not be eaten: but the owyn of the ore shall go quite.

(3) If the ore there went to pulse with his home in time past, and it hath ben tolde his maister, and he hath not kept him, but that he hath killed a man or a woman: if the ore shall be stoned, and his owyn shall be also.

(g) If there be let to hym a shite of mone, then he shall gene for the redeeming of his life whatsoever is tayde uppon hym.

And whether he have goret a shite or a daughter, acording to the same judgement shall it be done unto him.

But if it be a servaunt or a maybe that the ore hath goret, then he shall gene into their maister thirtie sheles, and the ore shall be stoned.

If a man open a well, or digge a pite, and couer it not, and an ore or an ass fall therein:

The kiln of the pite shall make it good; he gene money unto their maister, and the dead beast shall be his.

If one mans ore hurt another, that he dyes: then they shall tell the lyne ore, and deme the money, and the dead ore also they shall deme.

No if it be known that the ore hath blod to pulse in pynne past, his maister hath not kept hym: he shall paye ore for ore, and the dead halbe his owne.

The xxij. Chapter.
5 If a man do hurt field or vineyard, and put his beast to feed in another man's field or vineyard, he shall make restitution.

6 If he break a bundle of thorns, and set it on fire in the field, so that the thorns be burned, he shall make restitution.

7 If a man deliver his neighbour money or goods into his house, and it be stolen out of his house, he shall make restitution.

8 If the thief be found in his neighbour's house, let him pay double.

9 And if the thief be not found, then he shall restore judgment between the man of the house and him who took his goods.

10 If a man deliver unto his neighbour a beast, and it be killed or stolen out of his hand;

11 Then shall the Lord judge between the man and his beast, and the man shall restore what was stolen.

12 And if it be found alive, then he shall make restitution. If it be tame in pieces, then let him restore four for one; or if it be sick, he shall restore it.

13 And if a man borrow of his neighbour anything, whether it be ore, ass, or sheepe, he shall restore double.

14 But if the owner thereof be by, he shall not make it good: if it be an hired thing, it came for his hire.

15 If a man entice a maid that is not betrothed, and lie with her, (b) he shall endow her, and take her to his wife.

16 (c) And if her father refuse to give her into him, he shall pay money, according to the Floode of virgins.

17 Thou shalt not suffer a witch to live.

18 Whosoever leareth with a beast, shall (d) be slain.

19 He that (e) offerth unto any gods, saith unto his Lord, I will not be dead, he shall be killed.

20 Those not a stranger, neither oppress him: for ye were strangers in the land of Egypt.

21 Ye shall not trouble no Wydowe no fatherlisses child.

22 If ye shall enntrate them, and they cry out unto me, I will heare theye crye.

23 And then may my Wrath Wars hote, and I will beare you with the Slood, your wyndes shalbe Wydowes, and your children fatherlesse.

24 If thou tende money to any of people that is poore by thee, thou shalt not be as a raiment vnto hym, neither shalt thou lay upon him thynce.

25 If thou take thy neighbours (b) rayment to pledge, thou shalt deliver it up to him by that the same go downe.

26 For that is his covering only, and the rayment for his shame, Wherein he keipeth: and when he cryeth unto me, I will heare him, for I am mercifull.

27 Thou shalt not (g) take upon thy gods, neither blaspheme thou name of the people.

28 (h) Thou shalt not swear in thy name, neither shal by thine hand great oaths, but thou shalt utter small oaths.

29 Likewise shalt thou do with thine owne, and with thy sheepe: seven dayes it shall be with the damme, (i) the eighth day thou shalt give it me.

30 Ye shall not have an holy people unto me, neither shall ye eate any flesh that is torn of beasts in the field, but shall call it to a dogge, and evil speaking, both for any thing spoken, and concerning adosition.

The Judiciales.

Exodus.

The Judiciales.
Exodus.
Exodus. xlix.

The xxii. Chapter.

I. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

2. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

3. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

4. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

5. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

6. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

7. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

8. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

9. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

10. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

11. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

12. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

13. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

14. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

15. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

16. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

17. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

18. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

19. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

20. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

21. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

22. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

23. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

24. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.

25. Speak, an upright Judge, and a just person, in an innocent, and a stranger, in a pilgrim.
and he shall bless thy bread and thy water: and I will take all sicknesses away from the midst of thee.

26 There shall no woman have any barrenness, but be fruitful and multiply in the land: the number of thy days I will fulfil.

27 I will send my fear before thee, and thou shalt not go among the nations, neither shall thou cause any to fall by the sword, and thou shalt be mine inheritance.

28 And I will send hornets before thee, which shall drive out theHeuines, the Chanaanites, and the Hethites, before thee.

29 Nevertheless, I will not cast them out before thee one yere, lest the land be made desolate.

The xxiii. Chapter.

1 Moses is commanded to go up into the mount, and readeth them into the people.

2 And Moses went up into the mount, and the angel of the LORD appeared unto him in the fire. And out of the fire came a voice:

3 And Moses took the rod of Aaron, and presented it to all the elders of Israel.

4 And he said unto Moses to come up into the mount, thou and Aaron, Nadab and Abihu, and the seventy of the elders.

5 And Moses and the seventy elders went up, and appeared in the mount in the sight of all the people.

6 And Moses took half of the sabbath clothes, and put them on the children of Israel, that they might see the glory of the Lord, and believe.

7 And the Lord commanded Moses to speak to the children of Israel, and to say to them:

8 And Moses took the book of the covenant, and read it in the audience of the people: and they said, All that the Lord hath said, we will do, and be obedient.

9 And the Lord said unto Moses, I will make all these nations, having no name among men: and I will make you a name, and be famous throughout all the earth.

10 And the Lord said unto Moses, Go up into this mount, and take the two tables of the testimony, which I shall write, and give them unto thee.

11 And the Lord came down in the pillar of cloud, and stood in the door of the tabernacle, and called unto Aaron and unto Nadab and Abihu, to come unto him: and they came forward.

12 And the Lord spake unto Aaron, and unto Nadab and Abihu, saying:

13 And the Lord said unto Moses, Go up into the mount, and take the two tables of the testimony, which I shall write, and give them unto thee.

14 And the Lord said unto Moses, Go up into the mount, and take the two tables of the testimony, which I shall write, and give them unto thee.

15 And Moses took the two tables of the testimony, and went up into the mountain, and came down, and gave them unto the children of Israel.

16 And the Lord said unto Moses, Go up into the mount, and take the two tables of the testimony, which I shall write, and give them unto thee.

17 And the Lord said unto Moses, Go up into the mount, and take the two tables of the testimony, which I shall write, and give them unto thee.

18 And Moses went up into the mount, and with him the twelve tribes of Israel.

19 And the Lord said unto Moses, I will give thee the glory of the Lord, and will make all the earth full of the knowledge of the Lord, as the waters cover the sea.
And the Lord spake unto Moses, saying: Speak unto the children of Israel, that they bring me an offering: for every one that giveth it willingly of his heart, shall I receive for the mercy seat.

This is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine twined linen:

And they shall make an ark of staine wood, two cubits and a half long, a cubite and a half broad, and a cubite and a half high.

And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make andivider upon it a crown of gold round about.

And thou shalt cast four rings of gold for it, and put them in the four corners thereof; two rings shall be in the one corner, and two in the other.

And thou shalt make bars of staine wood, and couer them with gold.

And put the bars in the rings which are in the sides of the ark, that the ark may be borne with them.

And the bars shall be in the rings of the ark, and shall not be taken from it.

And thou shalt put in the ark, the testimony which I shall give thee.

And thou shalt make a mercy seat of pure gold; two cubits and a half long, and a cubite and a half broad.

And thou shalt make two Cherubims of gold; even of a whole work shall thou make them, in the two ends of the mercy seat.

And the one Cherubim shall thou make on the one end, and the other on the other end; even of the same mercy seat shall ye make Cherubims in the two ends thereof.
And the Cherubims shalt stretch forth their wings abroad over an ype, covering the mercy seate with their wings, and their faces shall take one to another: even to the mercy seate shall the faces of the Cherubins be.

And thou shalt put the mercy seate above upon the arke, and in the arke thou shalt put the witness that I shall give thee.

And from thence I will testify unto thee, and I will commun with thee from upon the mercy seate, from betwene the two Cherubins which are upon the barke of witness, of all things which I will give thee in commandement unto the children of Israel.

Thou shalt also make a table of Sit-tim wood, of two cubites long, and one cubite broad, and a cubite and an halfe ype.

And thou shalt cover it with pure golde, and make thereto a crowne of golde rounde about.

And make unto that an hoope of foure fingers broad rounde about, and make a golden crowne also to the hoope rounde about.

And make for it foure rings of golde, and put the rings in the corners that are on the foure feete thereof.

Even over against the hoope shalt the rings be, to put them as to beare the table withall.

And thou shalt make barres of Sit-tim wood, and overlay them with golde, that the table may be borne with them.

And thou shalt make his vases, and spones, corneringes, & doublses to powke out with all: even of fine golde shalt thou make them.

And thou shalt set upon the table the holy bread before me alway.

And thou shalt make a candelstick of pure golde, even of a whole worke shall the candelstick be made, with his shaft, his branches, his bolles, his knoppes, and his flowres proceeding therout.

Sure branches also shall proceed out of the sides of it: three branches of the candelstick out of the one side, and three out of the other.

Three bolles like unto almonds, with a knob and a flowre in one branch: And three bolles like almonds in the other branch, with a knob & a flowre, according to the fire branches that proceede out of the candelstick.

And in the candelstick it selfe (there shall) foure bolles like unto almonds, with their knoppes and flowres.

And there shalbe a knob under two branches of the same in three places, according to the fire branches that proceede out of the candelstick.

Their knoppes and their branches shallbe of it: and it shalbe one whole worke, even of pure golde.

And thou shalt make the seven lampes of it, and the seven lampes therof,
of that thou put on the cedar throne, to give
light into the other holy that is over agai

38. The snuffers and the vessels of the
snuffe, halbe of pure golde.

39. Of a talent of fine gold shall he make
it, with all these vessels.

40. Look therefore that thou make them
after the fashion that was shewed thee
in the mount.

The xxvi. Chapter.

1. Thou shalt make the tabernacle with ten cur-
taines of whyte eued lyke, and blude
lyke, and purple, and scarlet: and in them
thou shalt make Cherubins of brodered lyke.

2. The length of one curtayne [halbe] eight
etventie cubites, and the breadth of one curtayne,foure cubites: and euer
one of the curtaynes shall have one
measure.

3. Five curtaynes [halbe] coupled toge-
ther one to another, and [other] five cur-
taynes halbe coupled one to another.

4. And thou shalt make loupes of bluide
lyke a long by the edge of the one curt-
aine [which is in the frrindge of the cou-
pling curtayne]: and likevise shalt thou
make in the edge of the betermost curt-
ayne, in the second coupling.

5. Fiftie loupes shalt thou make in the
one curtayne, 5 fiftie loupes shalt thou
make in the edge of the curtayne that is
to be coupled therewith on the other
side, that the loupes may take holde
one of another.

6. And shalt make fiftie taches of golde,
and couple the curtaines together with
the taches: and it shall be one tabernacle.

7. And thou shalt make curtaynes of goates hircere, to be a coueryng upon the
tabernacle, a leven curtaines shalt thou
make.

8. The length of one curtayne [halbe] thir-
tie cubites, and the breadth of one cur-
tayne foure cubites: 8 the eleven [halbe]
all of one measure.

9. And thou shalt couple five curtaynes
by them selues, and five curtaynes by
them selues, 8 shalt double the first cur-
tayne in the forefront of the tabernacle.

10. And thou shalt make five loupes in
the edge of the betermost curtayne on
the one side, even in the edge of the cou-
pling curtayne and five loupes in the
other curtayne of the second coupling.

11. And thou shalt make fiftie taches of
braue, and put them on the loupes, and
couple the coueryng together, that it
can be one.
Exodus.

12 And the remnant that remaineth in the curtains of the covering, even the half curtain that remaineth, shall be left on the backside of the tabernacle.

13 That a cubit on the one side, and a cubit on the other side, which remaineth in the length of the curtains of the covering, may remain on either side of the tabernacle to cover it within.

14 And upon the tabernacle, thou shalt make a covering of Ramie's shawls dyed red, and yet a covering above all of Tarus shawls.

15 And thou shalt make boozes for the tabernacle of Sittim wood, to stand by it.

16 Ten cubits long shall every booz be, and a cubit and a half broad.

17 Two tenons shall there be in one booz, let in order, as ladder shews one from another: and thus shalt thou make for all the boozes of the tabernacle.

18 And thou shalt make boozes for the tabernacle (even) twenty boozes on the south side, even half south.

19 And thou shalt make fourteene sockets of silver under the boozes: two sockets under one booz, and two boozes under another booz, for his two tenons, and two boozes under another booz, for his two tenons.

20 In like manner, in the second side of the tabernacle toward the north, there shall be twenty boozes.

21 And fourteene sockets of silver: two sockets under one booz, and two sockets under another booz.

22 And in the west side of the tabernacle, thou shalt make five boozes.

23 And two boozes shalt thou make in the corners of the tabernacle, in the meeting together of the two sides:

24 And they shall be coupled together beneath, and lykedwise halfe coupled above to a ringe: and thus shalt thou make for the boozes that are in the corners.

25 And they shall be eight boozes, hangin sockets of silver, even sixteen sockets: that there may be two sockets under one booz, and two under another booz.

26 And thou shalt make bars of Sittim wood, five for the boozes of the tabernacle in one side,

27 And five bars for the boozes of the tabernacle on the other side, and five bars for the boozes of the tabernacle in the west end.

28 And the middle barre shall go along through the midst of the boozes from the one side to the other.

29 And thou shalt cause the boozes with gold, and make their rings of gold to put the bars through, and thou shalt cover the bars with gold also.

30 And thou shalt rear up the tabernacle, according to the fashion thereof, as it was shown thee in the mount.

31 And thou shalt make a wayle of bleue like, of purple, scarlet, and whyte dyed like: of dydered woode with Ch.
rubins shall ye make it.

32 And hang it upon four pillars of Sittim wood covered with gold (whose head halfe of golde) standing upon foure sockets of siluer.

33 And thou shalt hang by the bayle on the taches, that thou mayest hanging in within the bayle the arke of witnesse, and the bayle shall be unde into you the holy [place] from the most holy [place.]

34 And thou shalt put the mercy seat upon the arke of witnesse, in the holyest place.

35 And thou shalt put the table without the bayle, and the candelabre over against the table on the south side of the tabernacle, and put the table on the north side.

36 And thou shalt make an hanging for the dooer of the tabernacle of blew silke, purple, scarlet, and white needle work, wrought with needle work.

37 And thou shalt make for the hanging, four pillars of Sittim wood, and cover them with golde, and their knobbes halfe of golde, and thou shalt cast foure sockets of halfe for them.

38 The xxvij. Chapter.

1 The fourme of the aulter of the burnt sacrifice. 2 The fashion of the entrance of the tabernacle. 3 The opie of the lampe.

2 And thou shalt make an aulter of Sittim wood,foure cubites long, fivc cubites broade, it halfe foure square, and three cubites high. And thou shalt make unto it homes in his foure corners: his homes halfe of (a) the same as it is of, and thou shalt cover it with halfe.

3 And make his shynnes for his athes, his becones, his balsones, his shesh-hooks, his shepannes: and all the vesseles thereof thou shalt make of halfe.

4 And thou shalt make unto it a greene, ten also like a net of halfe, and upon that net thou shalt make foure batke rings in the foure corners thereof.

5 And thou shalt put it under the compass of the aulter beneath, that the net may be in the middlest of the aulter.

6 And thou shalt make two barres for the aulter of Sittim wood, and cover them with halfe.

7 And let them be put in the rings along by the sides of the aulter, to beare it with all.

8 And make the aulter holowe with woodes: even as it was thewed thee in the monit, so shalt thou make it.
Exodus.

8:9 And thou shalt make the court of the tabernacle on the south side, even full south: the curtains for the court shall be of white twined sike of an hundred cubits long for one side.

10 And twenty pillars thereof, with their twenty sockets of brass: but the knobs of the pillars and their bases shall be silver.

11 Likewise on the north side there shall be curtains of an hundred cubits long, and twenty pillars, with their twenty sockets of brass, and the knobs, and the bases of silver.

12 And the breadth of the court which is westward shall have curtains of fifty cubits, and the pillars of them shall be ten, and the sockets of them ten.

13 Fifty cubits shalt thou in the court eastward, even full east.

14 The curtains of one side shall be of sikeene cubites, the pillars of them three, and the sockets three.

15 And likewise on the other side shall be curtains of sikeene cubites, with their three pillars and three sockets.

16 And in the gate of the court shall be a vayle of twenty cubites of blewe sike, purple, and scarlet, and white twined sike wrought with needle worke, and four pillars with their four sockets.

17 All the pillars round about the court shall be with silver, and their knoppes shall be silver, and their sockets of brass.

18 The length of the court shall be an hundred cubites, and the breadth fifty on every side, and the heigh of the cur-

taynes shall be five cubites of white twined sike, and their sockets of brass.

19 All the vessels of the tabernacle in all manner of service, and the vases thereof, yea and all the vases also of the court, shall be of brass.

20 And thou shalt command the children of Israel that they give thee pure oyle oyle beaten for the light, that they may make the lamps to boze allbayes.

21 In the tabernacle of the congregation without the vayle which is before the vistes, shall Aaron and his sons dress the lamps both evening and morning before the Lord: and it shall be a statute for ever unto the generations of the children of Israel.

\*In sikee.
Exodus.
And take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel, that Aaron may minister unto me in the priest's office, Nadab, and Abihu, Eliasaph, and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for Aaron thy brother, glorious and beautiful.

3 And thou shalt speake unto all that art wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to minister unto him, that he may minister unto me in the priest's office.

4 There are the garments which they shall make, an ephod and a breastplate, and a mantle, a broidered coat, a miter, and a girdle; these holy garments shall they make for Aaron thy brother and his sons, that they may minister unto me in the priest's office.

5 And let them make to gold, bleue, violet, scarlet, and white broidered work.

6 They shall make the ephod of gold, bleue, violet, scarlet, and white broidered work.

7 The two sides shall come together, and be joined up in the two edges thereof.

8 And the girdle of the ephod shalbe of the same workmanship, and of the same stuffe, even of gold, bleue, violet, scarlet, and white broidered work.

9 And thou shalt take two onyx stones, and grame in them the names of the children of Israel.

10 Scribe names of them in the one stone, and the other fire in the other stone, according to their birth.

11 After the work of a stone grauer and of him that graveth figures, shalt thou grave the two stones, with the names of the children of Israel, and shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the two shounders of the ephod, that they may be stones of remembrance unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shounders for a remembrance.

13 And thou shalt make ouches of golde.

14 And two chapes of fine golde of a tayne length, linke woorke & Wreathed, and fasten the Wreathed chaptes to the ouches.

15 And thou shalt make the brestlap of judgement with broidered worke: even after the worke of the ephod thou shalt make it (namely) of golde, bleue, violet, scarlet, and white broidered work.

16 Four square it shalbe and double, an hinde brest long, and an hinde brest bnde.

17 And thou shalt fill it with four royes of stones: in the first roye have a Sardius, a Topas, and Sinaragous.

18 In the seconde roye, a Rubi, Saphir, and Diamonde.

19 In the thirde a Lynectrnius, an Achat, and an Amethyst.

20 In the fourth a Lucras, an Oupr, and a Jajpis: and they shalbe set in golde in their inclores.

21 And the stones shalbe grauen, as sigenettes be grauen with the names of the children of Israel, even with twelve names, every one with his name according to the twelve tribes.

22 And thou shalt make upon the brestlap two fastening chaptes of pure golde, and Wreathed worke.

23 And thou shalt make like wise upon the brestlap two rings of golde, and put them on the edges of the brestlap.

24 And put the two Wreathed chaptes of golde in the two rings which are in the edges of the brestlap.

25 And the other two endes of the chaptes, thou shalt fasten in two close ouches, and put them upon the shounders of the ephod on the foreside of it.

26 And thou shalt put ma, two rings of golde, which thou shalt put in the two edges of the brestlap (each in the borders thereof, towards the inside of the ephod over against it.

27 And
The tabernacle.

Exodus.

The xxix. Chapter.

1. The manner to conterminate priests into God, and the rite to offer for them.

The continual daily sacrifice.

1. This thyng also shalt thou do unto them, when thou haldest the to be thy priests. Thou shalt take one young calf, and two rams, and offer them with outblewshe:

2. And unleavened bread, and cakes unleavened tempered with oyle, and waferes unleavened annointed with oyle of wheaten flour shalt thou make the.

3. And thou shalt put them in a maunbe, and byng them in the maunbe with the calfe and the two rams.

4. And byng Arons and his symnes by the doore of the tabernacle of the congregation, whiche the byng with water, and take the garments, and put by Arons, the coate, the tunicle of the Ephod, and the Ephod it selfe, and the breslap, and gype them to hym with the boistered gyrdle which is in the Ephod.

6. And put the mytre upon his head: and
23 Then shalt thou take the anointing oyle, and pour it upon his head, and anoint him.

8 And bying his sones, and put coats upon them:

9 And g岳de them with gyrdels, aswell Aaron as his sones, and put the bonnetes on them, and the prietces offiçe shalbe theirs for a perpetuall labe, and thou shalt fill the handes of Aaron, and the handes of his sones.

10 And thou shalt cause a calfe to be brought before the tabernacle of witnesse: and Aaron and his sones shal put they handes upon the head of the calfe.

11 And thou shalt kill hym before the Lord, by the doore of the tabernacle of witnesse.

12 And take of the blood of the calfe, and put it upon the hones of the aulte with thy fingeer: and pour all the rest of the blood beside the bottome of the aulte.

13 And take all the fat that couereth the inwarbes, and the hale [that is] on the luyer, anf the two hydneys, and the fat that is upon them, and burne them upon the aulte.

14 But the fiche of the calfe, and his skyn, and his bounge, shalt thou burne with fire without the hoaste: it is a fume offering.

15 Thou shalt also take one Ramme, and Aaron and his sones shal put they handes upon the head of the Ramme.

16 And when thou haile the Kaine, thou shalt take his blood, and fpuinkle it rounde about upon the aulte:

17 And cut the Ramme in peeces, and wafe the inwarbes of hym, and his legges, and put them into the peeces, and into his hede.

18 And then burne the whole Ramme vpon the aulte: for it is a burn offering vnto the Lorde for a liuerete faveur, a facrifice made by fire vnto the Lorde.

19 And take the other Ramme, and Aaron & his sones shal put they handes vpon his hede.

20 Then shalt thou kill hym, and take of his blood, and put it vpon the tip of the right care of Aaron, and vpon the tip of the right care of his sones, and vpon the chonide of they right handes, and vpon the great toe of they right foot, and fpuinkle the blood vpon the aulte rounde about.

21 And thou shalt take of the blood that is vpon the aulte, & of the anointing oyle, and fpuinkle it vpon Aaron & his velumentes, and vpon his sones and vpon they gaumentes, with hym, and he shalbe fhalowed and his clothes, and his sones and they clothes, with hym.

22 And thou shalt take the fat of the Ramme, & his rynke, and the fat that couereth the inwarbes, and the hale of the luyer, and the two hydneys, and the fat
fat that is upon them, and the right
shoulder, for that Rammie is a (1) suf
serving:
23 And a shewem of bread, and a cake
of oiled bread, and a wafer out of the ba
cket of unleavened bread that is before
the Lord.

24 And put all vp the hands of Aaron,
and on the hands of his sones, and
waue them for a (3) waue offering be
to the Lord.

25 And againe thou shalt take it from
of their hands, and burne it upon the ault
er for a burnt offering, to be a saufau
of sweetnes before the Lord: for it is
a sacrifice by fire unto the Lord.

26 And thou shalt take the best of
the Rammie of Aarones consecration, and
waue it for a waue offering before the
Lord, and it shalbe thy part.

27 And thou shalt sanctifie the best of
the waue offering, and the shoulder of
(1) the heene offering, which is heade
up by of the Rammie of the con
secration for Aaron and for his sones.

28 And it shalbe Aaron and his sones
by a statute for (1) euer from the childe
of Israel, for it is an heene offering: it
shalbe an heene offering for the chil
den of Israel of the sacrifice of thy
peace offeringes, even thy heene offe
rings (that it be) into the Lord.

29 And the holy garments of Aaron
shalbe his sones after him, to be ano
pted therein, and to (2) kill they handes
therein.

30 And that some that is piste in his
feede after hym, shall put them on
seven daies, when he come into the ta
bernacle of wytnesse to minister in the
holy place.

31 And thou shalt take the Rammie of
the consecration, and thee his flesh in
the holy place.

32 And Aaron and his sones shall eate
the flesh of the Rammie, and the bread
that is in the basket, even by the doo
e of the tabernacle of wytneffe.

33 And they shall eate them, because
the atonement was made therewith to kill
they handes and to consecrate them:
but a stranger shall not eate thereof, be
taue they are holy.

34 And of the flesh of the con-
secration, or of the bread, remayne unfo
the morrow, thou shalt burne it with
fire: and it shall not be eaten, because it is
holy.

35 Therefore shalt thou do unto Aaron
and his sones such, according to all
things which I have commanded thee: seven daies shalt thou kill they
handes.

36 And thou shalt offer euerday a calfe
for a suene offering: to resolue with
all: and thou shalt cleanse the aultur e
to, when thou qoneeest upon it, and thou shalt
anompute it, to sanctifie it.

37 Seven daues thou shalt reconsecrate
by the aultur, and sanctifie it, it shall bee
aullter most holy: and whatsoever tou
cheth the aultur, shall bee holy.

38 This is that which thou shalt offer
uppon the aultur, even two Lambs of
one year old day by day continually:

39 The one thou shalt offer in the mo
rning, and the other at euene.

40 And with the one Lamb, a tenth
deale of sholdre mingled with the fourt
part of an (1) hyne of beaten oyle: and the
fourth part of an hyne of wyne for a
drink offering.

41 And the other Lambe thou shalt offe
r at euene, and shalt do thereunto according
to the meate offering: & drink offering
in the morning, to bee an obour of a sweet
savour, and a sacrifice by fire unto the
Lord.

42 And I will bee a continual burning of
offering amongst your children after you,
before the doore of my tabernacle of wit
nesse before the Lord, where I will
meet you, to speake thereunto thee.

43 There I will meete the children of
Israel, and (1) the place shall bee sancti
fied in my glorie.

44 And I will sanctifie the tabernacle
of wytneffe and the aultur: and I will
sanctifie also both Aaron & his sones,
to be my pneeties.

45 And I will dwell amongst the chil
dren of Israel, and will be their God:

46 And they shall knowe that I am the
Lord they: God, that brought them out
of the lande of Egypt, so to dwell a
mongst them [even] I the Lord their
God.
The tabernacle.

Exodus.

The xxx. Chapter.

1 And thou shalt make an altar for sweete incense: of sittin wood shalt thou make it.

2 A cubit long, and a cubit brode, eue square shalt it be, and two cubits high: the houres thereof shall proceed out of it.

3 And thou shalt overlay it with fine gold, both the ruffe & the walles round about, and his houres also: and shalt make it a cubrick of gold round about.

4 And two golden rings shalt thou make to it on either side, even under the cubrick, that they maye be as places for the barres to beare it withall.

5 And thou shalt make the barres of sittin wood, & cover them with gold.

6 And thou shalt put before the vpayle that is by the arte of "testimone before the merce flate, that is, upon the testimone where I will meete with thee.

7 And Aaron shall burne thereon sweete incense every morning when he beseitt the lampes, euhen shall he burne it.

8 And likewise at euhen when he setteith vp the lampes he shall burne incense, & this incendiung shall be perpetuall before the Lorde throughout your generatians.

9 We shall offer no strange incense thereon, not burnt lattice not meate offering,nether pourwe any drinke offering thereon.

10 And Aaron shall reconcile bypon the houres of it once in a yeere, With the blood of the same offering of reconciling, euhen once in the yere that he reconcile uppon it through your generatians: it is most holy into the Lorde.

11 And the Lorde spake unto Moses, saying:

12 If thou takest the same of the childe of Israel (after theye number, they that age) that age not to be numbre hyde.

13 And thus much shall every man give that goeth into the number: halfe a shec after the siete of the sancuary. A siete is twentie "halfpence: an halfe shec halbe the heau spe of the Lorde.

14 All that are numbered from twente yere olde and aboue, shall geue a heau spe offering into the Lorde.

15 The riche shall not passe, and the poore shall not go under halfe a shec, but ye shall geue an heau spe offering into the Lorde, that he may haue mercy on your soules.

16 And thou shalt take the reconciling monye of the children of Israel, and shalt put it into the use of the tabernacle of the congregation, that it may be a memoriall into the children of Israel, before the Lorde, that he may haue mercy on your soules.

17 And the Lorde spake unto Moses, saying:

18 Thou shalt make a lauer of braise, & his foot alfo of braise, to walke withall, and shalt sette it betwene the tabernacle of the congregation and the altar, and put water therein.

19 Fo: Aaron and his lonnes shall walke their handes and their feete therein.

20 Even when they go into the tabernacle of the congregation, or when they go in to the altar to ministe and to burne the Lordes offering, they shall walke therein feules with water, lest they dye.

21 Likewise they shall walke their handes and their feete, lest they dye: and it shall be an ordinance into them for eucre, both into hym & his houres, throughout their generatians.

22 And the Lorde spake unto Moses, saying:

23 Take into three maistrall spices of the most pure Pircie halfe hundredeth sheles, of sweete Syanmond halfe so much, even two hundred and fifte sheles, of sweete Caleamus two hundredth and fifte sheles.

24 Of Cassia halfe hundredth sheles, after the weight of the sancuary, and of yle Dyuer an hym.
And thou shalt make of the oyl an holy ointment, even an ointment compound after the craft of the apothecarie.

And it shall be the oyle of holy ointment, and thou shalt anoint the tabernacle of the congregation therewith, and the arke of the testimonie, and the table and all his apparell, and the candlestick and all his bitts, and the vultur of incense, and the vultur of burnt sacrifice with all his bitts, and the lauer with his foot.

And thou shalt sanctifie them, that they may be most holy: Whatsoever toucheth them, shall be sanctified.

And thou shalt anoint Aaron and his sonnes, and consecrate them, that they may minister unto me in the priestes office.

And thou shalt speake unto the children of Israel, saying: This shall be an holy ointment oyle unto me throughout your generations.

Upon mans flesh shall it not be poured, neither shall ye make any other after the making of it: for it is holy, and shall holy unto you.

Whosoever maketh lyke that, or whosoever putteth any of it upon a straunger, shall perish from amongst his people.

And the Lord spake unto Moses: Take unto thee sweete spicles, Starch, Dmycha, Sweete Galbanum: these spicles with pure Frankencence, of eche a lyke dayight.

And make of them sweete incense, after the craft of the apothecaries, mingled together, pure and holy.

And beate it to powder, and put of it before the arke of the testimonie in the tabernacle of the congregation, where I will meete with thee: it shall be unto you most holy.

And you that not make to your houses, after the making of that incense which thou shalt make: it shall be unto you holy for the Lord.

Whosoever shall make lyke unto that to spill thereof, shall perish from amongst his people.

q The xxxj. Chapter.

God gave his spirit to Bezaleel and Oلال the workemen, to invent all things which appertaine to the framing making of the tabernacle. 11 What signe the Sabboth is, is Tables of stone written with the finger of God.

And the Lord spake unto Moses, saying: Beholde, I have called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Juda,

And I have spytten him with the spirit of God, in wisdom and understanding, in knowledge, and in all maner worke,

To dyde out witty devises, and to worke in golde, sylver, and in basse,

And in the craft to let stones, and to carve in tymber, and to worke in all maner workmanship.

And beholde, I have given hym to be his companion: Dovilab the sonne of Achifame, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wiselye, to make all that I have commaunded thee:

The tabernacle of the congregation, the arke of the testimonie, & the mercue feate that is theruppon, and all the furniture of the tabernacle:

And the table and his furniture, and the pure candlestick with all his furniture, and the vultur of incense,

And the vultur of burnt offering and all his furniture, and the lauer with his foot,

The vestements to minister in, and the holy garments for Aaron the priest, and the garments of his sonnes to minister in:

And the anointyng oyle, and sweete incense for the sanctuary: according to all that I have commaunded thee, that they do.

And the Lord spake unto Moses, saying:

Speake unto the children of Israel, and say, In any lyke see that ye kepe [me] Sabbothes: for it is a signe betweene me & you in your generations, for to knowe that I the Lord am he that doth sanctifie you.
The tabernacle.

Exodus.

The golden calf.

14. Repe my Sabbath therefore, for it is holy unto you. For that defileth it shall be put to death; for whosoever worketh therein, the same soul shall be rooted out from amongst his people.
15. Six days shall men work; and in the seventh day is the Sabbath of the holy rest of the Lord: whosoever doth any work in the Sabbath day shall die the death.
16. Wherefore let the children of Israel keep the Sabbath, that they observe the Sabbath throughout their generations: it is a perpetuall covenant.

17. For it is a signe betwene me and the children of Israel for ever: for in six days the Lord made heaven and earth, and in the seventh day he rested, and was refreshed.
18. And when the Lord had made an end of communing with Moses upon the mount Sinai, he gave him two tables of witnesse, even tables of stone, written (6) with the finger of God.

The xxxii. Chapter.

1. The Israelites do pray unto the golden calfe. 2. God warneth Moses of the sinne of the people. 3. The people of Israel of a stile necie. 4. Moses interreateth God for Israel, citing his promises. 5. Moses descryeth by the hill, the tables described of God. 6. Moses beynge angered breaketh the tables and the calfe. 7. He chideth his brother Aaron. 8. The Idolaters be murdered of the Leuites at Moses commandement. 9. Moses rebuketh the offence of the people. 10. He wyll be putten out of the booke olf lyfe, and have the peoples offence pardoned. 11. They that be written in the booke of God.

And when they people sate that it was loge of Moses came downe out of the mountaine, they gathered them selves together unto Aaron, and sayd unto hym, UP, make vs Gods to go before vs: for we vowe not what is become of this Moses, the man that brought vs out of the lande of Egypt.

2. And Aaron sayd unto them: Plucke of the golden earings which are in the ears of your wives, of your sons, of your daughters, and bring them unto me.
3. And all the people pluckèd of the golden earings which they had in their ears, and brought them unto Aaron.
4. And he receaued them of their hands, and fashioned it with a grauer, and made of it a calfe of molten mettall: and they said, These be thy gods O Israel, which brought thee out of the lande of Egypt.
5. And when Aaron sate that, he made
an altar before it, and Aaron made proclamation, saying: Lo, Moses is the holy day of the Lord.
6 And they rose up in the morning, and offered burnt offerings, and brought peace offerings also: and the people ate dough and drinke, and rose up against to play.

7 And the Lord said unto Moses: Go get thee out of the land of Egypt, that thou mayest be a minister of my people.
8 They are turned quickly out of the way which I commanded them: for they have made them a calf of molten mettal, and have worshipped it, and have offered their burnt-offering, saying: These be thy gods, O Israel, which have brought thee out of the land of Egypt.
9 And the Lord said unto Moses: I have seen this people: and behold, it is a stiffnecked people.
10 And now, lest I smite them with a stroke in my envy, and consume them, and make thee a nation more mighty than they.
11 And Moses besought the Lord his God, and said: O Lord, why dost thou the wrath of thy people which thou hast brought out of the land of Egypt with great power, and with a mighty hand:
12 Wherefore should the Egyptians speak, saying: For a mischief they be beying them out, even for to slay them in the mountains, to consume them from the face of the earth: Turn from thy fierce wrath, and repent of this evil which thou hast wrought unto the people.
13 Remember Abraham, Isaac, and Israel thy servants, to whom thou shewedst thy holy seed, and hastordained them unto thee.
14 And Moses restrained him, saying: Who is the Lord, that I should go? and who is he that shall return him? and what is his name, that I may speak unto the people: for I am but a man.
15 And Moses turned his back, and went down from the hill, and the two tables of the covenant were in his hand.
16 And the same tables were written in both the tables, even on the one side, and on the other: Were they written: And these tables were the worke of God, and the writing was the writing of God, graven in the tables.
17 And when Joshua heard the noise of the people as they shouted, he spake unto the Lord: There is a noise of warre in the land.
18 And he answered: It is not the voice of them that have the mastery; but that have the voice: but I do hear the noise of them that shouting.
19 And as he came nigh into the land, he faw the caufe, and the bauntings: and Moses's wrath waxed hot with him, and he cast the tables out of his handes, and brake them beneath the hill.
20 And he took the altar of burnt-offering, and fluthe it in the fire, cast it into in the fire, flent it into in the fire, made the children of Israel drunk of it.
21 And Moses said unto Aaron: What did this people unto thee, that thou hast brought so great a shame upon them?
22 And Aaron answered, Lest the wrath of my Lord be fierce: thou knowest the people that they are even set on mischief.
23 For they have said: Make us gods: as gods did go to go before us, for we have not what is become of Apelles, the man that brought us out of the land of Egypt.
24 And I said unto them: Let there be gold, pluck it of: And they brought it unto me, and I did cast it into the fire, and thereof came this call.
25 And Moses therefore spake that the people were naked: and that Aaron had made them naked unto their shame, amongst their enemies.
26 And Moses said in the gate of the land, and said: Who are the men, that hath the image of God, the Lord his God, is in the gate to enter into it. And all the strangers that are in the gates gathered the steines together unto hyn.
27 And he said unto them: Thus spake the Lord God of Israel: Put every man his bowe by his side, and go in and out from gate to gate throughout the land, and say every one his brother, even his companion, and every man his neighbour.
28 And the childe of Levi yd: as Popes had lain: And there fell of the people the same day about three thousand men.
29 And Moses said: Fill your hands with fire unto the Lord: this day, every man his bowe, and every bowe his sonne, and every bowe his brother, and that there may be seen you a blessing this day.
30 And on the morowe Moses said unto the people: Ye have smitten a great saine: And
And now I will go up into the Lord, peradventure I may purchase an atonement for your name.

31 Moses therefore went againe vnto the Lord, and saide: O Lord, this people haue sinned a great sinne, and haue made them gods of golde.

32 And nowe I sorgene them their name: if thou wyl not, wippe me I pray thee out of thy booke whiche thou haft written.

33 And the Lord sayde vnto Moses: I will put hym out of my booke that hath sinned against me.

34 And nowe go thou, hyng the people vnto the place whiche I said vnto thee, before, and, none angell shall goe before thee: Neuerthelesse, in that day when I shewe I wyll shewe their sinne vnto them.

35 And the Lord plagued the people, because they made the cale which Aaron made.

The xxxiii. Chapter.

1 God geth the people an angell to guyde them. 2 God resuelth to goe by with his people. 3 The people mouereth. 4 The tabernacle of the congregation, 5 The tabernacle of the congregation, 6 Of the conuenance. 7 Moses talketh with God familiarly. 8 He requirith God to be with him in reducing the people, and the way to be the vth with him. To finde grace before God. 9 Moses is mercifully heard. 10 He delieth to see the glory of God. 11 He is bidden to stande in a roche.

A

And the Lord sayde vnto Moses: Depart and goe hence, thou and the people whiche thou hast brought out of the land of Egypt, into the land which I haue vnto Abraham, Isaac, & Jacob, saying, vnto thy seede wyll I give it.

2 And I will lend an angell before thee, and I will call out the Chanaanites, the Amorites, the Hitites, the Peresites, the Hethites, the Jebusites;

3 Unto a lande that floweth with mylke and honey. For I wyll not go amongst youpsn selue: for ye are a hyckneked people, let I continue thee in the way.

4 And when the people hearde this cust tidinges, they sowerd: and no man byd put on his best rayment.

5 And the Lord spake vnto Moses: Say vnto the children of Israel, ye are a hyckneked people: I must come one sodainly vpon you, and make an ende of you: therefore no vnde put thy goodly rayment from thee, that I may wyll what to do vnto thee.

6 And the children of Israel layde their goodly rayment from them, euen by the mount horeb.

7 And Moses toke the tabernacle, and pitched it without the hoaste a farre of from the hoaste, and called it the tabernacle of the congregation; And so it came to passe that every one whiche woulde prate vnto the Lord, went out into the tabernacle of the congregation which was without the hoaste.

8 And when Moses went out into the tabernacle, all the people rode vp, and stode every man at his tent doore, and lookt after Moses, vntill he was gone into the tabernacle.

9 And as one as Moses was entred into the tabernacle, the cloudie pillar descended, and stode at the dooe of the tabernacle, and he talke with Moses.

10 And all the people sawe the cloudie pillar stand at the tabernacle doore, and they rode vp and Worshipped every man in his tent doore.

11 And the Lord spake vnto Moses: Depart face to face, as a man speaketh vnto his frende, and he turned agayn into the hoaste: but the young man Joshua his seruaunt the sonne of Nun, departed not out of the tabernacle.

12 And Moses laid vnto the Lord: See, thou spakest vnto me, Leade this people sooth: 2 thou hast not shewed me who thou wyll send with me. And thou hast sayd moreover, I knowe thee by name, 3 thou hast also found grace in my light.

13 And wherefore, if I haue founde fauour in thy light, then I pray thee shew me thy 4 way, that I may know thee, and that I may finde grace in thy light, and confinde alfo that this nation is thy people.

14 And he said: By presence shall goe with thee, and I wyll geve thee rest.

15 He spake vnto hyn: If by presence go not with me, cary vs not hence.
Exodus.

16 For howe shall it be known here, that I and thy people have founde favour in thy sight, but in that thou goest with us: If thou goest with us, shall not I and thy people have preeminence before all the people that are upon the face of the earth?

17 And the Lord said unto Moses: I will do this also that thou hast said, so thou hast found grace in my sight, and I know thee by name.

18 And he said: I believe thee, thee wile me thy glorie.

19 Who answered: I will make all my good go before thee, and I will call in the name of Jehovah before thee: and I will shewe mercy upon him whom I will shewe mercy, and I will have compassion, on whom I will have compassion.

20 And he said furthermore, Thou mayest not see my face: for there shall no man see me, and live.

21 And the Lord said: Behold, there is a place by me, and thou shalt stande upon a rocke.

22 And While my glory goeth forth, I will put thee in a cloud of the rocke, and will put my hand upon thee, while I passe by.

23 And I will take away mine hande, and thou shalt see my backe partes: but my face shall not be seene.

The xxxiii. Chapter.

1 God bade Moses to prepare newe tables, &c. The names of God. 8 Moses entertained God to go with the people, commending God's mercy. 11 God promised the lande of Canaan. 12 Company keeping with the Gentiles, and idolatrie is forbidden, 27 Godes made of metall. 28 The solemnity of Sundry times. 29 Of the first borne. 21 The Sabbath. 22 The seal of Pentecoste, and of tabernacles. 26 The first frutes. 28 The last of the Tabernacles. The ten woydes. 29 The face of Moses shone. 3 I table over the face of Moses.

And the Lord saide unto Moses: hee thee two tables of stone like unto the first, and I will write upon these tables, 6 woydes that were in the first tables which thou bakest.

And be reby in the morning, and come by early unto the mount of Sinai, and thou shalt stande there for me in the top of the mount.

There shaile no man come by with thee, neither let any man be seene thro'oueth at the mount, neither let shepe nor eenee feede before the byll.

And Moses helde two tables of stone like unto the first, and rose by earely in the morning, and went by into the mount Sinai as the Lorde had commanded hym, & take in his hande the two tables of stone.

And the Lorde descended in the cloude, and stood with him there: and he called upon the name of the Lorde.

And the Lorde passed by before hym, and cried, Lorde, Lorde, God, strong, mercifull and gracious, long sufferer, and aboundant in goodnes & truth,

And keeping mercy in sore for thousandes, forerring wickednes, ungodly

nes and sinne, and not leaving one innocent, visitinge the wickednes of the fathers upon the childe, and upon the chilbe childe, (even) into the third and fourth generation.

3 And Moses made haste, and bowed hym selfe to the earth, and worshipped,

And layd: If I haue founde grace in thy sight, O Lorde, then let my Lorde I pray thee go in the middest of vs, for it is a stynched people: and thou shalt haue mercy upon our wickednes and our sinne, and shalt take vs for thine inheritance.

And he said: Behold, I make a concordant before all thy people, & I will do mercies, such as haue not ben done in all the woyde, neither in all nations: 4 all the people amongst which thou art, shall see the woyde of the Lorde: for it is a terrible thing that I will do with thee.

Hepe diligently those things that I commannde thee this day: Behold, I cast out before thee, the Amorites, Chanaunites, Hethites, Pherezites, Heterites and Jebuilites.

Take heed to thy sel, lest thou make any compare with the inhabitants of the lande: whereby thou goest, lest they be cause of enemie amongst you:

Bible.
13 But the firstfruits of their aliteres, and brake their images, and cut downe their groves.

14 Then shall worship no strange god: for the Lord is called Jealous, because he is a jealous God.

15 Left if thou make any agreement with the inhabitours of the lande, and they go a whoring after their gods, and do sacrifee unto their gods: they call thee, and thou eate of them: sacrifice.

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods also.

17 Thou shalt make thee no gods of metall.

18 The feast of unleavened bread shalt thou kepe: Seven daies thou shalt eate unleavened bread, as I commanded thee in the eynce of the moneth Abib: for in the moneth Abib thou camest out of Egypt.

19 All that openeth the matrice is myne, and all that breaketh the matrice amongest thy cattle if it be male, whether it be oxe or sheepe.

20 But the firstling of the ass thou shalt not eate with a lambe: and if thou redeem hym not, thou shalt break his nekke. All the first boye of thy bomes thou shalt redeem: & see that no man appearre before me emptie.

21 Sire daies thou shalt work, and in the seventh day thou shalt rest, both from earing and reapyn.

22 Thou shalt observe the feast of verchees with the first fruits of wheate harvest, and the feast of ingathering at the yerres ende.

23 Ye shal all your men chyldren appeare before the Lord Je-hovah God of Israel.

24 For I will eall out the nations before thee, and enlarge thy coasts: nether shall any man delye thy lande, when thou shalt go vp to appeare before the Lord thy God thyselfe in a pere.

25 Thou shalt not offer the blood of my sacrifice upon leaue, neither shall ought of the sacrifice of the feast of Passover be left into the morning.

26 The first rype frutes of thy lande, thou shalt bringe unto the house of the Lord thy God, Thou shalt not setteth a lye in his mothers mouth.

27 And the Lord seadee unto Peoples: Write these wordes, so after the tenour of these wordes, I have made a councoumt with thee and with Israel.

28 And he was there with the Lord fourtie daies and fourtie nyghtes, and dyd neither eate bread, nor drinke water: and he wrote upon the tables the wordes of the councoumt, [even] ten commandementes.

29 And when Peoples came doon from mount Sinai, the two tables of testimonie were in Peoples hande: when he came doon from the mount, Peoples wroue that the syrne of his face thone, Whyle he talked with hym.

30 And Aaron and all the chyldren of Israel looked upon Peoples: and beholde, the syrne of his face thone, and they were afayde to come npe hym.

31 And when Peoples had called them, Aaron and all the chief of the congregation came unto hym: and Peoples talke with them.

32 And afterwarde all the chyldren of Israel came npe: and he comanded them all that the Lord had sayde unto hym in mount Sinai.

33 And when Peoples had made an ende of communying with them, he put a coureuing upon his face.

34 And againe when Peoples went in before the Lord to speake with hym, he tolke the coureuing of, untill he cam out: And he came out and spake unto the chyldren of Israel, that Whiche he was commannde.

35 And the chyldren of Israel sawe the face of Peoples: that the syrne of Peoples face thone, and Peoples put the coureuing upon his face againe, but till he went in to communye with hym.
The Sabbath is commanded, and firstfruits are required, and griftes. The reditires of the people in offering. Bezaleel and Oholab the artificers, are commened unto the people of Moses.

No Moses gathered at the congregation of the children of Israel, together, and laid before the : These are the woodes whiche the Lord hath commanded, that ye should do them.

Thrice dayes shall ye work: but the seventh day shall be unto you the holy Sabbath of the Lord: whosoever doth any work therein, shall die.

He shall hound (a) no fire throughout your habitation by the Sabbath day.

And Moses spake unto all the congregation of the children of Israel, saying: This is the thing whiche the Lord commanded, saying:

[i] Take from amongst you an heauie offering unto the Lord: Whosoever is of a willing heart, let him bring that heauie offering to the Lord, namely, gold, silver, and brass;

And blewe silke, purple, scarlet, white sike, goatcs heree;

And Rammes, shynnes red, & Lutus shynnes, with Sittim wood,

Dyple for light, and spices for anointynge, poyle, and so for the sweete incense.

And Dnyx stones, and stones to be set in the Ephod, and in the brestplate.

And let all them that are wise hearted among you come, and make all that the Lord hath commanded.

The tabernacle, and the tent thereof, his covering, his ruyen, his boordes, his barres, his pillars and his sockets.

The arke of the names thereof, with the mercy seat, the table that couereth it:

The table and his barres, and all his vessels, and the shiled brede:

The candlestick of light and his furniture, and his lampes with the oyle for the hyght.

The incense alter and his barres, the anointynge poyle, and the sweete intente, and the hanging on the doore of the court:

The altar of burnt sacrifice, with his chalfe greceon, his staves, and all his vesseles, the laver and his spone:

The hanging of the court, with his pillers, and their lockettes, and the hanging in the doore of the court, and the

The pynnes of the tabernacle, and the pynnes of the court with their voses:

The (b) ministering garments to minister in the holy place, and the holy vementes for Aaron the priest, and the vementes of his sonnes that they may minister in the priests office.

And all the congregation of the children of Israel, departed from the presence of Moses:]

And every one came, as many as their hearts couered them, as many as their spirits made them willing, and bought an heauie offering for the Lord, to the making of the tabernacle of the congregation, and for all his vlces, for the holy vementes.

And they came both men and women, even as many as were willing hearted, and brought bracelets and earinges, rings and chapines, Whiche veiles were all of golde: all the men brought a vlane offering of golde unto the Lord.

And every man with whose was found blewe silke, purple, scarlet, wyhte silke, and Gotes heere, & red shynnes of Rammes, and Lutus shynnes, bought them.

All that by heauie vp an oblation of golde and brass, bought an heauie offering unto the Lord: and all men with whose was found Sittim wood for any manner worke of the ministiration, bought it.

And all the women that were wise hearted, byo spune with their hyndes, and bought the spun worke, both of bleue silke, purple, scarlet, & wyhte silke.

And all the women that exceded in weidoome of heart, spun Gotes heere.

And the loydes brought Dnyx stones, and stones to be set in the Ephod, and in the brestplate.

And hyppre, and oyle for light, & for the anointynge poyle, & for the sweete incense.

And the chyldeyn of Israel brought a willing offering into the Lord, both men & women, as many as had willing hearts, to bying for all manner workes, Whiche the Lord had commended to be made (c) by the handes of Moses.
And Moses spake unto the children of Israel: behold, the Lord hath called by name Beselef, and all the dyne hearted men, to wone the Lord gave work to make all manner of work for the service of the sanctuary, and all that the Lord had commanded.

And Moses called Beselef, and all the dyne hearted men, to wone the Lord gave work to make all manner of work for the service of the sanctuary, and all that the Lord had commanded.

And they received of Boses all the heane offering which the people brought of gold, and of the dyne hearted men, and of all the people, and of the dyne hearted men, which the Lord had commanded to be made: And they spake unto Moses, saying: The people bringng to much, and more then enough for the service and work which the Lord hath commanded to be made: And then Moses gave commandment, and they called it to be proclaimed throughout the host, saying: See that neither man nor woman prepare any more work for the heane offering of the sanctuary: that the people were not burdened by bringing.

For the little they had was sufficient for all the work for the sanctuary, made ten curtayne, of which they made little, blewe, purple, and scarlet, with cherubins of lynder work: And he made in his heart that he may (b) teach, both he and Doliab, the son of Alesnot, of the tribe of Dan.

Then he made with wvsound of heart, to wone al maner of graven, and lynder, and needle work, in bleed silke and purple, in scarlet and white silke, and in henevyn, and to do all maner of workes and workes.

The xxxvi. Chapter.

1 The making of the tabernacle. 2 The peoples work to warke. 3 The making of the curtained. 4 Of the covering. 5 Of the tables. 6 Of the barres. 7 Of the baple.

And Beselef wrought and Doliab, and all the dyne hearted men, to wone the Lord gave work to make all manner of work for the service of the sanctuary, and all that the Lord had commanded.

And Moses called Beselef, Doliab, and all the dyne hearted men, and such as the Lord had given wvsonbome unto, and as many as their hearts pleased to come unto that work, to work it.

And they received of Boses all the heane offering which the people brought of gold, and of the dyne hearted men, and of all the people, and of the dyne hearted men, which the Lord had commanded to be made: And they spake unto Moses, saying: The people bringng to much, and more then enough for the service and work which the Lord had commanded to be made: And then Moses gave commandment, and they called it to be proclaimed throughout the host, saying: See that neither man nor woman prepare any more work for the heane offering of the sanctuary: that the people were not burdened by bringing.

For the little they had was sufficient for all the work for the sanctuary, made ten curtayne, of which they made little, blewe, purple, and scarlet, with cherubins of lynder work: And he made in his heart that he may (b) teach, both he and Doliab, the son of Alesnot, of the tribe of Dan.

Then he made with wvsound of heart, to wone al maner of graven, and lynder, and needle work, in bleed silke and purple, in scarlet and white silke, and in henevyn, and to do all maner of workes and workes.

The length of one curtane was three eights cubites, the breadth four cubites, and the curtaynes were all of one line.

And he coupled five curtaynes by their siles, and other sile by them siles.

And he made looses of blende silke a long by the edge of one curtane, even in the sileedge of the coupling curtane, and by wvsonbome he made on the side of the coupling curtane on the other side.

Siste looses made he in the one curtane, and siste in the edge of the coupling curtane on the other side: the looses held one curtane to another.

And he made siste taches of gold, and coupled the curtaynes one another with the taches; and was made one tabernacle.

And he made eleven curtaynes of goats hede, to be a tent over the tabernacle.

The length of one curtane had thrit tice cubites, was four cubites byde, and they all eleven of one line.

And he coupled five curtaynes by the siles, and fired by them siles.

And he made siste looses along by the border of the innermost coupling curtane, and siste in the edge of the other coupling curtane.

And he made siste taches of haste, to couple the tent together, that it might be one.

And he made a courtyng upon the tent of Ramnes hymnes red, and another of Ebanes hymnes about that.

And he made henevyn boodes for the tabernacle, of Sutin wood.

21 The
Exodus.

Chapter xxxvi.

The length of a boode was ten cubites, the breadth one cubite a halfe.

And he made two boozes, whereby they were joined one to another: and thus made he for all the boozes of the tabernacle.

And he made twentie boozes for the south side of the tabernacle.

And fourtie socrates of silver under the twentie boozes: two socrates under one boode for his two tenons, and two socrates under another boode for his two tenons.

And for the other side of the tabernacle, which is towards the north, he made twentie boozes,

And their fourtie socrates of silver: two socrates under one boode, and two socrates under the other boode.

And towards the west ende of the tabernacle, he made site boozes,

And two other boozes made he in the corners of the tabernacle, for either side.

And they were joyned close beneath and above with a ring: and thus they dyd to both the corners.

And there were eight boozes, and sixeene socrates of silver: under every boode two socrates.

And he made barres of Sittin wood:

fine for the boozes of the tabernacle in the one side,

And fine for the boozes of the tabernacle in the other side, and sute barres for the boozes of the tabernacle in the west ende.

And he made the narrowst barre to shut through the boozes, even from the one ende to the other.

And overlayde the boozes with gold, and made rynge of golde to thunders the barres through, and covered the barres with golde.

And he made a vynle of bleue sike, purple, scarlet, and dyhte tyned sike, even with Cherubims made he it of brodered woode.

And he made therto fowre pillores of Sittin wood, and overlayde them with golde: their knopps were also of golde, and he raff for them fowre socrates of silver.

And he made an hastyng for the tabernacle doore, of bleue sike, purple, scarlet, and dyhte tyned sike of needle woode.

And the fowre pillores of it, with theirs knopps: and overlayde the knopps of them, and the hoopes with golde: theye socrates also were of haste.
Exodus.

The tabernacle.

The framing of the altar of burnt sacrifice. Of the brazen laver. Of the entrance. The accompt and summe of the price offered of the people.

And he made the burnt offering altar of Sittim wood: five cubites was the length thereof, and five cubites the breadth [even] four square, and three cubites high.

And he made unto it houses in the four corners of it, proceeding out of it: and he overlaid it with baale:

And he made all the vessels of the altar, the alpahnnes, and "befones, and baalins, stelebokhes, 5 fire pannes: all the vessels therof made he of baale.

And he made a brazen cedron of net-worke into the altar, rounde about a lode beneath, unto the middes of the altar.

And cast four rings of baale for the foure endes of the cedron, to put barres in.

And he made the bars of Sittim wood, and covered them with baale:

And put the barres into the rings in the foure corners of the altar to bear it with all, and made the altar holode within the boozes.

And he made the laver of baale, and the foote of it also of baale of the glasse of the women assembling, which came together at the dooore of the tabernacle of the congregation.

And he made the court on the south side, full south: and the hangynge of the court were of whyte briméd litle, having a hundred cubites.

The xxxviii. Chapter.

14. Even harde by the hoope were the rings into the whiche the barres were put, to bear the table withall.

15. And he made the barres of Sittim wood, and covered them with golde, to bear the table withall.

16. And made the vesseles for the table of pure gold, his vesseles, his incense topes, his courtynges, 5 his bowls to polye out with all.

17. And he made the candellsticke of pure golde, even of a whole bosome made 5 the candellsticke, his staffe, his braunches, his bolles, his toppe, and his flowers were of one pce.

18. Sixe braunches proceeding out of the boozes therof, three braunches of the candellsticke out of the one boze thereof, and three braunches of the candellsticke out of the other boze thereof.

19. And in one boze there three bolles made like unto almeytes, with a knop and a flower: and in another braunch there three bolles made like almeytes, with a knop and a flower: and so through the fire braunches that proceede out of the candellsticke.

20. And upon the candellsticke selye, were foure bolles after the fashion of almeytes, with knoppes and flowers.

21. Under every two braunches a knop of the same, and a knop under two braunches of the same, and a knop under two braunches of the same according to the fire braunches proceeded out of it.

22. And the knoppes and the braunches proceeded out of it, and it was all one pce of pure thicke golde.

23. And he made his seven lampes, with the snuffes, and vesseles for the snuffe, of pure golde.

24. Even of a talent of pure golde made he it, with all the vesseles thereof.

25. And he made the inrse auiter of Sittim wood: the length of it was a cubite, and the breadeth a cubite, so it was foure square: and two cubites hye, with bozes proceeding out of it.

26. And he covered it with pure golde, both the top and the sides thereof round about, and the houses of it: and made unto it a cubite of golde round about.

27. And he made two rynges of golde so: it [even] under the cedron therof in the two corners of it, in the two foostyere of, to put brares in, so: to bear it withal,

28. And he made the barres of Sittim, and overlaid them with golde.

29. And he made the holy anointing oyle, and the sweete pure incence, after the apotickaries craft.
Their pillars were twelve, and their brazen sockets twelve: but the knopps of the pillars and their hoopes were of siluer.

And on the north side the hangynges were an hundred cubites, their pillars were twelve, and there sockets of brass twelve: but the knopps of the pillars were of siluer.

On the west side were hangynges of siste cubites, ten pillars, and their ten sockets: but the knopps and the hoopes of the pillars were of siluer.

And towarde the cast side full calle, were hangynges of siste cubites.

The hangynges of the one side of the gate were fifteen cubites long, with three pillars and three sockets.

And of the other side of the court gate, were hangynges also of fifteen cubites long, with three pillars and three sockets.

All the hangynges of the court rounde about, were of whyte twyned silke.

But the sockets of the pillars were of brass, and the knopps of the hoopes were of siluer, and the courrying of the heades was of siluer: and all the pillars of the court were hoopped about with siluer.

And the hangynges of the gate was needle worke, of blewe silke, purple, scarlet, and whyte twyned silke: fifteen cubites long, five in breadth, over against the hangynges of the court.

And their pillars were four, and their four sockets of brass, and the knopps of siluer, and the heades overlaid with siluer, and hoopped about with siluer.

And all the (a) pynnes of the tabernacle and of the court rounde about, were of brass.

This is the (b) summe of the tabernacle (even) of the tabernacle of the congregation, as it was couered according to the commande of Moses, for the office of the Levites by the hande of Ithamar, sonne to Aaron the præst.

And Sealtel the sonne of Uri, the sonne of Hur, of the tribe of Juda, made all that the Lorde commanded.

23 And with him was Ahochab, sonne of

Ahikam, of the tribe of Dan, a cunning workman, an embrodierer, and a worker of needle worke, in blewe silke, purple, scarlet, and whyte twyned silke.

24 All the golde that was occupied for all the worke of the holy place, was the golde of the waue offering, twentie and nine talents, and seven hundred and thirtie sicles, after the wie of the sanctuary.

25 And the summe of siluer of them that were numbered in the congregation, was an hundred talents, and a thousand seven hundred and thric foote and fifteen sicles, after the wie of the sanctuary.

26 For every man an halfe weght, even halfe a sicle, after the wie of the sanctuary, for all them that went to be numbered, from twentie years olde and above, even for five hundred thouands, and three thousand, and five hundreth, and fiftie men.

27 And of the hundred talents of siluer were cast the sockets of the sanctuary, and the sockets of the baple: an hundred sockets of the hundred talents, a talent to every socket.

28 And of the thousande seven hundred seintie and five sicles, he made knopps to the pillars, and overlaid the heades, and hoopped them.

29 And the balsse of the waue offering was three foote and ten talents, and two thousande and four hundred sicles.

30 And therewith he made the sockets to the dooie of the tabernacle of the congregation, and the balen aurer, s the balen grediron fo it, with all the vessels of the aurer.

31 And the sockets of the court rounde about, and the sockets for the court gate, and all the pynnes of the tabernacle, and all the pynnes of the court rounde about.

(a) The number of the pynnes were taken thirtie, the restes in rhytme with them, and were so many as were in the pynne.

(b) The tabernacle pynne is mentioned in number to the Levites.
And of the blue dyed, purple, and scarlet, they made fringes of linen to put in the holy place: and they made the holy garments for Aaron as the Lord commanded Moses.

2 And he made the ephod of gold, blue dyed, purple, and scarlet, and wrought white linen.

3 And they dyed the gold into thine plates, and put it into byres to work it in the blue dyed, purple, scarlet, and the fine white with brodered work.

4 And they made two sides for it, to close them up by the two edges.

5 And the brodering of the girdle that was upon it was of the same stuff, and after the same work, of gold, blue dyed, purple, scarlet, and wrought white linen, as the Lord commanded Moses.

6 And they wrought upon them rows of gold, and graven as signets, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, that they should be stones for a memorial before the children of Israel, as the Lord commanded Moses.

8 And he made the breastplate like the work of the ephod, even of gold, blue dyed, purple, scarlet, and wrought white linen.

9 It was foursquare: and they made the breastplate double, an hand breadth long, and an hand breadth broad.

10 And they filled it with four rows of stones. The first row, a sardius, a topaz, and a cararagus.

11 The second row, a ruby, a sapphire, and a diamonde.

12 The third row, a lyncratus, an athates, and an amethyst.

13 In the fourth row, a tuscus, an onyx, and a Jasper: and they were set in rows of gold in their mountings.

14 And the twelve stones were graven with the names of the children of Israel, every stone with his name, according to the twelve tribes.

15 And they made upon the breastplate two fillets of hinges, and pure gold.

16 And they made two hangers of gold, and two gold rings: and put the two rings in the two corners of the breastplate.

17 And they put the two fillets of gold in the two rings in the corners of the breastplate.

18 And the two ends of the two fillets, they fastened in the two hangers, and put them on the shoulders of the ephod, upon the forefront of it.

19 And they made two ringes of gold, and put them on the two corners of the breastplate upon the edge of it (which was) on the inside the ephod.

20 And they made two golden rings, and put them on the two sides of the ephod, beneath on the fore side of it, and over against his felodie, above upon the brodering of the ephod.

21 And they strayed the breastplate by his rings unto the rings of the ephod: with a bale of blue dyed, that it might be upon the brodering of the ephod, a that the breastplate should not be looked from of the ephod, as the Lord commanded Moses.

22 And he made the tabernacle unto the ephod of blue dyed, altogether of blue dyed:

23 And there was a hole in the mopysett of the tabernacle, as the colour of a partie, with a bande round about the colour, that it should not rent.

24 And in the tabernacle they made hennies, with pomgranates of blue dyed, purple, scarlet, and wrought white linen.

25 And they made little bells of pure gold, and put them amongst the pomgranates round about upon the edge of the tabernacle.

26 A bell and a pomgranate, a bell and a pomgranate round about the hennies of the tabernacle to minister in, as the Lord commanded Moses.

27 And they made coats of fine white linen: fillet of blue dyed, for Aaron and his sons.
And a niter of fine whYTE silke, and
goodly bonetces of fine white silke, and
buppen stoPpes of thinne white silke.

And a girdle of tunned white silke,
blew, purple, and scarlet, even of necline
woke, as the Lorde commanded.

And they made the plate of the holy
crople of fine golde, and wrote upon it
With graven Worte as signets are grau-
en, The holynes of the Lorde.

And they dyd into it a laske of blewe silke, to
haken it on lyce upon the niter, as the
Lorde commanded.

Thus was all the worke of the taber-
nacle (even) of the tabernacle of the con-
gregation finished: And the children of
Izraeel did according to al that the lorde
commanded, even so did they.

And they brought the tabernacle into
Poyles (even) the tabernacle and all
his furnitures, his taches, his boodes,
his barres, his pillars, and his fortrettes.

The covering of Ramnes laynes
rede, and the covering of Lurus
laynes, and the hangyng byple,

The arke of the testimoine, and the
barres thereof, and the inrcte seat,
The table and all the vessels theroft,
to me in the priest's office.

14 And thou shalt bring his sons, and clothe them with garments, and anoint them as thou didst anoint their father, that they may minister unto me in the priest's office. For their anointing and their priestly garments shall be even throughout all their generations.

15 And Aaron and his sons shall they anoint with oil, and consecrate them unto me.

16 And Moses dyed according to all that the Lord commanded him, even so dyed he.

17 Thus was the tabernacle reared by the first day in the first month, on the second day.

18 And Moses reared by the tabernacle, and fastened his locketts, and set up the boards thereof, and put in the bars of it, and reared by his pillars.

19 And spread abode the tent over the tabernacle, and put the court about the tent, and his land; and put the mercy seat upon the ark.

20 And he took the testimony, and put it in the ark, and set the barres to the ark, and put the mercy seat upon the ark.

21 And he brought the ark into the tabernacle, and hanged by the vail, and covered the ark of the testimony, as the Lord commanded Moses.

22 And he put the table in the tabernacle of the congregation in the north side of the tabernacle without the vail,

23 And set the bread in order before the Lord [even] as the Lord had commanded Moses.

24 And he put the candlestick in the tabernacle of the congregation, over against the table toward the south side of the tabernacle,

25 And set by the lamps before the Lord, as the Lord commanded Moses.

26 And he put the golden altar in the tabernacle of the congregation before the vail,

27 And burnt sweet meat incense thereon, as the Lord commanded Moses.

28 And he hanged by the hanging at the vail of the tabernacle:

29 And the holy office of the Lord was upon the tabernacle by day, and fire by night, in the sight of all the house of Israel throughout all their armies.

The ende of the seconde booke of Moses, called in the Hebrue Vellelchemoth, and in the Latine, Exodus.
The third book of Moses, called
in the Hebrew \(\text{Vaytcrab, and in the Latin Leuiticus.}\)

\[\text{The first Chapter.}\]

2 The order of burnt offerings. 10 Of Sheepe or Goates.
14 Of Birds.

And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying:

Speak unto the children of Israel, that they may bring an offering to the Lord: If a man of you bring an offering to the Lord, ye shall bring your offering of the beeves and the sheepe.

This offering shall be a burnt offering of beeves, let hym offer a male without blemish, and bring hym of his own voluntary will, into the doore of the tabernacle of the congregation before the Lord.

And he shall put his hand upon the head of the burnt sacrifice, and it shall be accepted for him to be his atonement.

And he shall kill the bullock before the Lord: And the priests Aaron's sons shall bring the blood, and sprinkle it round about upon the altar that is by the doore of the tabernacle of the congregation.

And when he shall say the burnt offering, and he shall burn it in the place.

And the sons of Aaron the priest shall put fire upon the altar, and put wood upon the fire.

And the priests Aaron's sons shall lay the parts, even the head and the fat, upon the wood that is on the fire in the altar.

But the inwarde and the legges thereof shall be washed in water,

\[\text{the priest shall burne all in the altar, that they may be a burnt sacrifice, an offering made by fire for a sweete odour unto the Lord.}\]

And if his sacrific be of 10ckes, namely of the sheepe or goates, let hym bying a male without blemish for a burnt offering.

And let hym burn it on the north side of the altar, before the Lord: And the priests Aaron's sons shall sprinkle the blood round about upon the altar.

And he shall cut it into his pieces, even with his head and his fat and the priest shall put them upon the wood that lyeth upon the fire in the altar.

But he shall wash the inwarde and the legges with water, and the priest shall burn it altogether, and burn it on the altar for a burnt offering, an oblation made by fire for a sweete favour unto the Lord.

If the burnt offering be of the bullock, he shall burn his sacrifice of turtle dores, or of the young pigeons.

And the priest shall bring it into the altar, and bying the necke a severer of it, and burne it on the altar: but the blood thereof shall be poured out upon the side of the altar.

And he shall pluck out his cropp with his fingers, and cast them before the altar on the east part, in the place of alides.

And he shall brake the wynges of it, but plucke them not a severer: And the priest shall burne it upon the altar, even upon the wood that is upon the fire, that it may be a burnt offering, an oblation made by fire for a sweete favour unto the Lord.
Leuiticvs.

The iiij. Chapter.

1. The order of meate offeringes. 4. Of bread baken. 11. There shalbe no leaue in any offering. 12. All meate offeringes must be seasoned with salt.

And his sacrifice be a peace offering, and he take it from among the bouses, whether it be a male or female, he shall buyng such as is without blemish before the Lord.

And put his hande upon the head of his offering, and hylt it at the doore of the tabernacle of the congregation; and
Leuiticvs.

And Aaron's sons shall burne them on the altar, with the burnt sacrifice which is upon the wood that is on the fire, to be a burnt sacrifice made by fire for a sweete savour unto the Lord.

If he burne a peace offering into the Loide from the flocke, let hym offer male or female, but without blemisle.

And if he offer a Lambde for his sacrifice, he shall burne it before the Lord.

And put his hand upon his offerings head, and kill it before the doore of the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof rounde about the altar.

And of the peace offering let hym burne a sacrifice made by fire unto the Lord, the fat thereof, and the rumpe altogether, which they shall take of harde by the baste bone: and the fat that couereth the inwarde, and all the fat that is upon the inwarde.

And the two kindeis, and the fat that is upon them, and upon the flankeis, and the hale upon the huer shall he take away with the kindeis.

And the priest shall burne them upon the altar, to be the foode of a sacrifice made by fire into the Loide.

If his offering be a Goate, he shall burne it before the Loide.

And put his hande upon the head of it, and kill it before the tabernacle of the congregation: and the bones of Aaron shall sprinkle the blood thereof upon the altar rounde about.

And he shall burne thereof his offering, even a sacrifice made by fire unto the Lord, the fat that couereth his inwarde, and all the fat that is upon the inwarde.

And also the Kidneys, and the fat that is upon them, upon the flankeis, and the hale upon the huer shall he take away with the kindeis.

And the priest shall burne them upon the altar, for the foode of the sacrifice made by fire for a sweete savour: All the fat is the Lordes.

Let it be a perpetuall statute for your generations throughout your dyes,
ye eate neither fat nor blood.

The iiiij. Chapter.

The offering made for sinnes done of ignorance, 11 for the whole congregation, 12 for the ruler.

And the Loide spake into Moses, saying: 

Speak unto the children of Israel, and saye, If a soul shall hunte through ignorance in any of the commandements of the Lord which ought not to be done, but shall do contrary to any of them:

As if the priest that is annointed, do hunte according to the same of the people, let hym burne for his hunte which he hath hunte, a young bullocke without blemisle, into the Loide for a same offering.

And he shall burne the young bullocke into the doore of the tabernacle of the congregation before the Lord: and shall put his hand upon the young bullockes head, and kill the young bullocke before the Loide.

And the priest that is annointed shall take of the young bullockes blood, and burne it into the tabernacle of the congregation.

And the priest shall dippe his finger in the blood, and sprinkle thereof seven tymes before the Loide, even before the baple of the sanctuarie.

And the priest shall put some of the blood before the Lord, upon the hones of the altar of sweete incence, which is in the tabernacle of the congregation, and shall poeze all the blood of the young bullocke into the bottome of the altar of burnt offering, which is at the doore of the tabernacle of the congregation.

And he shall take away all the fat of the bullocke for the same offering, the fat that couereth the inwarde, and all the fat that is about the inwarde.

And the two kindeis, and the fat that is upon them, and the fat that is upon the flankeis, and the hale upon the huer shall he take away with the kindeis.

As it was taken away in the bullocke of the peace offerings: and let the priest burne them upon the altar of burnt offering.

But the skinne of the young bullocke and
Leuiticus.

And all his flesh, with his head and his legs, with his inwards, his young, shall be burnt out.

12 And carry the whole bullocke altogether out of the holy into a clean place, even where the ashes are put out; he burneth it there on the wood in the fire: even by the place where the ashes are cast out, shall he be burnt.

13 If the whole congregation of Israel, sone through ignorance, the thing be hid from the eyes of the multitude, and have done somewhat against any of the commandments of God, which should not be done, and have offended:

14 Wherewith the sinne which they have sinned is known, the congregation shall bring a young bullocke for the sinne, bring him before the tabernacle of the congregation,

15 And the elders of the multitude shall put their hands upon the head of the bullocke before the Lord: And the bullocke shall be slain before the Lord.

16 And the priest that is appointed, shall bring of the bullockes blood into the tabernacle of the congregation.

17 And the priest shall dippe his finger in the blood, and sprinkle it seven times before the Lord, even before the vayle.

18 And shall put of the blood upon the hoomes of the aultar, which is before the Lord in the tabernacle of the congregation, and shall poaze all the blood into the bottome of the aultar of burnt offering, which is before the doore of the tabernacle of the congregation.

19 And he shall take his fat from hyn, and burne it upon the aultar.

20 And shall do with this bullocke as he dyd with the bullocke for sinne, even so shall he do with this: And the priest shall make an attonement for them, and it shall be forgiven them.

21 And he shall bring this bullocke without the holy, burne hym as he burned the first bullocke: For it is an oblation for the sinne of the congregation.

22 When a Lord his wrath, and comitteth through ignorance any of these things which the Lord his God hath forbidden to be done in his commandements, and hath offended:

23 And if his sinne be hidde into hym which he hath done, he shall bring his offering, even an hee goate without blemishe,

24 And lay his hande upon his head of the hee goate, and kill it in the place where the burnt offering is bled to be Killed before the Lord: For it is a sinne offering.

25 And let the priest take of the blood of the sinne offering with his finger, put it upon the hoomes of the burnt offering aultar, and poaze his blood into the bottome of the burnt offering aultar.

26 And burne all his fat upon the aultar, as the fat of the peace offering: And the priest that make an attonement for him as conning his sinne, shall be forgiven him.

27 If one of the common people of the land sone through ignorance, commit any of the thynge which the Lord hath forbidden in his commandements, to be done, and so hath re República:

28 If his sinne which he hath sinned come to his knowledge, he shall bring for his offering a hee goate from among the stocches without blemishe for his sinne which he hath sinned,

29 And lay his hande upon the head of the sinne offering, and slay the sinne offering in the place of burnt offerings.

30 And the priest shall take of the blood thereof with his finger, and put it upon the hoomes of the burnt offering aultar, poaze all the blood into the bottome of the aultar,

31 And shall take away all his fat, as the fat of the peace offering is taken away: And the priest shall burne it upon the altar, that it may be a sweete savour into the Lord, and the priest shall make an attonement for hym, and it shall be forgiven hym.

32 And if he burne a sheepe for a sinne offering, he shall burne a female without blemishe,

33 And lay his hande upon the head of the sinne offering, and slay it for a sinne offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sinne offering with his finger, put it upon the hoomes of the burnt offering altar, and shall poaze the blood there of into the bottome of the aultar.

35 And he shall take away all the fat thereof, as the fat of the sheepe of the peace offering is wont to be taken away: And the priest shall burne it upon the altar, that it may be the Lords burnt sacrifice, and the priest shall make an attonement for his sinne that he hath committed, and it shall be forgiven hym.
Leuiticus.  

The vj. Chapter.  

I Of others. 2 The cleansing of hym that toucheth buetcane thynge. 3 The pur-  
gation of an other, 4 And of hym done by ignorance.  

If a soule sinneth, and  

hearse the bope of 

swearing, and is a 

wytch, wherether he 

hath scene or known of it,  

if he do not verre it, he 

shalle beare his sinn.  

Either if a soule touche any bueteane thyng,_whether it be the racion of a 

bueteane beast, of a racion of 

bueteane cattell, of a racion of bueteane creping 

thynges, and is not ware of it : beholde, 

he is bueteane, and hath offered.  

Either if he touche any bueteane Jesse of man, whatsoever bueteaneesse it 

be that a man is wont to be defiled with, 

all, and is not ware of it, and commeth to 

knowledge of it, he hath trespassed.  

Either if a soule bear, and pronounceth 

with his lippe to do euill, or to do 

good, whatsoere it be that a man shall 

pronounce with an other, and the thyng 

he lyde from hym, and commeth to 

the knowledge of it, and hath offended 

in one of these:  

When he hath sinned in one of 

these things, he shall confess that he hath 

sinned in that thyng.  

Therefore he shall 

beare his trespa 

se offering unto the Lord, for his 

sinn whiche he hath sinned, a female from 

the stoke, a lande, or a thee goat, for a 

sinn offering: And the priest shall 

make an atonement for hym concerning 

his sinn.  

And if he be not able to byng a shepe, 

he shall byng for his trespa 

se whiche he 

hath sinned, two turtell boues, or two 

young pigeons unto the Lord: one for a 

sinn offering, and the other for a 

burnt offering.  

And he shall byng them unto the priest, 

which shall offer the sinn offering first, 

and byng the neke a funder of it, but 

plucke it not cleane of.  

And he shall sprinkle of the blood of 

the sinn offering upon the side of the 

alter, and the rest of the blood shall he 

podyze by the botome of the alter: for 

it be a sinn offering.  

And he shall offer the seconde for a 

burnt offering, as the maner is: and so 

shall the priest make an atonement for 

hym for the sinn whiche he hath sinned, 

and it shall be forgany hym.  

And if he be not able to byng two turtell 

doues, or two young pigeons, thende 

that heath hath sinned shall byng for his 

offering the tenth part of an Ephe 

of fine foorce for a sinn offering: but put 

none oyle thereof, neither put any 

francefence theron: for it is a sinn offering.  

Then shall he byng it to the priest, 

and the priest shall take his handfull of 

it for a remembrance thereof, and burne 

it upon the alter, to be a sacrifice for 

the Lord made by fire: for it is a sinn offer 

ring.  

And the priest shall make an atton 

ement for hym as touching his sinn 

that he hath sinned in none of these, 

and it shall be forgany hym: And the 

remainder shall be the priests, as a meate 

offering.  

And the Lord spake unto Moses, saying:  

If a soule trespa 

se and sinneth in 

igno?iance in things that are consecra 

ted unto the Lord, let hym byng for 

his trespa 

se unto the Lord, a Ramme 

without blemishe out of the stokes, ba 

led in money at two sheles, after the 

size of the sanc 

tuarie, that it may be for 

a trespa 

se offering.  

And he shall make amendes for the 

sinn that he hath done in the holy 

thyng, and let hym beare the sinn offering, 

and gue it unto the priest: And the 

priest shall make an attonement for 

hym, with the Ramme that is for the 

trespa 

se, and it shall be forgany hym.  

If a soule sinneth, and committeth any of 

thee sinnes whiche are forbydden to 

be done by the commaunidences of the 

Lord, and beareth his sinn:  

Then shall he byng a Ramme with 

out blemishe out of the stoke, that be 

offered to be ynged a trespa 

se offering, unto the priest: And the priest 

shall make an attonement for hym con 

cerning his igno?ance, wherein he erred, 

and was not ware, and it shall be 

forgany hym.  

This is a trespa 

se offering, for the 

trespa 

se committed against the Lord.
The offering for tithes which are done willingly.

9 The lawe of the burnt offerings. 10 The fire must abide euermore upon the aultar.

The Loide spake unto Moses, saying,

If a loue saine and trespassed agaynst the Loide, and burne into his neighbourhood that which was taken him to kepe, or that was put into his hands, or both violent robberie or wrong vnto his neighbourhood.

Or if he have sained that which was left, and denieth it, and sweareth falsely vpon whatsoeuer thing it be that a man both, and sinneth therein:

If he have so sained and trespassed, he shall restore agayn that he took violently away, or the wrong which he did, or that which was delivered hym to kepe, or the lost thyng which he sainde:

And all that about where he hath saine falsely, he shall restore it agayn in the whole summe, and shall adde the fift part more thereto, and give it vnto him to whom it appertayneth, the same day that he offereth for his trespaß.

And let him byng for his trespaß the Loide a Ramme without blemish of the stocke, that is consecrated worth a trespaß offering vnto the priest.

And the priest shall make an attonement for him before the Loide, and it shall be given hym whatsoeuer thing it be that he hath done and trespassed therein.

And the Loide spake unto Moses, saying:

Commande Aaron and his soones, saying: (This is the laude of the burnt offering. *This is the laude of the burnt offering.

The priest shall put on his *linen garment, and his linen breeches upon his fleete, and take away the ashes vpon the which the fire consumed the burnt sacrifice in the aultar, and he shall put then before the aultar,

And put of his rayment, and put on other, and carry the ashes out without the hoast vnto a cleane place.

The fire vpon the aultar shall burne
The vii. Chapter.

1 Trespasses offerings. Sinne offerings. II of peace offerings.
2 The fat and the blood may not be eaten.
3 And every meat offering that is mingled with oyle, and that is drye, shall pertayne unto all the fores and Aaron, and one shal have as muche as another.
4 This is the lawe of the peace offering, whereof he shall offer unto the Loou.
5 If he offer it to God thanks, he shall burne it in the Lorde along with his thank offering unleauen bread for his peace offerings, to give thanks;
6 And of all the sacrifice he shall offer one for an heave offering unto the Lorde, and it shall be the priests that sprinkled the blood of the peace offerings.
7 And the flesh of his peace offerings for thanksgiving, shall be eaten the same day that it is offered; and let him leave nothing of it untill the morowe.
8 But if the offering of his sacrifice be a bovide, or of his olme tree, it shall be eaten the same day that he offereth his sacrifice; and if ought remayneth untill the morowe, it may be eaten.
9 And if any of the flesh of his peace offerings be eaten in the third day, then shall...
And the Lord spake unto Moses, saying,

And thou shalt make an atonement for him before the Lord, and it shall be forgiven him whatsoever thing he hath done and trespassed therein.

And the Lord spake unto Moses, saying:

And put of his raiment, and put on other, and carry the ashes out without the houseto a clean place.

12. The fire upon the altar shall burn nay, never be put out: But the priests shall lay wood on it every day in the morning, and put the burnt sacrifice upon it, and he shall burn thereon the fat of the peace offerings.

13. The fire shall ever burn upon the altar, and never go out.

14. This is the burnt offering, which Aaron and his sons shall burn before the Lord, even before the altar of burnt offerings.

15. And one of them shall take his hand full of the flour of the burnt offering, and of the oil, and of the frankincense, and shall burn it into a memorial incense upon the altar for a sweet savour, even a memorial of it unto the Lord.

16. And of the rest thereof shall Aaron and his sons eat: Unleavened shall this be eaten in the holy place, even in the court of the tabernacle of the congregation; they shall eat it.

17. It shall not be baked with leaven: I have given it unto them for their portion, on the altar of my sacrifices made by fire: It is most holy, as is the same offering, and the trespass offering.

18. All the males among the children of Aaron shall eat of it: It shall be a statute for ever in your generations concerning the burnt sacrifice of the Lord made by fire: Let every one that toucheth it, be holy.

19. And the Lord spake unto Moses, saying:

And thou shalt make the tabernacle of the congregation a pattern for them, to make the children of Israel a statute for ever.

20. This is the offering of Aaron, and of his sons, which they shall offer unto the Lord in the day when he is anointed: The tenth part of an ephah of flour shall be for a meat offering perpetual, half of it in the morning, and half thereof at night.

21. In the morning shall it be made ready, and in the evening shall it be made ready, and shall burn in: and the baken pieces of the meat offerings shall thou offer for a sweet savour unto the Lord.

22. And the priest of his sons, that is anointed in his stead, shall offer it: It is the Lord's ordinance for ever, it shall be burnt altogether.

23. For every meat offering that is made

Leuiticus.

The vj. Chapter.

The offering for sinne, whereof are done willingly, 9. The law of the burnt offerings. 10. The fire must abide evermore upon the altar. 20. The offering of Aaron and his sons.
for the priest, shall be burnt altogether, and shall not be eaten.

And the Lord spake unto Moses, saying:

25 Speak unto Aaron, and unto his sons, and say, This is the law of the burnt offering: In the place where the burnt offering is killed, shall the burnt offering be burnt before the Lord, for it is most holy.

26 *The priest that offereth it, shall eat it; in the holy place shall it be eaten, even in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof, shall be holy: and when there is a spot of the blood thereof upon any garment, thou shalt wash the cloth whereon it droppeth, in the holy place.

28 *But the flesh of the burnt offering, and the meat thereof, shall be eaten in the holy place.

29 All the males among the priests shall eat thereof, for it is most holy.

30 And no flesh offering whatsoever, whose blood is brought into the tabernacle, or into the tabernacle of the congregation, to reconcile that which is offered, shall be eaten; but it shall be burnt in the fire.

The vii. Chapter.

1 Treasures offerings. Since offerings. 11 Of peace offerings.

2 And the fat and the blood may not be eaten.

10 And every meat offering that is mingled with oil, and that is dry, shall be burnt before the Lord, by fire, according to the service of the Lord.

12 If the Lord give thee entertainment, he shall bring into his temple, and shall offer of all the fat thereof, a burnt offering, and a meat offering; and shall sprinkle upon the altar the blood that is upon the flesh:

13 And he shall bring thy burnt offering, with thy meat offering, and bringeth of the chaff thereof, to be burnt upon the altar.

14 And all the sacrifice shall offer one for an heave offering, and one for a burnt offering to the Lord, and it shall be the priests that shall sprinkle the blood of the peace offerings; to give thanks:

15 And the flesh of his peace offerings he shall eat the same day, that day shall it be eaten: And let him leave nothing of it until the morrow: and if a man eat thereof, he shall be guilty.

16 But if the offering of his sacrifice be a heave offering, or his oblation be a meat offering, the same day that he offereth his sacrifice, he shall eat thereof: But it shall not be eaten of the Lord.

17 But if much of the offered flesh remain until the third day, then it shall be burnt with fire.

18 And if any of the flesh of his peace offerings be eaten in the third day, then he shall be guilty.
hath he that offereth it obtaine no favour, neither shall it be reckned unto him, but shall be an abomination: therefore the soul that eateth of it, shall beare his saine.

19 And the flesh that toucheth any unclean thing, shall not be eaten, but burnt with fire: and of this flesh all that be clean, shall eat thereof.

20 But if any soul eat of the flesh of the peace offering, that pertaineth unto the Lord, having his blemishes upon him: the same soul shall be cut off from among his people.

21 Moreover, the soul that doth touch any unclean thing, that is of the uncleaness of man, or of any unclean beast, or any abomination that is unclean, and then eat of the flesh of the peace offering which pertaineth unto the Lord: that soul shall be cut off from his people.

22 And the Lord spake unto Moses, saying:

23 Speak unto the children of Israel, and say: Ye shall eat no manner of fat of beastes, of sheep, and of goats.

24 Nevertheless, the fat of the beast that dyeth alone, and the fat of that which is come with beast beastes, shall be occupied in any manner of bise: but ye shall in no wise eate of it.

25 For whosoever eateth of the fat of the beast, of which men bise to bping an offering made by fire unto the Lord: that soul that eateth it, shall be cut off from among his people.

26 Moreover, ye shall eat no manner of blood, whether it be of soule or of beast, in any your tabblynges.

27 Whatsoever soule it be that eateth any manner of blood, the same soule shall be cut off from his people.

28 And the Lord spake unto Moses, saying:

29 Speak unto the children of Israel, and say: Ye that bringeth his peace offering unto the Lord, let him bring his gift unto the Lord of his peace offering:

30 Let his own hands bring the offerings of the Lord made by fire: even the fat with the breast that he bringeth, that the breast may be waved for a wave offering before the Lord.

31 And the priest shall burne the fat upon the altar, and the breast shall be Aaron's, and his families.

32 And the right shoulder shall ye give unto the priest for an heane offering of your peace offerings.

33 The same that offereth the blood of the peace offerings and the fat among the sons of Aaron, shall have the right shoulder for his part.

34 For the wave breast and the heane, Nadak, shoulder have I taken of the children of Israel, eue of their peace offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, among the children of Israel.

35 This is the amputing of Aaron, and the amputing of his sons concerning the sacrifices of the Lord made by fire, in the day when he offered them to be priests unto the Lord.

36 And these be the portions which the Lord commanded to be given them in the day of their amputing from among the children of Israel, by a statute for ever in their generations.

37 This is the tub of the burnt offering, and of the peace offering, and of the sacrifise for sinne and trespass, for consolations, and for the peace offering:

38 Which the Lord commanded Moses in the mount of Sinai, where he commanded the children of Israel to offer their sacrifices unto the Lord in the wilderness of Sinai.

6 The amputing of Aaron and his sons.

7 And the Lord spake unto Moses, saying:

3 Take Aaron and his sons, and the vestures, and the amputing bale, and a bullocke for a time offering, and two Barannes, and a basket of unleavened bread:

4 And gather thou all the congregation together unto the dooz of the tabernacle of the congregation.

5 And
And Moses said unto the congregation: This is the thing which the Lord commanded to be done.

6 And Moses bought Aaron and his sons, and washed them with water:
7 And put upon him the coat, and girded him with a girdle, and put upon him the robe, and put the ephod thereon, whereby he girded him with the broad ephod girdle that was in the ephod, and bound it upon him therewith.
8 And he put the breastplate thereon, and put in the breastplate the Urim and the Thummim.
9 And he put the cap of estate upon his head, and put upon the cap, even upon the forehead, the golden plate, the holy crown, as the Lord commanded Moses.

10 And Moses took the anointing oyle, and anointed the tabernacle and all that was therein, and sanctified them.

11 And sprinkled therewith of the anointing oyle upon the altar seven times, and anointed the altar, and all his vessels, the laver and his foot, to sanctify them.

12 And he put of the anointing oyle upon Aaron's head, and anointed him to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonettes upon their heads, as the Lord commanded Moses.

14 And he brought the Bullocke for the same offering: and Aaron and his sons put their hands upon the head of the Bullocke for the same offering.

15 And Moses said, etc. And Moses sprinkled him, and took the blood which he put upon the horns of the altar rounde about with his finger, and sprinkled the altar, and poured the blood at the bottome of the altar: and sanctified it, to make reconcilement by it.

16 And he took all the fat that was upon the inwards, and upon the hauk, and the hauk, and the two kidneys and their fat, and Moses burned it upon the altar.

17 But the Bullocke, and his hide, his flesh, and his bowes, he burnt with fire without the hauk, as the Lord commanded Moses.

18 And he brought the Ramme for the burnt offering, and Aaron and his sons put their hands upon the head of the Ramme,

19 Which Moses killed, and sprinkled the blood upon the altar rounde about.

20 And Moses cut the Ramme into his peeces, and burnt the head, the peeces, and the fat.

21 And Moses took the inwards and the legs in water, etc. Moses burnt the Ramme everybody upon the altar: for it was a burnt sacrifice for a sweete favour, and an offering made by fire unto the Lord, as the Lord commanded Moses.

22 And he brought the other Ramme, namely the Ramme of consecrations: and Aaron and his sons put their hands upon the head of the Ramme.

23 Which Moses sprinkled, and took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hande, and upon the great toe of his right foot.

24 And Moses brought Aaron's sons, and put of the blood on the tippe of the right ear of them, and upon the thumbs of they right handes, and upon the great toes of their right foote: and Moses sprinkled the blood upon the altar rounde about.

25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the hauk of the laver, and the two kidneys with their fat, and the right shouder.

26 And out of the barley of unleauened bread that was before the Lord, he took one unleauened cake, and a cake of oiled bread, and one watter, and put them on the fat, and upon the right shouder.

27 And put altogether upon Aaron's hauck, and upon his hauck handes, and waied it a wave offering before the Lord.

28 And Moses took them from of their handes, and burnt them upon the altar for a burnt offering: These were consecrations for a sweete favour and sacrifice made by fire unto the Lord.

29 And Moses took the breast, and waied it for a wave offering before the Lord: for of the Ramme of consecrations, it was Moses part, as the Lord commanded Moses.

30 And Moses took of the anointing oyle, and of the blood which was upon the altar, and sprinkled it upon Aaron and his garments, and upon his sonnes, and on his sons garments, with him: and sanctified Aaron and his vestures, and his sonnes and his sonnes vestures with hym.
And Moses said unto Aaron and his sons: Ye shall offer the flesh the firstling at the door of the tabernacle of the congregation, and there ye shall offer it with the buns that is in the basket of consecration, and as I commanded, saying, Aaron and his sons shall eat it.

And ye shall not depart from the door of the tabernacle of the congregation seven days, until the days of your consecrations be at an end: for seven days shall he fill your hande.

As he did this day: even so the Lord hath commanded to do, to make an atonement for you.

Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days long, and keep the watch of the Lord, and ye shall not dye: for so I am commanded.

And so Aaron and his sons, by all things which the Lord commanded by the hande of Moses.

The ix. Chapter.

The first offerings of Aaron. § Aaron blesteth the people. § The slaine of the Lord is showed.

And in the right day, Moses called Aaron and his sons, and the elders of Israel, and he laid hands upon Aaron, and a Ramme for a burnt offering, and a Bulloche and a Ramme for peace offerings, to offer before the Lord, and a meat offering mingled with oil: for to day the Lord will appeare unto you.

And they brought that which Moses commanded, before the tabernacle of the congregation: and all the congregation came and stood before the Lord.

And Moses said: This is the thing which the Lord commanded that ye should do: the glory of the Lord shall appeare unto you.

And Moses said unto Aaron: Go into the anointer, and offer the sacrifice for thy sinne, the burnt offering, and make an atonement for thee and for the people: and thou shalt offer the offering of the people, and make an atonement for them, as I Lord commanded.

Aaron therefore went unto the anointer, and stowe the Calfe of the sinne offering, which was for him selfe.

And the buns of Aaron brought the blood into him, and he dypt his finger in the blood, and put it upon the buns of the aulters, and poured the blood at the botome of the aulters.

But the fat and the two shewbrea, and the half of the laver of the same offering, he burnt upon the aultor, as the Lord commanded Moses.

The flesh and the hyde he burnt without the houle.

And he smote the burnt offering, and Aaron buns brought into hym the blood, which he sprinkelde rounde about upon the aultor.

And they brought the burnt offering into hym with the pieces thereof: and he burnt them upon the aultor.

And he dyd waethe the inwards and the legges, and burnt them upon the burnt offering in the aultor.

And then he brought the peoplees offering, taking the Calfe which he was the same offering for the people, he stowe it, and offered it for him, as he dyde the first.

And brought the burnt offering, and offered it as the manner was.

* And he brought the meat offering, and filled his hande thereof, and burnt it upon the aultor, beside the burnt sacrifice of the morning.

He smote also the Bulloche and the Ramme for the peace offering, which was for the people: and Aaron buns brought into hym the blood, which he sprinkelde upon the aultor round about:

And the fat of the Bulloche, and of the Ramme, the rumpes, and that which concreth the inwards, and the kidneyes, and the tail of the tier.

And they put the fat upon the brestes, and he burnt the fat upon the aultor.

But the brestes and the rght shoulder.
And the people, and blessed them, and gave them the tables of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.

3. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the peace offerings.

4. And Moses took the tabernacle of the congregation, and pitched it without the camp, and put a veil upon it; and there Moses did go in before the Lord unto the tent of meeting, and came out, and called upon the Name of the Lord.

5. And the Lord spake unto Moses, saying:

6. Thou shalt not drink wine nor strong drink, thou nor thy sons that are with thee, when ye go into the tabernacle of the congregation, lest it be a snare unto thee: for the Lord is among the congregation.

7. And Aaron spake unto Moses, saying: Thus it is written, that the Lord spake, saying: I will sanctify them in me that come near me: before all the people I will make my glory known.

8. And the Lord spake unto Moses, saying:

9. Thou shalt not sacrifice unto the Lord thy God whatsoever is cursed, nor afterward any thing that is eaten of the children of the stranger that are among you; or whatsoever is strangled, or whatsoever is bloody.

10. And the Lord spake unto Moses, saying:

11. And the Lord spake unto Moses, saying:

12. And Moses spake unto Aaron, and unto Eleazar and Ithamar his sons, who were left: Take the anointing oil, and anoint them, and purify them, and sanctify them, and they shall be anointed, and consecrated, and consecrate them also, to be priests of the Lord.

13. And the Lord spake unto Moses, saying:

14. And the Lord spake unto Moses, saying:
And the Lord spake unto Moses and Aaron, and said unto them:

Speak unto the children of Israel, and say: *These are the beasts which ye shall eat, among all the beasts that are on the earth.*

Whatsoever parteth the hooves, and is cloven footed, and cheweth the cud among the beasts, that shall ye eat.

Neither these, these shall ye not eat, of them that chew the cud, and deteinth the hooves: *[i.e.,] as is the camel, which cheweth the cud, but he deteinth not the hooves, therefore is he unclean unto you.

Even to the conie which cheweth the cud, but deteinth not the hooves, he is unclean to you.

And the hare, though he cheweth the cud, yet because he deteinth not the hooves, he is therefore unclean to you.

And again the shewyn, though he deteinth the hooves, and is cloven footed, yet he cheweth not the cud, he is unclean to you.

And the Lord spake unto Moses, saying:

Of their flesh ye shall not eat, and their carcases shall ye not touch: *but let them be unclean unto you.*

These shall ye eat, of all that are in the waters: whatsoever hath fins, and scales in the waters, teats, and rivers, that shall ye eat.

And all that have not fins and scales in the sea and rivers, of all that moveth and lieth in the waters, let them be abomination unto you.

They shall be an abomination unto you: ye shall not eat of their flesh, but abhorre their carcases.

Let all that have no fins and scales in the waters, be abominable unto you.

These are they which ye shall abhorre among the fowls, and that ought not to be eaten, for they are an abomination: *[i.e.,] the egle, the gothauke, and the opypry.*

The chylur, and the byte after his kinde.

And all Rauens after their kinde,

The estrich, the night Crowe, the Cothoide, and the Hauke after his kynde,
17 The Falcon, the Cormorant, the great
Dove.
18 The Bate, the Pellicane, the Pea,
19 The Stoake, the Jay after his kinde,
20 Let all soules that creepe and go
upon all foure, be an abomination
unto you.
21 Ye shall not eate, of every cre-
eping thing that hath wynges, and go
upon foure [fette] euery those that have
not bodynges aboue their fette,
to leafe whilfhal upon the earth.
22 Even these of them ye may eate: the
23 And he that eateith the carcase of
them, haal walthe his clothes, and be
bucreane buntill the euem:
24 And whatfouer goeth vpon his
palves, among all maner beasts that
go on all foure [fette] such are bucreane
unto you: and who so doth touche
their carcase* shall be bucreane buntill
the euem.
25 And whatfover toucheth the carfalle
of them, shall walthe his clothes, and be
bucreane buntill the euem:
26 And euery beast that hath hoone, and
is not cloven footed, nor chaweth cud,
such are bucreane vnto you: euery one
that toucheth them, shall be bucreane,
27 And whatsoever goeth vpon his
pales, among all maner beasts that
go on all foure [fette] such are bucreane
unto you: and whoe so doth touche
their carfalle* shall be bucreane buntill
the euem.
28 And he that eateith the carfalle of
them, shall walthe his clothes, and be
bucreane buntill the euem: for such are
bucreane vnto you.
29 Let these also be bucreane to you,
among the thynge that creeppe vpon
the earth: the weafele, and the Houfe,
and the Locow after their kinde:
30 The Hedhogge, the Stelio, the
Lacert, the Snaple, and the Doodle.
31 These are bucreane to you among all
that crepe: whatsoever doth touche
them when they be dead, shall be
bucreane buntill the euem.
32 And whatsoever any of the dead car-
falles of them doth fall vpon, shall be
bucreane, whether it be vsettell of wood,
or rayment, or clanne, or facade, or what-
soever vsettell it be that any worke is
brought in: and it must be plunged in
the water, and it shall be bucreane buntill
the euem, and to shal it be cleansed.
33 All maner of earthen vsettell whereto
any of them falleth, shall be bucreane
with all that tharein is, and it shall be
broken.
34 All maner meate also that is vset to
be eaten, of any fuch water come vnto it
shall be bucreane: And all maner drinke
that is vset to be drinke in all maner
such vsettell, shall be bucreane.
35 And euery thynge that their carfalle
fallith upon, shall be bucreane, whether
it be cuen or kettle, let it be broken: for
they are bucreane, and shall be bucreane
unto you.
36 Nevertheless, yet the countynes
and welle, and collection of waters,
shall be cleanly vpyll: but that which
touched their carfalle, shall be bucreane.
37 If the dead carfalle of any fuch fall
upon any fede vset to yfte, it shall yet
be cleanly vpyll:
38 But and fany water be vpoind vpon
the fede, and a dead carfalle fall
to thare, it shall be bucreane vnto you.
39 If any beast of which ye may eate
fit, and any man touche the dead car-
falle therof, he shall be bucreane vntil
the euem.
40 He that eateith the dead carfalle of
it, shall walthe his clothes, and be
bucreane buntill the euem. And he also that
beareth the carfalle of it, shall walthe
his clothes, and be bucreane buntill the
euem.
41 Let euery crepping thynge that creep
fit uppon the earth be an abomination,
and not be eaten.
42 Whatsoever goeth vpon the beest,
and whatsoever goeth vpon foure, of
that hath no feete among all crepping
thynge that crepe vpon the earth: of
that leye ye eate, not, for they are ab-
ominable.
43 Ye shall not make your soules abho-
minable with any thing that creepeth,
nether make your foules bucreane with
them, that ye should be deyled thereby.
44 Fo? I am the Lord your God. Be
sanctified therefore, and ye shalbe holy.
Fo? I am holy: and ye shall not deyle
your soules with any maner of crepping
thynge that creepeth vpon the earth.
45 Fo?
offeringes of the children of Israel.
15 The heauie shouder & the waue best 
shall they buyng in, with the sacrifies 
made by fire of the fat, to waue it for a 
waue offering before the Lorde: and it 
shalbe thynge and thy sonnes with thee 
by a laide for euer, as the Lorde hath 
commanded.
16 And Popeles bought the goate that 
was offerd for some, & eie, it was burnt. 
And he was angry with Eleazar and 
Pihnar the sonnes of Aaron whiche 
were left alue, saying:
17 Wherefore haue ye not eaten the same 
offering in the holy place: for it is most 
holie, & God hath geuen it you, to beare 
the same of the congregation, to make 
agreement for them before the Lorde.
18 Beholde, if blood of it was not brought 
in within the holy place: ye shoulde 
haue eaten it in the holy place, as I 
commanded.
19 And Aaron sayde vnto Popeles: 
Beholde, this day haue they offerd their
same offering, and their burnt offering 
before the Lorde: (b) and suche things 
are come vnto me, if I had eaten the 
same offering to day, shoulde it have 
been accepted in the sight of the Lorde;
20 And when Popeles hearde that, he 
was content.

The xi. Chapter.

1 Of beastes, fisshes, and bydges: whiche be cleane, and whiche 
be uncieane.

2 And the Lorde spake 
unto Popeles and Aa-
on, and sayde vnto 
them:

3 Speake vnto the 
children of Israel, and 
lay: These are the 
beastes whiche ye 
shal not eate, among all 
the beastes that are on the earth.

4 Whateuer parteth the hoose, and is 
glavenfooted, and chalveth cut among 
the beastes, that shal le eate.

5 Nevertheless, these shal not eate, 
of them that chalve cut, and deuoure 
the hoose: (as ye are the Camell, 
whiche chalveth cut, but he deuoure 
not the hoose, therefore is he uncieane 
unto you.

6 Even to the Cume where chalveth 
the cut, but deuoure not the hoose, he 
is uncieane to you.

7 And the haue, though he 
chalveth the 
cut, yet because he deuoure not the hoose, 
he is therefore buicelane to you.

8 Of their steele shall ye not eate, and 
their carcaseles shall ye not touche: but 
let them be uncieane to you.

9 These shall ye eate, of all that are in 
the waters: whatsoever hath fishe 
and skales in the waters, fea, and ri-
uers, that shall ye eate.

10 And all that have not fishe nor skales 
in the sea and riuers, of all that mov 
and live in the waters, let them be ab-
omination vnto you.

11 They shall, halbe an abhomination 
unto you: ye shall not eate of their steele, 
but adhorce their carcaseles.

12 Let all that have no fishe nor skales 
in the waters, be abhomination vnto 
you.

13 These are they whiche ye shall ad-
horce among the fowles, and that ought 
not to be eaten, for they are an abho-
nation: The Egle, the Cauke, and 
the Oxym.

14 The Canary, and the Kype after his 
kinde,

15 And all Rauens after their kinde,

16 The eirch, the night Crowe, the 
Cooche, and the Hauke after his 
kynde,
Leumciis.

17. The Falcon, the Cormorant, the great

18. The Barke, the Pelican, the Pyg,

19. The Stork, the Jay after his kind,

20. The Lapwing, and the Svalowye.

21. Let all fowles that crepe and go

22. upon all fowre, be an abhominati-

23. on you.

24. any creep-

25. tyng that hath Wynges, and go

26. upon fowre, or feete: evne those that have

27. not boldwynges aboue their fowre, to

28. leave withall upon the earth.

29. Even of these ye may eate: the

30. Arve after his kind, the Seluan after

31. his kind, the Hargol after his kind,

32. and the Hagab after his kind.

33. All other fowles that crepe and have

34. foure feete, halbe abhominati-

35. on you.

36. In such ye be unclean: and who-

37. soever toucheth the carcasse of

38. them, shall wash his clothes, and be

39. uncleece byttill the euene.

40. And whosoever beareth the carcasse

41. of them, shall wash his clothes, and be

42. uncleece byttill the euene.

43. And every beast that hath hoafe, and

44. is not cloven footed, nor cheweth cud,

45. such are uncleece byttill you: every one

46. that toucheth them, shall be uncleece.

47. And whatsoever goeth bypon his

48. palvves, among all maner beastes that

49. go upon fowre, or feete, such are uncleece

50. byttill you: and who so doth touche

51. their carcasses, shall be uncleece byttill

52. the euene.

53. And he that beareth the carcasse of

54. them, shall wash his clothes, and be

55. uncleece byttill the euene: for such are

56. uncleece byttill you.

57. And let these also be uncleece to you,

58. among the thynges that crepe upon

59. the earth: the Weale, and the Hous, and

60. the Lade after the kynede:

61. The Hedhogge, the Stelligo, the

62. Lacett, the Smyple, and the Bowle.

63. These are uncleece to you among all

64. that crepe: whosoever doth touche

65. them when they be dead, shall be

66. uncleece byttill the euene.

67. And whatsoever any of the dead car-

68. casses of them doth fall upon, shall be

69. uncleece, whether it be bestell of wood,

70. ornament, or slanne, or sachte, or what-

71. soever bestell it be that any woxke is

72. wrought in: and it must be plunged in

73. the water, and it shall be uncleece
till the euene, and so shall it be cleansd.

74. All maner of earthen vessell wherein-

75. to any of them salleth, shall be

76. uncleece, with all that therein is, and

77. it shall be broken.

78. All maner meete also that is bled to

79. be eaten, if any such water come byp

80. it, shall be uncleece: And all maner wyntke

81. that is bled to be buntke in all maner

82. such vessells, shall be uncleece.

83. And every thyng that their carcasse

84. salleth bypon, shall be uncleece, whether

85. it be euene, or kettle, let it be broken: For

86. they are uncleece, and shall be uncleece

87. byttill you.

88. Neverthelater, yet the countayne, F,

89. and Bellies, and collection of waers,

90. shall be uncleece thyll: but that which tou-

91. cheth their carcasses, shall be uncleece.

92. If the dead carcasse of any such fall

93. bypon any seede bised to souwe, it shall yet

94. be cleane thyll:

95. But and fysmy water be poynd byp

96. on the seede, and a dead carcasse fall

97. theron, it shall be uncleece byttill you.

98. If any beast of which ye may eate,

99. dye, and any man touche the dead car-

100. casse thereof, he shall be uncleece byttill

101. the euene.

102. He that eate of the dead carcasse of

103. it, shall wash his clothes, and be

104. uncleece byttill the euene: And he also that

105. beareth the carcasse of it, shall wash

106. his clothes, and be uncleece byttill the

107. euene.

108. Let every creeping thyng that cre-

109. peth bypon the earth be an abhoma-

110. nation, and not be eaten.

111. Whatsoever goeth upon the beest,

112. and whatsoever goeth upon foure, or

113. that hath no seete among all creeping

114. thynges that crepe upon the earth: of

115. that see ye eate not, for they are abho-

116. minable.

117. Ye shall not make your soules abho-

118. minable with nothing that crepeth,

119. neither make your soules uncleece with

120. them, that ye shoude be defyled therby.

121. For I am the Loorde your God: Be

122. sanctiffed therefore, and ye shalbe holy.

123. For I am holy: and ye shall not defyle

124. your soules with any maner of creeping

125. thyng that crepeth bypon the earth: 45 For,
For I am the Loard that brought you out of the land of Egypt, to be your God: ye shall be holy therefore, for I am holy.

This is the law of beasts and fowles, and of every (uying creature that may be eaten.

46 And the Loard spake unto Moses, saying: Speak unto the children of Israel, and say: Ye shall have a woman that hath conceived seed, and borne a man child, the child becleane seven days: even according to the days of the separation of her infirmity shall she be clean.

And in the eighth day, the child's foreskin shall be cut away.

And she shall then continue in her purifying three and thirty days: She shall touch no (alowed thing, nor come into the sanctuary, until the time of her purifying be out.

If she bear a maiden child, the child becleane two weedes, according as in her separation: and she shall continue in the blood of her purifying three score and six days.

The priests must have a consideration, and judge who are lepers.

And when the days of her purifying are out, whether it be for a (omme or for a daughter, she shall bring a lamb of one (ele (ide for a burnt offering, and a young pigeon or a turtle dove for a (inne offering, unto the door of the tabernacle of the congregation, unto the priest:

Which shall offer them before the Loard, and make an atonement for her, and the child becleane of the issue of her body. And this is the law for her that hath borne a male or a female.

But and if the be not able to bring a lamb, she shall bring two (urtles or two young pigeons, the one for a burnt offering, and the other for a (inne offering:

And the priest shall make an atonement for her, and the child becleane.

And the priest shall take of the soze and make the (ume of his flesh, it is a plague of leprosie: and the priests shall (oke on hym, and judge hym becleane.

4 If there be a white piece in his skime, and seeme not to be (ower then the skime of his flesh, no the heere thereof is turned unto white, the priest shall shut 

by [hym that hath] the plague seven days.

And the priest shall take one of his sons the priests.

And the priest shall take the soze in the skime of his flesh: and when the heere in the soze is turned to white, and the soze also seeme to be lower then the skime of his flesh, it is a plague of leprosie: and the priests shall take one of his sons the priests.

And the priest shall take of the soze in the skime of his flesh: and when the heere in the soze is turned to white,
Leuiticus.

1. And the priest shall take on him agayne the seventh day: Then if the plague be darker, and not groved in the skynne, the priest shall judge hym clean; for it is but a leprous: And he shall wash his clothes and be clean.

2. But if the leprous growe in the skynne after that he is seene of the priest and judged clean, he shall seene of the priest agayne.

3. If the priest see that the leprous growe abode in the same, the priest shall make hym bunclean: for it is a leprous.

4. And the priest shall see hym: And if the avlevyling be dry in the skynne, and haue made the herte drye, and there be rable skelte in the avlevyling, it is an old leprous in the skynne of his skelte, and the priest shall make hym bunclean, and shall not that hym by seyng he is bunclean.

5. If a leprous break out abode in the skynne, and cover all the skynne from his head to his footes whereabout the priest loketh,

6. Then the priest shall consider: and if the leprous haue covered all his skelte, he shall judge the plague to be cleane, because it is all turned into whytencille, and he shall cleane.

7. But and if there be rable skelte on hym when he is seene, he haue bunclean.

8. And the priest shall see the rable skelte, and declare hym to be bunclean; for the rable skelte is bunclean, seyng it is a leprous.

9. Drye the rable skelte turned agayne and change into whyte, he shall come to the priest:

10. And the priest shall see him: a behold, if the skelte be changed into whyte, the priest shall judge the plague cleane, and he shall cleane.

11. The skelte also in whyte skynne there is a bylde, and is healed,

12. And in the place of the bylde there appear a whyte rysing, either a skynning whyte and somewhat reddish, it shall be seene of the priest.

13. And if when the priest seete hym, it appeare lower then the skynne, and the herte thereof be changed into whyte, the priest shall judge hym bunclean: for it is a plague of leprous, broken out of the bylde.

14. But and if the priest seete hym, and there be no whyte rysing therein, and if it be not lower then the skynne, but be darker, the priest shall shut hym by seven daies.

15. And if it spread abode in the skynne, the priest shall make hym bunclean, seyng it is a forse.

16. But and if the spot flande whyte and groved not, it is a seare of a bylde, and therefore the priest shall declare hym to be cleane.

17. If there be any fleche in whyte skynne there is a hotte burning, and the quiche skelte that burneth have a whyte spot, somewhat reddish or whyte,

18. The priest shall take upon it: and if the heree in that bright spot be changed to whyte, and it appeare lower then the skynne, it is a leprous broken out of the burning, and therefore the priest shall judge hym bunclean, seyng it is a plague of leprous.

19. But if the priest take upon it, and there be no whyte heree in the byght spot, and be no lower then the other skynne, but be darker, the priest shall shut hym by seven daies.

20. And the priest shall take on hym the seventh day: and if it be groved abode in the skynne, the priest shall judge hym bunclean, seyng it is a plague of leprous.

21. And if the spot flande whyte in it, and groved not in the skynne, but is darke, it is a rising of the burning, and the priest shall therefore declare hym bunclean, seyng it is a seare of the burning.

22. What man or womane hath a forse upon the head or the bearde,

23. The priest shall see the forse: and if it appeare lower then the skynne, and there be in it a pellowe here and skynne, the priest shall judge hym bunclean, seyng that the same seetleysing is a token of leprous upon the head or bearde.

24. And if the priest take upon the forse of the feet, and it sene not lower then the skynne, and that the heree is not blakke, the priest shall shut by the seetleysing for seven daies.

25. And in the seventh day the priest shall take on the forse: and if the feet be not groved, and there be in it no pellowe here and, and the feet scene not lower then the skynne,

26. He shall shewe, but the feet shall be not shawe: and the priest shall shut by the
the feet seven days no.

34. And in the seventh day the priest shall
loke on the feet: and if the feet be not
grown in the skinne, nor scene louber
then the other skinne, the priest shall
clena him: he shall whase his clothes,
and be cleane.

35. But if the feet grove in the skinne
after his cleuynge.

36. The priest shall loke on hym: and if
the feet be groved in the skinne, the
priest shall not seke for yeoldove here,
she is becleane.

37. But if he see the feet stande stille, if that
there is blacke here groved here in,
the feet is healed, she shalbe cleane,
the priest shall declare him to be cleane.

38. If there be many white spotses in the
skynne of the skynes of man or woman,
the priest shall loke upon it: and if
these spottes in the skinne of their skynes
be somewhat darke and byynge withal,
it is a ffeelk groving in the skinne:
therefore he is cleane.

39. And the man whose herte is fallen of
his head, he is vanab, yet cleane.

40. And he that hath his herte fallen of
the part of his head towardes his
face, is sole head bauib, yet cleane.

41. If there be in his bauib head or bauib
sole head a white redde little sore, there is
leprose sproung up in his bauib head or
bauib sole head.

42. And the priest shall loke upon hym: if
of the yIZE of the sore be whire red-
ddike in his bauib head or bauib sole
head, after the maner of leprose which
is in the skinne of the skynes.

43. Then he is a leprose man: he is

And the priest that make him unclean,
for the plague therof in his head.

44. If the leper in whom the plague is, had
have his clothes rent, or his head bare,
she shall put a courynge upon his lippes,
and shall crye: unclean, unclean.

45. And as long as the diseases lasteth up-
on hym, he shall be cleane and unclean:
he shall dwell alone, even without the
ranche that his habitation be.

46. The garment also that the plague of
leprose is in, whether it be a woollen
garment or a lymen garment,
whether it be in the Warpe or Woose:

47. Whatever it be in the Warpe or Woose
of lymen or of woollen, either in a skin,
or any thing made of skynne;

48. If the disealle be light greene, or some:

49. Whether it be in the Warpe or Woose,
or any thing that is made of skynne:
thenn it is a plague of leprose, shalbe shewed
unto the priest.

50. The priest therefore shall see the plague,
and shalbe shewed unto the priest.

51. And he shall loke on the plague the se-
venth day: Which, if it be increased in
the garment, whether it be in the Warpe:
or Woose, or in a skynne, or in any thing
that is made of skynne, it is the leprose
of a frettck fowe, it is bncieane.

52. And he shall burne that garment,
either Warpe or Woose, whether it be
woollen or lymen, or any thing that
is made of skynne wherein the plague is:
so is it a frettck leprose, it shalbe
burne in the fire.

53. If the priest see that the plague is not
grown in the garment, either in the
Warpe or Woose, in whatsoever thing
of skynne it be.

54. The priest shall commande them to
wash the thing wherein the plague is,
and he shall shew it by seven days no.

55. And the priest shall loke on the plague
againe after that it is washyed: and if,
the plague have not changed his col-
tour, and is spread no further abroad,
it is bncieane, thou shalt burne it in
the fire: for it is inewward: whether
be bauib behind in the head or before.

56. And if the priest see that the plague is
darker after that it is washyed: he shal
 cut it out of the garment or out of
the skynne, or out of the Warpe, or out of
the Woose.

57. And if it appeare shall in the garment,
either in the Warpe, or in the Woose,
or in any thing made of skynne: it is a
speading plague, thou shalt burne
that wherein the plague is, with fire.

58. Moreover the garment, either Warpe:
or Woose, or whatsoever thing of skynne
it be which thou hast washyed, if the
plague be departed thereof, it shalbe
washyed once againe, and then it shall
be cleane.

59. This is the labe of the plague of le-
prose in a garment whether it be wooll
or lymen, either in the Warpe or
Woose, or in any thing of skynnes, to
make it cleane or bncieane.
And the Lorde shalke 
into Soplys sayyng: 
* This is the lade of 
the leper in the day of 
his clensing: he shalbe 
bought into the priest, 
And the priest shal go 
out without the camp, and the priest 
shal take upon hym, and of the plague 
of leprous be heald in the leper, 
Then shall the priest commande to 
take for hym that is clenfed, two lyue 
birdes and cleane, and ceder wood, and 
a scarlet [safe] and ype. 
And the priest shal commande that 
one of the birdes be killed in an earthen 
besell, and upon running water, 
And he shal take the lyning birc/h, 
with the ceder wood, the scarlet [safe] 
and the ype, and shal dippe them, and 
the lining bird in the blood of the name 
biude upon the running water. 
And he shall spinklle upon hym that 
must be clenfed of his leprous seuen 
tymes, and clen hym, and shal let the 
lyning bird goe free into the field. 
And he that is clenfed shal waft his 
dresses, and shawe of all his herte, and 
waft hym selfe in water, that he may 
be cleane: And after that shal he come 
into the hote, and shal tary without 
his tent seuen daces: 
But in the seuenthe day shal he shawe 
of all his herte, [namely] his hede, his 
beache, and his bowdes, eu/en all his 
here thalbe shauen of: And he shal 
waft his clothes, and also waft his 
feste in water, and he shalbe cleane. 
In the eighthe day shal he take two 
he lumbes without blemiffe, and an 
ehe lamba of a per eide without blem 
isse, and three tent deceals of fine 
flode for a matre offering mingled 
with yple, and a * of yple. 
And the priest that maketh him cleane, 
shall byng the man that is to be made 
cleane, take thynge, before the Lord 
at the doore of the tabernacle of the 
congregation. 
And the priest shal take one lamba, 
and offer hym for a trespas offering, 
the logge of yple, and vaunce them for a 
vaunce offering before the Lorde. 
And he shal se a the lambe in the place 
where the trespas offering and the burnt 
offeryng are layne, eu/en in the holy 
place: for as the trespas offering is the 
pasties, eu/en so is the trespas offering, 
leying it most holy. 
And the priest shal take of the blood 
of the trespas offering, and put it upon 
the tippe of the ryght eare of hym that 
is to be clenfed, and upon the thumbe of 
his ri/ght hande, and upon the great toe 
of his ryght foote. 
The priest shal take of the logge of 
yple, and pouze it into the paule of 
his left hande: 
And he shall dippe his ryght fynge in 
the yple that is in his left hande, and 
spinklle of the yple with his fynge se 
ten tymes before the Lorde. 
And of the rest of the yple that is in his 
hande, shall the priest put upon the tippe 
of the ryght eare of hym that is for 
to be clenfed, and upon the thumbe of 
his ryght hande, and upon the great toe 
of his ryght foote, eu/en upon the blood 
of the trespas offering. 
And the remnaunt of the yple that is 
in the priests hande, he shal pouze upo 
the head of hym that is for to be clenfed; 
and the priest shall make an attone ment 
for hym before the Lorde. 
And the priest shal offer the trespas 
offering, and make an attone ment for 
hym that is to be clenfed from his bi 
cleanncste, and then shal he kyll the 
burnt offering. 
And the priest shal offer the burnt of 
serving and the matre offering upon 
the aucter: and the priest shall make an' 
attone ment for hym, se he shalbe cleane. 
If he be poore and cannot get so much, 
he shal take one lambe for a trespas D 
offering, to vaunce it for his attone ment, 
and a tenth deale of fine foyber mingled 
with yple for a matre offering, and a 
logge of yple. 
And two turtyle dooes, or two young 
pigeons, such as he is able to get: wher 
of the one shalbe for a trespas offering, 
and the other for a burnt offering. 
And he shal byng the ryght 
day for his clensing into the priest be 
fore the doore of the tabernacle of the 
congregation.
congregation before the Lord.

24. And the priest shall take the lamb that is for the trespass offering, and waite for a lamb offering before the Lord.

25. And he shall kill the lamb for the trespass offering, and the priest shall take of the blood of the trespass offering, and put it upon the tippe of his right ear that is to be cleneed, and upon the thombe of his right hande, and upon the great toe of his right foote.

26. And the priest shall pouze of the oyle into the poulte of his owne lefte hande:

27. And the priest shall with his right finger, spinkle of the oyle that is in his left hande, seven tymes before the Lord.

28. And the priest shall put of the oyle that is in his hande, upon y tippe of the right ear of hym that is to be cleneed, upon the thombe of his right hande, and upon the great toe of his right foote, even in the place where the blood of the trespass offering was put.

29. And y rest of the oyle is in the priests hande, he shall put upon the head of him that is to be cleneed, that he may make an attonement for him before the Lord.

30. And he shall offer one of the turtle doves, or of the young pigeons, such as he can get:

31. Such [I say] as he is able to get: the one for a sinne offering, and the other for a burnt offering, with a meat offering: And y priest shall make an attonement for hym, that is to be cleneed before the Lord.

32. This is the table of ysin in which is the plague of leprotie, and whose hande is not able to get that which pertaineth to his cleneing:

33. And the Lord spake unto Moses and Aaron, saiyng:

34. When ye be come into the lande of Chanaan, which I geue you in posses-sion, and yf I put the plague of leprotie in a houle of the land of your possesion;

35. Ye that dwell the houle shall come, and tell the pries, saiyng: We thinke that there is as it were a plague in y houle.

36. Then the priest shall commaunde them to empte the houle, before the priest go into it to see the plague, that all that is in the houle be not made buelane: and the must the priest go in, and see the houle.

37. And he shall see the plague: and if the plague be in the walle of the houle, [that there be hollowe strakes, greecly

38. And the priest shall come againe the seuenthee day, and yf he see that the plague be increaede in the walles of the houle,

39. Then the priest shall commaunde them to take away the stones in which y plague is, and let them cast them into a houle place without the cite.

40. And he shall commaunde the houle to be scarped within round about, and pouze out the bust that they feare of, without the cite into a houle place.

41. And they shall take other stones, and put the in the place of those stones, and other moster to plaster y houle within.

42. And if the plague come againe, y breake out in the houle after that he hath taken away the stones and scarped the houle, after that he hath plastered the houle,

43. Then the priest shall come and see it: yf that the plague hath greden further in the houle, it is a seeting leprotie in the houle, it is therefore buelane.

44. And he shall brake doune the houle, and the stones of it, and the timber therof, and all the moster of the houle: and he shall carry them out of the cite into a houle place.

45. Moreover, he that goeth into y houle, all the bedding that it is shut vp, shall be buelane upyll the even.

46. And he also that sleepeth in the houle, shall wash his clothes: he lyke wise that eaten in y houle, shall wash his clothes.

47. And yf the priest come and see that the G plague hath spread no further in y houle, after that it is newe plastered: the priest shall widge that houle cleane, because the plague is healed.

48. And let hym take to cleene the houle, withall, two birds, ceder wood, and a scarlet [lue] and ylope.

49. And he shall kill one of the birds in an earthen beek, and upon running water:

50. And he shall take the ceder wood, and the ylope, and the scarlet [lue] with the lyning bird, and dippe them in the blood of the lyning bird, and in the running water, and sprinkle the houle seuen tymes.

51. And he shall cleene the houle with the blood of y bird, with the running water, with the lyning bird, with the ceder wood, with the ylope, and the scarlet [lue].
And the Lord spake unto Moses and Aaron, saying:

Speak unto the children of Israel, and say unto them: Whosoever hath a running issue out of his flesh, is unclean by reason of that issue.

And this shall be his uncleanness in his issue: if his flesh runneth, or if his flesh be stopped from his issue, then it is uncleanness.

Every bed wherein he lieth, that hath the issue, is unclean: and every bed wherewith he lieth, is unclean.

Whosoever toucheth his bed, shall wash his clothes, and bath himself in water, and be unclean until the even.

And he that lieth on any thing wherein he lieth that hath the issue, shall wash his clothes, and bath himself in water, and be unclean until the even.

And what siodde soever he dyedth upon that hath the issue, shall be unclean.

And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth any such thing shall wash his clothes, and bath himself in water, and be unclean until the even.

And whosoever he toucheth that hath the issue, and have not washed his hands in water, shall wash his clothes, and bath himself in water, and be unclean until the even.

The vesstle of earth that he toucheth, which hath the issue, shall be broken: and all vessels of wood shall be rent in water.

And when he also hath any issue, is cleansed of his issue, he shall number him seven days for his cleansing, and wash his clothes, and bath his flesh in running water, and so shall he be clean.

And the eight day he shall take to the Lord two turtle doves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest.

And the priest shall offer them, the one for a sin offering, and the other for a burnt offering: and the priest shall make an atonement for him before the Lord, as concerning his issue.

If any mans soidde depart from him in his sleep, he shall wash all his flesh in water, and be unclean until the even.

And every garment, and every shew wherein is such soidde of sleep, shall be washed with water, and be unclean until the even.

And if he hath such an issue of a woman, do ye with a woman, they shall both wash them selves with water, and be unclean until the even.

And all that lieth upon in the soidde of her separation, shall be unclean: like as every thing also that the siodde upon, is unclean.

Whosoever toucheth her bed, shall wash his clothes, and bath himself in water, and be unclean until the even.

And whosoever toucheth any thing that the fat upon, shall wash his clothes, and bath himself in water, and be unclean until the even.

The man of purging the uncleaness both of men and women.
be buncleane vntill the even.

23 So that whethet he touche her bed, or any yeell wherein she hath lyen, he shalbe buncleane vntill the evenynge.

24 And if a man lyeth with her, and her seperation be vpon hym, he shalbe buncleane seven dayes:

25 Also is a woman haue an issue of her blood many dayes, out of theyme of her seperation, or hit runne beyond her seperation, let all the dayes of the issue of her buncleaneness, be even as dayes of her seperation, [to] she is bunclean.

26 Every bedde whereon the lyeth as longes her issue lasts, shalbe vnto her as the bedde of her seperation: and whosoever she siteth upon shalbe bunclean, as the buncleaneness of her seperation.

27 And whosoever toucheth any of these shalbe bunclean, and shall wash his clothes, and bathe hym selfe in water, and be bunclean vntill the even.

28 But if she be cleanned of her issue, she

shall count her seven dayes: and after that, she shalbe cleane.

29 And in the euyght day, she shall take unto her two turtles, or two young pigeons, and bring them into the priest before the doore of the tabernacle of the congregation.

30 And the priest shall offer the one for a sinne offering, and the other for a burnt offering, and make an attonement for her before the Lord, as concerning the issue of her buncleaneness.

31 Thus shall ye lift the children of Israel from their buncleaneness, that they dye not in their buncleaneness: if they deseale my tabernacle that is among thee.

32 This is the lawe of hym that hath an issue, and of hym whose seede runne from hym in his sleepe, and is desetle, then:

33 Also of her that her seperation is put apart, if whosoever hath a runynge issue, whether it be man or woman, and of hym that lyeth with her, which is bunclean.

The xvi. Chapter.

1 What Aaron must do. 8 Of the scape goat. 14 The cleansing of the sanctuarie.

17 Of the seal of the cleansing. 21 Aaron confesseth the sinnes of the children of Israel.

And the Lord spake unto Moses after the death of Z two sons of Aaron, when they offered before the Lord, and dyed. 1 Also the Lord sayde unto Moses: Speak unto Aaron thy brother, that he come not at all tymes into the holy place within the vail, before the mercy seate which is upon the ark, that he dye not: For I will appeare in the cloude vpon the mercy seate. 3 But with this thyng that Aaron come into the holy place: even with a young bullocke for a sinne offering, and with a ramme for a burnt offering.

4 He shall put the holy lymen coate vpon hym, and shall have lymen breaches vpon his fether, and shalbe girded with a lymen girdle, and with a lymen cap shall he be attired. These are holy garnements: therefore shall he wash his fether in water when he doth put them on.

5 And he shall take of the congregation of the children of Israel, two her goats: for a sinne offering, and a ramme for a burnt offering.

6 And Aaron shall offer his bullocke for his sinne offering, and make an attonement for hym and for his house.

7 And he shall take the two hee goats, and present them before the Lord at the doore of the tabernacle of the congregation.

8 And Aaron shall call lottes over the two goats: one lot shall be for the Lord, and the other for the scape goat.

9 And Aaron shall bring the goate by which the Lordes lot fell, and offer hym for a sinne offering.

10 But the goate on which the lot fell to be the scape goat, shalbe let alone before the Lord to reconcile with, and let hym go as a scape goat into the wilderness.

11 And Aaron shall bring the bullocke for his sinne offering, and reconcile for hym selfe and for his house, and shall burne the bullocke for his sinne offering.

12 And he shall take a censer full of burning
burning coals from of the altar before the Lord, and shall fill his hand full of sweet incense beaten small, and bying them within the baple.

And put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the baple; and he shall not by.

And he shall take of the blood of the bullocke, and sprinkel it with his finger upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the blood with his finger leuen tymes. Then shall he kip the goate that is the peoples fume offering, bying his blood within the baple, and with that blood as he dyd with the blood of the bullocke, sprinkel it upon the mercy seat, and before the mercy seat.

And he shall reconcile the holy place from the uncleanesses of the childef of Israel, and from their trespasses in all their fimes: And to that he do for the tabernacle of the congregation that is leter among fhem, even among their uncleanesses.

And let there be no body in the tabernacle of the congregation when he goeth in to make an attonement in the holy place, but till he come out, and have made an attonement for fym felfe, and for his houfholde, and for all the congregation of Israel.

And he shall go out into the alter that is before the Lord, and reconcile vpone, and shall take of the blood of the bullocke, and of the blood of the goate, and put it upon the hones of the alter round about. So shall he sprinkle of the blood upon it with his finger leuen tymes, and cleane it, and take it from the uncleanesse of the children of Israel.

And when he hath made an end reconciling the holy place, and the tabernacle of the congregation, and the alter, he shall bying the live goate.

And Aaron shall put both his handes upon the head of the live goate, and cleafe upon hym all the mudecedes of the children of Israel, and all their trespasses in all their fimes, putting them vpone the head of the goate, and send hym away by the hand of a coimento man, into the byldernesse.

And the goate shall beare upon hym all them mudecedes into the lande of seperagation, and he shall let the goate go into the byldernesse.

23 After Aaron com into the tabernacle of the congregation, and put of the linen clothes which he put on when he went in into the holy place, and leave then there.

24 And let hym washe his feth with water in the holy place, and put on his owne payement, and then come out, and offer his burnt offering, and the burnt offering of the people, and make an attonement for fym felfe, and for the people.

25 And the fat of the fume offering shall he burne upon the alter.

26 And he that carped south the goate, for the fape goate, shall washe his clothes, and bathe his feth in water, and then come into the hoafe.

27 And the bullocke for the fume offering, shall the goate for the fume offering, whole blood was brought in to deelce the holy place, shall one carry out without the hoafe to be burnt in the fire, with their chimnies, their feth, and their boughes.

28 And he that burneth them, shall washe his clohes, and bathe his feth in water, and then come into the hoafe.

29 And this shalbe an obdiance for ever unto you: that in the tenth day of the tenth moneth ye humble your foulis, and do no worke at all, whether it be one of your owne country, or a estranger that is amongst among you.

30 For that day shall the preft make an attonement for you to cleane you, and that ye may be cleane from all your fimes before the Lord.

31 Let it be a Sabbath of rest unto you, and ye shall humble your foulis by an obdiance for ever.

32 And the preft whom he shall anomy, and whom he shall cleafe to minfter in his fathers fead, shall make the attonement, and shall put on the linen clothes, and holy bethinates.

33 And shall reconcile the holy sanctua- rie, and the tabernacle of the congregation, and shall cleafe the alter, make an attonement, for the piectes, and for all the people of the congregation.

34 And this shalbe an everlafting obdiance unto you, to make an attonement for the children of Israel for all their fimes once a yere. And he dyd as the Lord commanded bydes.
Leuiticus.

The xviij. Chapter.

4. All sacrifice must be brought to the door of the tabernacle. 7. To deputys may they not offer, the door of the tabernacle of the congregation to be cut off from among his people.

And the Lord sware unto Moses, saying: Speak unto Aaron and unto his sons, and unto all the children of Israel, and say unto them: This is the thing whereof the Lord hath charged, saying:

What man soever of the house of Israel killeth an ox, or a lamb, or goat in the feast, or that killeth it out of the hoof, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the dwelling place of the Lord, (blood shall be imputed unto that man, he hath shed blood, and that man shall be cut off from among his people.

Wherefore, when the children of Israel bring their offerings that they offer in the wavy sabbath, they shall bring them into the Lord, even unto the door of the tabernacle of the congregation by the priest, to offer them for peace offerings unto the Lord.

And the priest shall sprinkle the blood upon the altar of the Lord, which is before the door of the tabernacle of the congregation, and burn the fat for a sweet sacrifice unto the Lord.

And let them no more offer their offerings unto deputys, after whom they have gone a whoring. This shall be an ordinance for ever unto them in their generations.

And thou shalt say unto them: Whatsoever man it be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering, ring or sacrifice,

And bringeth it not unto the door of the tabernacle of the congregation to offer it unto the Lord: that man shall be cut off from among his people.

And whatsoever man it be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him of from among his people:

For the life of the flesh is in the blood, and I have given it unto you upon the altar, to make an atonement for your souls: so this blood shall make an atonement for the soul.

Therefore I said unto the children of Israel: Let no soul of you eat blood, neither let any stranger that sojourneth among you, eat blood.

And whatsoever man it be of the children of Israel, or of the strangers that sojourn among you, which eateth any beast of blood, that may be eaten, let him pour out the blood thereof, and cover it with dust.

For the life of the flesh is the blood; it is the life of the flesh: therefore I said unto the children of Israel, ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off.

And every soul that eateth it shall be cut off, whether it be one of thy own country, or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean; to the evening and then shall he be clean.

If he washeth them not, he bathe his flesh, he shall bear his sin.
Leuiticus.

The nakedness of thy father's wife, which is thy sister, thou shalt not discover her nakedness.

9. Thou shalt not discover the nakedness of thy father's daughter, which is thy sister, thereof.

10. Thou shalt not discover the nakedness of thy father's daughter, which is thy sister, thereof.

11. Thou shalt not discover the nakedness of thy mother's sister, which is thy mother's kindwoman.

12. Thou shalt not discover the nakedness of thy mother's sister, which is thy mother's kindwoman.

13. Thou shalt not discover the nakedness of thy mother's sister, which is thy mother's kindwoman.

14. Thou shalt not discover the nakedness of thy father's brother, that is, thou shalt not go into his wife, which is thy wife's kindwoman.

15. Thou shalt not discover the nakedness of thy daughter in lawe, for she is thy sonnes kindwoman.

Deu. xxii. 4, 20, 21. and xxvii. 1. Cor. v. 2. lxxiii.
somes wyche: therefore shalt thou not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brothers wyfe, so that thy brothers nakedness.

17 Thou shalt not discover the nakedness of the wyfe and her daughter, neither shalt thou take her somes daughter, or her daughters daughter, to uncover their nakedness: for they are her kinswomen and it were wickedness.

18 Thou shalt not take a wyfe and her sister also, to vexe her, that thou wouldest uncover her nakedness upon her in her wyfe. (end)

19 Thou shalt also not go unto a woman to uncover her nakedness, as long as she is put apart for her veileanesse.

20 Moreover, thou shalt not lye with thy neighbours wyfe, to defile her with lorde.

21 Thou shalt also not gene of thy seed to offer it unto * Holosh, neither shalt thou delie the name of thy God: I am the Lorde.

22 Thou shalt not lye with mankynde as with womankynede, so it is abhominati

23 Thou shalt not lye with no manner of beast to defile thy seltes therwith: neither shall any woman stande before a beast to lye dothly thereto, for it is unnatural confusion.

24 Pe shall not stille your selues in any of these things: for in all these the nations are defiled whiche I call out before you.

25 Wherethrough the lande is defiled, and I will viste the wyckedness thereof upon it, yea and the lande it selke hath vomited out her inhabitanentes.

26 Pe shall kepe therefore mine ordinances and my judgments, and commit none of these abominations, neither any of your owne nation, nor any stranger that sojourneth among you:

27 (For all these abominations, have the men of the lande done where fore be

28 Shall not the lande clewe you out al so if ye defile it, as it spewed out the nations that were before you:

29 For whosoever shall commit any of these abominations, the same soules, that commit them shall be cut of from among their people.

30 Therefore shall ye kepe myne ordinances, that ye commit not one of these abhominable customes which were committed before you, and that ye defile not your selues therein: I am the Lorde your God.

9 The. xix. Chapter.

1 A repetition of lauws pertaining to the ten commandementes. 26 Witchcraft is fobidden.

2 And the Lorde spake unto Moses, saying: Speaketh unto all the congregation of the children of Israel, and say vnto them: Ye shall holy, for I the Lorde your God am holy.

3 Ye shall learne every man his mother and his father, & kepe my Sabbatases: I am the Lorde your God.

4 Ye shall not looke vnto idols, nor make you molten goddes: I am the Lorde your God.

5 If ye offer a peace offering vnto the Lorde, ye shall offer it at your pleasure.

6 * Ye shall eate the same day ye offer it, and on the morowe: And if ought remaine until the thirde day, it shalbe burnt in the fire.

7 And if it be eaten the thirde day, it is: B veilean, and not accepted.

8 Therefore he that eatheth it, shall beare his sine, because he hath defiled the holowed thing of the Lorde, and that foule shalbe cut of from among his people.

9 * When ye reap the harrest of your land, ye shall not thorowcly reap the corners of the field, neither shalt thou gather the gleanings of thy harrest.

10 Thou shalt not dishonest thy vineyarde, neither gather in thorowcly the grapes of thy vineyarde, but thou shalt leave them for the poore and stranger: I am the Lorde your God.

11 * Ye shall not steale, neither deale falesly, nor ye one to another.

12 * Ye shall not speare by my name falsely, neither shalt thou defile the name of thy God: I am the Lorde.
13 Thou shalt not do thy neighbour wrong, neither rob him nor defer to him the workman's hire by the morning.

14 Thou shalt not deflime the dead, neither shalt thou profane the dead body before the dead, but shalt fear thy God: I am the Lord.

15 Ye shall not do unrighteousness in judgment, nor have respect to persons in the progress, neither will ye take a bribe: I am the Lord your God.

16 Thou shalt not go up and down as idle among thy people, neither shalt thou stand against them that offer the blood of thy neighbour at any time; I am the Lord.

17 Thou shalt not hate thy brother in thine heart; but wilt in any wise rebuke thy neighbour, and thou mayest save thine own soul.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour: I am the Lord.

19 Thou shalt keep mine ordinances, and thou shalt not profane my sabbath; I am the Lord.

20 Whosoever lieth with a woman shall be put to death, both the man and the woman; for they have profaned the Lord's congregation, and they shall be cut off from among their people.

21 And he shall be putting for his trespass unto the Lord, before the face of the congregation, a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram for a trespass offering, which is for the trespass before the Lord, according to the number of his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 When ye come to the land, and have planted all manner of trees consocint to be eaten of, ye shall count the fruit thereof as uncutcircumcised: even three years.

24 But in the fourth year all the fruit thereof shall be holy unto the Lord.

25 In the fifth year ye shall eat thereof, as well as in the seventh: I am the Lord your God.

26 Ye shall not eat upon the firstfruits, neither of the boughs of strong things.

27 Ye shall not round about the corners of your heads, neither shalt thou marre the tufles of thy beard.

28 Ye shall not eat any thing that is putrefied. Ye shall not eat any thing that is wormed, nor any thing which hath lewdness in it.

29 Thou shalt not make thy daughter common, that thou wouldest cause her to be an harlot; lest the land also fall to whoredom, and become full of wickedness.

30 Ye shall keep my sabbath, and reverence my sanctuary: I am the Lord.

31 Ye shall not bear false witness against thy neighbour.

32 Ye shall not bear false witness against thy neighbour.

33 Ye shall be strangers in the land: therefore shall ye do my judgments, and keep my statutes; for ye are strangers in the land.

34 But ye are strangers and sojourners in the land: therefore shall ye do my judgments, and keep my statutes: for ye are strangers in the land.

35 Ye shall not do unrighteousness in judgment, nor in mete measure, neither shall ye profane my name.

36 True balances, true and even weights, ye shall have: I am the Lord your God.

37 Therefore shall ye observe all my ordinances, and all my judgments: for ye are strangers in the land of Egypt.
Vnlawfull coniunctions.

Leuiticus.

The xx. Chapter.

And the Lord spake unto Moses, saying:

This shall thou say to the children of Israel; Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that geueth of his children unto Moloch, let him be slayned, the people of the lande shall overseelne hym with stones.

And I will set my face against that man, and will cut hym of from among his people, because he hath gien his children unto Moloch, to defile my sanctuary, to pollute my holy name.

And though that the people of the lande (byde their eyes from the man that geueth his children unto Moloch, and will hym not:

I will put my face against that man, and agast his lyned, and will cut hym of, and all that do a whoring after hym to commit wickednesse with Moloch, from among their people.

If a soule turne hym selfe after suche as worke with liucites, and after soothsayers, to go a whoring after them, I will put my face against that soule, and will cut hym of from among his people.

Sanctifie your settes therefore and be holy; for I am the Lord your God.

Kepe ye myne ordinances, and do therin: I am the Lord which sanctifie you.

Whosoever he be that deliuieth his father or his mother, let hym die: for he hath deniued the estimation of his father and mother, his blood be upon him.

And the man that breaketh the bedlocke with another manes wife, even he that breaketh the bedlocke with his neighbours wife, let be slayned both the adulterer and the adulteresse.

And the man that lyeth with his daughters lyke, and uncoverteth his fathers nakednes, let them both die, their blood be upon them.

*If a man lyke with his daughter in lawe, let them dye both of them: they haue brought abomination, their blood be upon them.

If a man also pe with mankinde after the manner as with women bynde, they have both committed an abhorration: let them dye, their blood be upon them.

And if a man take a wyfe, and her mother also, it is wickednesse: They shall burne with fire both hym and them, that are no wickednesse among you.

And* if a man lyke with a beast, let hym dye, and ye shall teach the beast also.

If a woman goe unto any beast, and lyke Likewise therewith, thou shalt kill the woman and the beast also; let them dye, their blood be upon them.

If a man take his sister, his fathers daughter, or his mothers daughter, see her nakedness, and the his nakedness, it is a wicked thing, they shall both be cut of in the sight of their people: he hath uncouereth his sisters nakednesse, he shall bear his sinne.

*If a man be with a woman having her natural decease, and uncouereth her nakedness, and open her fountain, and she also open the fountain of her blood, they shall both be cut of from among their people.

*Thou shalt not uncouereth the nakednesse of thy mothers sister, *no of thy fathers sister: for he that doth so, hath uncouereth his next byn, they shall bear their misdoing.

If a man be with his bynes wyfe, and uncouereth his bynes nakedness, they shall bear their sinne, and shall dye chylbliese.

If a man take his brothers wyfe, it is an bndeane thing: he hath uncouereth his brothers nakedness, they haue chylbliese.

Ve shall kepe therefore all myne ordinances, and all my judgments, and do them: that the lande whether I bring you to dwelle therein, speche you not out.

Ve shall not walke in the maners of this nation, whereof I take out before you: For they committed all these thinges, and therefore I abhorrer the.

But I haue lyped into you, ye shall enueire your lande, and I will gette it unto
The xxj. Chapter.

A lawe for the priests.

And the Lord spake unto Moses, saying:

1 Speak unto Aaron, and say: Whosoever of thy seed in their generations hath any deformity, let him not appear to offer bread unto his God:

2 Neither shall he go out of the sanctuary, nor pollute the holy place of his God, for the crown of the anointing unction of his God is upon him: I am the Lord.

3 He shall take a maidie unto his wife:

4 But a dyvulde, a deuered woman, or a polluted, or a harlot, these shall he not marrie: but shall take a maide of his owne people to wyfe.

5 Neither shall he defile his seed among his people: for I am the Lord which sanctifie hym.

6 And the Lord spake unto Moses, saying:

7 Speak unto Aaron, and say: Whosoever of thy seed in their generations hath any deformity, let him not appear to offer bread unto his God:

8 For whosoever hath any blemish, shall not come nere: as he be blind, or lame, or that hath a burred note, or that hath any misshapen member:

9 Or is broken footed, or broken handed:

10 Or is crooke backt, or beare eyed, or have a wobbe or other blemish in his eyes, or be scurief, or shabbad, or hath his stones broken:

11 And no man that hath a blemish, is of the seed of Aaron the priest, shall come nere to offer the sacrifices of the Lord made by fire: when he hath a deformity, let him not appeare to offer the bread of his God.

12 Let him eate the bread of his God, even of the most holy, and of the holy:

13 Only let him not go in unto the bapse, nor come nere the aitner, because he is deformed, that he pollute not my sanctuarie:

14 For I am the Lord that sanctifie them.

15 And Moses tolde it unto Aaron and to his sons, and unto all the children of Israel.
As the Lord spake unto Moses, saying:

Speak unto Aaron and his sons, that they be separate from the holy things of the children of Israel, and that they pollute not my holy name in those things whiche they halode unto me: I am the Lord.

Say unto them: Whosoever he be of all your seed among your generations after you, that goeth into the holy thinges whiche the children of Israel halode unto the Lord, haung his vnecleanes upon hym, that sole shall be cut off from out of my light: I am the Lord.

*What man soever of the seed of Aaron is a leper, or hath a running issue, he shall not eate of the holy thinges, but he be cleane: And who so toucheth any man that is vneclean by leproz, or a man by whom he may take vnecleanes, whosoever toucheth he hath:*  

*The sole that hath touched any lufe, halbe vneclean vntil even, and shall not eate of the holy thinges, vntil he have washed his skete with water.*  

And when the sole is downe, he shall be cleane, and shall afterwarde eate of the holy thinges, soasse he as it is his foode.

Of a beast that dyeth alone, or is rent with hyde beasts, wherby he may be defiled, he shall not eate: I am the Lord.

Let them kepe therefore myne ordinaunce, lest they for the same taze hyme upon them, and dye for it, if they defile it: I the Lord sanctifie them.

There shall no straungere eate of the holy thing, neither a ghost of pizestes, neither shall an hyred servaunt eate of the holy thing.

But if the pizest dye any sole with money, he shall eate of it, like as he that is borne in his house: they shall eate of his meate.

If the pizestes daughter also be married unto a straunger, she may not eate of the halode holy eare offerings:

Notwithstanding, if pizestes daughter be a hydeowe or divorced, and have no childe, but is returned unto her fatheres house againe, she shall eate of her fathers meate, as well as the dyd in her youth: But there shall no straunger eate thereof.

If a man eate of the holy thynges without wittingly, he shall put the fifth parte thereof, and give it unto the pizest with the halode thyng.

And the pizestes shall not defile the holy thinges of the children of Israel, whiche they offer unto the Lord:

To tande them fleshes with unbope and trespass while they eate their holy thinges: for I the Lord do halode them.

And the Lord spake unto Moses, saying:

Speak unto Aaron and his sons, and unto all the children of Israel, and say unto them: Whosoever he be of the house of Israel, or straunger in Israel, that wyl offer his sacrifice for all his bodyes, and for all his freyde offeringes which they wyl offer unto the Lord for a burnt offering:

Ye shall offer at your pleasure, a male without blemisse, of the beekest, of the shepe, or of the goates.

But whosoever hast a blemisse, that shall ye not offer: for it shall not be acceptable for you.

And whosoever byngeth a peace offering unto the Lord, to accomplishe his holde, or a freyde offering in beekest or shepe, it shalbe perishe to be accepted, there shalbe al no blemisse therein.

Blonde, or broken, or lame, or having a wen, or swarme, or stabbet, ye shall not offer lufe unto the Lord, nor put a burnt offering of any lufe upon the aufter unto the Lord.

A bullocke or a shepe that hath any member hiperflous or lacking, mayest thou offer for a freyde offering, but for a holde it shall not be accepted.

24 Pe
Leuiticus.

And whether it be calve or ewe, ye shall not burn it and her young both in one day.

When ye shall offer a thank offering unto the Lord, offer it with joyfully:

And the same day it must be eaten by, so that ye leave none of it unto the morrow: I am the Lord.

Therefore shall ye keep my commandments and do them: I am the Lord.

Neither shall ye pollute my holy name, but I will be hallowed among the children of Israel: I am the Lord, which hallowed you.

And that brought you out of the land of Egypt to be your God: I am the Lord.

The xxiii. Chapter.

24 And ye shall not offer unto the Lord that which is biled, or crushed, or broken, or cut away, neither that thou make any offering thereof in your land.

25 Neither of a strange woman's hande shall ye offer the bread of your God of any such, because their corruption is in the, and they have defouitie in the leues: and therefore shall they not be accepted for you.

26 And the Lord spake unto Moses: saying,

When a bullocke, or a sheepe, or a goat which is bought forth, if halfe seven daies under the damne: And from the eight day and therecomforth, it shall be accepted for a burnt sacrifice into the Lord.

27 And the Lord spake unto Moses: saying,

Spleke unto the children of Israel, and say unto them: The seales of the Lord, which ye shall call holy convocations, even these are my seales.

* Sire daies ye shall worke: but the seventh day is the Sabbath of rest, an holy convocation, so that ye do no worke therein: it is the Sabbath of the Lord in all your dwellings.

4. There are the seales of the Lord, even holy convocations, which ye shall proclame in their seasons.

5. In the fourteenth day of the first month at even, is the Lord's_Passouer:

And on the fifteenth day of the same month, is the feast of unleavened bread into the Lord: seven daies ye must cate unleavened bread.

7. * In the first day ye shall have an holy convocation: ye shall do no servile worke therein.

8. But ye shall offer sacrifices made by fire unto the Lord throughout seven daies: and in the seventh day is an holy convocation, ye shall do no servile worke therein.

9. And the Lord spake unto Moses, saying:

Spleke unto the children of Israel, and say unto them: When ye be come into the lande which I geue unto you, and reape downe the harvest therof, ye shall bring a sheafe of the first fruits of your harvest unto the priest:

11. Which shall waue the sheafe before the Lord, to be accepted for you; and even the mazowe after the Sabbath the priest shall waue it.

12. And ye shall offer that day when ye waue the sheafe, an hee lambe without blemish of a yere olde, for a burnt offering unto the Lord:

13. And the meate offering thereof, halfe made of two tenth deales of fine flour mungled with ople, to be a sacrifice made by fire unto the Lord for a sweete savour: and the dyske offering thereof shall be of ynde, even the fourth deale of an ynn.

14. And ye shall eat neither bread nor parched comne, nor greene cures, until the lisse day that ye haue brought an offering into your God: Let this be a lawe for euer in your generations, and in all your dwellings.

15. And ye shall count unto you from the mazowe after the Sabbath, even from the day that ye brought the sheafe of the waue offering, seven Sabbobthes: they shall be complet:

16. Even unto the mazowe after seventh: Sabbath shall ye number five daies: and ye shall bring a newe meate offering unto the Lord.

17 And
Solemn feates.

Leuiticus.

Solemn feates.

17 And ye shall bying out of your habita-
tions two wave loaves made of two
tenth beales of fine flour, and that are
made with leauen, for first fruities unto
the Lord.

18 And ye shall brynge with the bread se-
en lambs without desomitie, of one
yre of age, and one young bullocke, and
two rammes, which shall sere for a
burnt offering unto the Lord, with
their meat offeringes and their drinke
offeringes, to be a sacrifice made by fire
for a libation labour unto the Lord.

19 Then ye shall prepare an hee goatte for
a sinne offering, and two lambs of one
yre old, for peace offeringes.

20 And the priest shall brynge them with
the bread of the first fruities for a wave
offering before the Lord, and with the
two lambs: they shall be holy to the
Lord for the priestes.

21 And ye shall proclayme the same day,
that it may be an holy convocation unto
you: ye shall do no servile worke therein,
let it be a labour for euer in all your dispen-
salges throughout your generations.

22 And whiche tyme you shall reape downe
the harvest of your lande, then shalt not make
eelane riddance of the corners of thy
fieldde when thou reapest, neither shalt
thou make any after gathering of thy
harvest, but that leave them: I am the
Lord your God.

23 And the Lord spake unto Moses,
saying:

24. Speake unto the children of Israel, and
say: In the seuenteenth day, in the
first day of the moneth shall ye have
Sabbath, even the seenebdaume of
blowing of trumpettes, an holy convoca-
tion.

25 Ye shall do no servile worke therin,
but offer sacrifice made by fire unto the
Lord.

26 And the Lord spake unto Moses,
saying:

27 The tenth day also of the seelie se-
enteenth moneth is a day of reconiling,therefor
shall it be an holy convocation unto you:
ye shall humble your soules, and of-
er sacrifice made by fire unto the Lord,

28 Ye shall do no worke, for it
is a day of reconiling, to make an atton-
ement for you before the Lord your God,

29 For whatsoever soule it be that hum-
blyth not hym selfe that day, he shall be
cut off from among his people.

30 And whatsoever soule do any worke
that day, the same soule shall I destroy
from among his people.

31 Ye shall do no maner worke therefore,
let it be a labor for euer in your genera-
tions, and in all your dwellyinges.

32 Let it be unto you a Sabbath of rest,
and ye shall humble your soules in the
ninth day of the moneth at euen: from
euen to euen shall ye celebate your
Sabbath.

33 And the Lord spake unto Moses,
saying:

34 Speake unto the children of Israel, and
say: The seenteenth day of the same,
seenteenth moneth is the feast of taberna-
cles seuen daies unto the Lord.

35 The first day is an holy convocation;
ye shall do no servile worke.

36 Seven daies ye shall offer sacrifice
made by fire unto the Lord, and in the
eight day sall he be holy an holy convocation
unto you, and ye shall offer sacrifices
made by fire unto the Lord: It is the
solempne assembly, and ye shall do no
servile worke therin.

37 These are the feastes of the Lord,
which ye shall call holy convocations,
for to offer sacrifice made by fire unto
the Lord, burnt offering, meat offering,
sacrifices, and drink offeringes,
every thyng upon his day:

38 Beside the Sabbathiues of the Lord,
and beside your giffes, besides all your
bowes, and all your tree offeringes,
which ye gave unto the Lord.

39 Moreover, in the seenteenth day of the se-
enteenth moneth when ye have gathered
in the fruit of the lande, ye shall kepe
holy day unto the Lord seuen daies:
The first day shall be a Sabbath, by-
wise in the eigh day shall be a Sabbath.

40 And ye shall take you in the first day
the fruities of goodly trees, branches
of polume trees, and the bowes of thicke
trees, and willows of the brooke, and
shall reioyce before the Lord your God
seven daies.

41 And ye shall kepe this feast unto the
Lord seuen daies in the yerre: It shall
be a laboure for euer in your generations,
that ye kepe it in the seenteenth moneth.

42 Ye shall dwelle in booths seuen daies,
euen all that are Israelites home shall
dwelle in booths:

43 That your children after you may
know
And the Lord spake unto Moses, saying:

* Commande the children of Israel that they bring into the pure oyle blue beaten for the light, to cause the lampes to burne continually,

Without the vayle of Witnesss in the tabernacle of the congregation shall Aaron and his sons among the children of Israel always: Let it be a lade foreuer in your generations.

And they shall drie the lampes upon pure candlestike before the Lord perpetually.

And thou shalt take fine flour, and bake twelve cakes therof, two tenth deales shallbe in one cake.

And thou shalt set the in two rowses, s rebut on a rowe, upon the pure table before the Lord.

And put pure frankincense upon the rowses, that they may be brede of remembrance, and an offering made by fire into the Lord.

Every Sabbath he shall put them in rows before the Lord everywoke, of the children of Israel shall they be offered for an everlastryng covenante.

And they shallbe Aaron and his sons, which shall eate them in the holy place: For they are most holy unto the Lord made by fire, by a perpetuall statute.

And the some of an Israelitish wife, whose father was an Egypt, went out among the children of Israel: And this some of the Israelitish wife and a man of Israel stroue together in the hoake.

And the Israelitish women some (b) blaspheme the name of the Lord, and cursed, and they brought hym but to Moses: His mothers name was Selomith, which was the daughter of Dibri, of the tribe of Dan.

And they put hym in barde, that the mind of the Lord might be heeded the.

And the Lord spake unto Moses, saying:

Bezyng the cursed speaker without the hoake,
And the Lord spake unto Moses in mount Sinai, saying:

Speak unto the children of Israel, and say unto them: When ye be come into the land which I give you, the land shall rest and keepye Sabbath unto the Lord.

Six sabbaths thou shalt give thy sabbaths, and six sabbaths thou shalt cut thy sabbaths, and gather in the sabbaths thereof. But the sabbath of the seventh ye shall give unto the Lord, the Lord shall be thereunto. Thou shalt neither give thy sabbaths, nor cut thy sabbaths.

That which groweth of the sabbaths of the Lord shall be for you, even for thee, for thy servant, for thy maidservant, for thy hired servant, and for the stranger that sojourneth with thee:

And for thy raiment, and for the beauties that are in thy lande, shall all the increase thereof be meate.

And thou shalt number seven Sabbaths of years unto thee, even seven times seven years, and the space of the seven Sabbaths of years by ye unto the nine and fourtie yeeres.

And then thou shalt cause to blowe the trumpet of the Jubilee in the tenth day of the seventh moneth, even in the day of atonement, that ye make the trumpet blowe throughout all your lande.

And ye shall hallowed that yeere, even the sabbath yeere, and proclaim liberty throughout all the lande unto all the inhabitants thereof: for it shall be a Jubilee unto you, and ye shall returne every man into his possession, and every man into his inheritance.

A sabbath of jubilee shall ye be unto you: ye shall not sowe, neither reap that which groweth of it, neither gather the grapes that are left.

For that yeere of jubilee shall ye hallow unto: but ye shall eat of the increase thereof out of the field.

In the yeere of this jubilee ye shall returne every man into his possession againe.

If thou seluest ought unto thy neighbour, or buyest ought of thy neighbour's hande, ye shall not oppresse one another.

But according to the number of yeeres after the Jubilee yeere thou shalt hale ye of thy neighbour: and according unto the number of yeeres of the fruites he shall fell unto thee.

According unto the multitude of yeeres he shall encrease the pure thereof, and according to the seldome of yeeres, he shall diminish the price of it: for the number of fruites doth he fell unto thee.

Oppresse not ye therefore every man his neighbour: as he hath done, so shall it be done to hym.
Leuiticus.

his neighbour, but thou shalt fear thy God: for I am the Loard your God.
18 Wherefore ye shall do after mine ordinances, and keep my judgments, and do them: and ye shall dwell in the land in safety.

19 And the land shall give her fruit, and ye shall eat your fill, and dwell therein in safety.

And ye shall eat the eighth year, and eat yet of old fruit until the ninth year: even until her fruits come: then ye shall eat of old fruit.

The land shall not be sold to (a) waster: for the land is mine: ye are but strangers and sojourners with me.

In all the land of your possession, ye shall grant a redemption for the land.

If thy brother be3 wretched, and hath sold himself unto thee, and hath sold away of his possession, and if any of his kinmen come to redeem him, let him be redeemed that which his brother sold.

And if he have no man to redeem him, and his hand hath gotten and found it as much as may be sufficient to buy it out again: the let him count the year the lost sabbath, and delver the rest unto the man to whom he sold it, that he may return to his possession again.

But and if his hand be not sufficient to restore to the other again, the that which is sold shall remain in the land of his possessor, that hath bought it, until the year of redemption: and in the Jubilee it shall come out, and he shall return into his possession again.

And if a man sell a walled city, he may buy it out again within a whole year after it is sold: within a year may he redeem it.

But and if he buy it not out again within the space of a full year, then the house that is in the walled city, shall be established, as translated to him that bought it and his successors after him; shall not go out in the Jubilee.

But the houses of the villages, which have no walles round about them, are counted as the fields of the countrie: and therefore they may be bought out again, and shall go out in the Jubilee.

32 Norwithstanding, the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at all seasons.

And ye shall purchase of the Levites, the house that was sold, and the cite of their possession, shall go out in the year of Jubilee: for the houses of the cities of the Levites, are their possession among the children of Israel.

But the field of the suburbs of their cities may not be sold: for it is their perpetual possession.

If thy brother be wretched and fallen in decay with thee, thou shalt redeem him as a stranger or sojourner, that he may live with thee.

And thou shalt take none barley of the year, or vintage: but thou shalt fear thy God, that thy brother may live with thee.

Thou shalt not give thy brother money upon barley, nor lend him thy victuals for unseal.

I am the Lord your God, which brought you out of the land of Egypt, to give you the land of Chanaan, and to be your God.

* If thy brother be wretched by thee be wretched poore, and be sold unto thee, thou shalt not compel him to servce as a bondes sernaunt:

But as an hirer sernaunt, and as a sojourner he shall be with thee, and shall serue thee unto the pere of Jubilee.

And thou shalt depart from thee, both he and his children with him, and shall return unto his owne kinred againe, and unto the possession of his fathers shall he returne.

For they are my sernauntes, which I brought out of the land of Egypt, and shall not therefore be soide as bondmen.

Then thou shalt not rule over him cruelly, but that fear thy God.

Thy bondseraunt and thy bondes mayde which thou shalt have,shalbe of the heathen that are rounde about you: of them shall ye purchase sernauntes and maydes.

Moreover, of the children of strangers that are sojourners among you, of them shall ye be, 3 of their families that are with you, which they began in your lande: these shalbe your possession.

4-6 And
And ye shall take them as inheritance for your children after you, to possess them for an inheritance, they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another cruelly.

If a stranger dwelleth by you, and his brother that dwelleth by him die, and he hath no son, then shall ye make his daughter his wife, that his name be not put out of Israel.

After that he is sold, he may be redeemed again: one of his brethren may redeem him:

Either his uncle, or his uncle's son may redeem him: any man that is nigh of kin unto his kinsman, may redeem him: either of his handmaidens can get so much, he may be bought out.

And he shall reckon with him that bought him, from the year that he was sold unto him unto the year of jubilee: and the price of his release shall be according unto the number of years: for every year he shall be released.

If there be betwixt the number of years, according to the time of an hired servant shall he be with him.

If there be many years beyond, according unto them let him give for his redemption before the year of jubilee, for his work was with you.

If there remain but few years, then let him buy of you according to the year of jubilee, and shall be with you.

And he shall reckon with you the year of jubilee, and shall be with you as a hireling: and ye shall serve him until the year of jubilee:

And he shall be with you, and serve you, and shall be unto you as a slave.

They are blessed that keep those things that God biddeth, 14 I curse to them that break them.
And [I] will make your cities desolate, and bring your sanctuary into naught, and [I] will not smell the savour of your sweete odours.

32 And [I] will bring your lande unto a wilderness, and your enemies which dwell therein shall wonder at it.

And [I] will destroy you among the heathen, and [I] will deliver a devour after you: and your lande shall be waste, and your cities desolate.

34 Then shall the lande enjoy her Sabbaties as long as it lasteth, and ye shall in your enemies lande: even then shall the lande rest and enjoy her Sabbaties.

35 As long as it lasteth, because it dyed not rest in your Sabbaties when ye dwelt upon it.

And upon them that are left alive of you, I will send a fayntnesse into their hearts in the landes of their enemies; and the sounde of a shakynge leafe shall chale them, and they shall see as slepeyng from a devour: they shall fall, no man folowyng upon them.

37 They shall fall one upon another as it were before a devour, euyn no man folowyng upon them, and ye shall have no power to stand before your enemies.

And ye shall persecute among the heathen, and the lande of your enemies shall eate you by.

38 And they that are left of you, shall pine away in their wrighteousnesse (even) in your enemies landes, in the inuicdes of their fathers shall they consume with them.

40 And they shall confess their inuicide and the inuicides of their fathers, for their trespass which they have trespassed against me, and for that also that they have walked contrary unto me.

41 Therefore [I] also will walke contrary unto them, and [I] will bring them into the lande of their enemies: And then at the least day their withconciled hearts halfe tamed, and they shall willingly accept their sinne.

42 Then [I] will remember my couenaunt with Jacob, and my couenaunt with Abraham, and [I] will remember, and [I] will thynke on the lande.

43 The lande also halfe left of them, and shall enjoy her Sabbaties while the lyeth waste without them: And they shall
And the Lord spake unto the people, saying:

Speak unto the children of Israel, and say unto them: If any man will make a singular vesture of a person unto the Lord, by the estimation, Then thy estimation shall be, thus: Of the male from twenty yeeres old, unto sestie, half by thy estimation sestie sesties of silver, after the sestie of the sanctuary: And if it be a female, then thy vesture shall be sestie sesties, And from sestie yeeres to sestie yeeres, thy vesture shall be of the male sesties, and of the female ten sesties, And from a moneth unto sestie yeeres, thy vesture shalt be of the male at sestie sesties of silver, and the female at three sesties of silver. And from sestie yeeres old and about, if he be a male, then thy vesture shalbe sestie sesties, and for the female ten sesties. But if he be poorer then thou hast esteemed him, he shall present byn sestie before the priest, and the priest shall value him: according as the hande of hym that bought him is able to get, even so shall the priest value hym. If it be a beast, of which men bying an offering unto the Lord, all that any man gifteth of such unto the Lord, shalbe holy, he shall not alter it, nor change it, a good for a bad, or a bad for a good: And if he change beast for beast, then both the same beast and it also wherewith it was changed, shalbe holy.

If he be any manner of unclean beast, of which men do not offer a sacrifice unto the Lord, he shall let the beast before the priest:

And the priest shall value it, whether it be good or bad: and as the priest estimeth it, so shall it be.

But if he will eleve it againe, he shall give the sestie part more about that it was set at.

If any man dedicate his house to be holy unto the Lord, the priest shall set it, whether it be good or bad: and as the priest hath set it, so shall it stand.

And when he that sanctified it will redeem his house, let hym give the sestie part of the money that it was judged at thereof, and it shalbe his.

If a man hallowe a piece of his inheritance lande unto the Lord, thou shalt value it according to the sheepe therto: An homere of barley sheepe shalbe set at sestie sesties of silver.

If he hallowe his sheepe immediately, he shall offer the sestie of Jubilee, it shalbe both according as thou doest esteeme it.

But and if he hallowe his sheepe after the Jubilee, the priest shall reckon unto him the money, according to the number of the sesties that remaine, unto the sesties of Jubilee sesties, and it shalbe abated by the estimation.

If he that consecrated the sheepe will redeem it againe, let hym put the sestie part of the price that thou didst value it, at the same, and it shalbe his.

And if he will not redeem the sheepe, but leteth the sheepe to another man: he shall be acquitted thereof no more.

But when the sheepe goeth out in the sestie
At the time of Jubilee, it shall be holy unto the Lord, even as a field separate from common bies, and it shall be the priests possession.

22. A man sanctifie unto the Lord a field which he hath bought, and is not of the grounde of his inheritance:

23. The priest shall reckon unto him what it is worth unto the time of Jubilee, and he shall give the price that it is set at the same day, as a thyng conseruate unto the Lord.

24. And in the time of Jubilee, the field shall returne unto him of whom it was bought, to hym whose inheritance of lande it was.

25. And all thy valuation shalbe according to the site of the sanctuarie: One sicle containeth twentye gerahs.

26. But the first bome of the beasts that is the Lordes first bome, may no man sanctifie, whether it be ore of sheepe, for it is the Lordes alredie.

27. If it be an unclean beast, he shall redeem it as thou shalt set it at, and give the fift part more therto: Or if it be not redeemed, it shalbe solde according to the estimation.

28. Norwithstanding, nothyng separate from the common bie that a man doth separate unto the Lord of all that he hath, whether it be man or beast, or lande of his inheritance, may be solde or redeemed: for every thyng separate from the common bie, is most holy unto the Lord.

29. Nothing separate from the common bie, which shall separate from man, shalbe redeemed, but dye the death.

30. Every tylte of the lande also, both of the field of the lande, and of the fruite of the trees, is the Lordes, and is sanctified unto the Lord.

31. And if a man wyll redeem ought of his riches, let hym add the fift part thereto.

32. And every tylte of ore and of sheepe, and of every beast that goeth under the rod, even every tenth shalbe holy unto the Lord.

33. He shall not looke if it be good or bad, nor change it: els if he change it, both it and that it was change to withall, shalbe halowed, and may not be redeemed.

34. These are the commandementes which the Lord commanded by Moyses unto the chylde of Israel in mount Sinai.

The ende of the thirde booke of Moyses.
The fourth booke of Moyses, called
in the Hebrewe Vailedabbar, and in the Latin Numeri.

The first Chapter.

All that are apt for battle, are numbered. 49 The tribe of Levi must minister
in the tabernacle.

By the Lord spake unto Moyses in the wilderness of Sinai, in the tabernacle of the congregation, the first day of the second month in the second year after they were come out of the land of Egypt, saying:

Take ye the summe of all the multitude of the children of Israel, after their kindreds and households of their fathers, with the number of their names, all that be males, head by head,

From twenty peres old and above, even all that go foorth to the warre in Israel: thou and Aaron shall number them throughout their armies.

And with you male men of every tribe, such as are the heads of the houses of their fathers,

And these are the names of the men that shall stand with you: of the tribe of Ruben, Elizur, the sonne of Sedeur.

Of Simeon,Selumiel the sonne of Suri Sedarai.

Of Juda, Nahasson, the sonne of Amminadab.

Of Issachar, Nathanael the sonne of Zuar.

Of Zabulon, Eliad the sonne of Helo.

Among the children of Joseph: of Ephraim, Elisama the sonne of Ammihud: of Manasse, Ganniel the sonne of Pekasur.

Of Benjamin, Abidan the sonne of Sedecon.

Of Dan, Ahiezer the sonne of Amm Saddai.

Of Asar, Pagiel the sonne of Ocan.

Of Gad, Elisah the sonne of Duet.

Of Nepthali, Ahira the sonne of Enan.

There were of great fame in the congregation, princes of the tribes of their fathers, and heads over thousandes in Israel.

And Moyses and Aaron take these men which are expressed by their names.
The number of them that were of the tribe of Issachar, was fifty and four thousand, and four hundred.  
Of the children of Zabulon throughout their generations, their kine, and houses of their fathers, the number of names from twenty years and above, all which were able to go forth in the host:  
The number of them that were of the tribe of Zabulon, was fifty and seven thousand and four hundred.  
Of the children of Joseph (namely) of the children of Ephraim throughout their generations, and their kine, and houses of their fathers, the number of names from twenty years and above, all that went out to the warre:  
The number of them that were of the tribe of Ephraim, was fifty and six hundred and four thousand.  
Of the children of Manasse throughout their generations, and their kine, and houses of their fathers, the number of names from twenty years and above, all that went to the warre:  
The number of them that were of the tribe of Manasse, was fifty and three thousand and two hundred.  
Of the children of Beniamin throughout their generations, and their kine, and houses of their fathers, the number of names from twenty years and above, all that went to the warre:  
The number of them that were of the tribe of Beniamin, was fifty and three thousand and six hundred.  
Of the children of Dan throughout their generations, and their kine, and houses of their fathers, the number of names from twenty years and above, all that went to the warre:  
The number of them that were of the tribe of Dan, was forty and two thousand and seven hundred.  
Of the children of Asher throughout their generations, and their kine, and houses of their fathers, the number of the names from twenty years and above, all that went to the warre:  
The number of them that were of the tribe of Asher, was forty and one thousand and five hundred.  
Of the children of Neaphthali throughout their generations, and their kine, and houses of their fathers, the number of names from twenty years and above, all that went to the warre:  
The number of them that were of the tribe of Neaphthali, was fifty and three thousand and four hundred.

43 The number of them that were of the tribe of Nephthali, was fifty and three thousand and four hundred.  
44 These are the summes which Moses and Aaron numbered, and the princes of Israel, those twelve men which were every one for the house of their fathers.  
45 So were all the numbers of the children of Israel throughout the houses of their fathers, from twenty years and above, all that went forth to the warre in Israel:  
46 All they I say, were in number forty six hundred thousand and three thousand five hundred and forty five.  
47 But the Levites after the tribes of their fathers, were not numbered among them.  
48 For the Lord spake unto Moses, saying:  
49 Only thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel.  
50 But thou shalt appoint the Levites over the tabernacle of the congregation, over all the vessels thereof, and over all things that are in it:  
51 And when the tabernacle goeth forth, the Levites shall take it downe: and when the tabernacle is to be pitched, the Levites shall set it up: and if any stranger come nere, he shall dye.  
52 And the children of Israel shall pitch their tents, every man in his owne campe, and every man under his owne standard throughout their halfees.  
53 But the Levites shall pitch rounde about the tabernacle of the congregation, that there be no want upon the congregation of the children of Israel: and the Levites shall keepe the watche of the tabernacle of the congregation.  
54 And the children of Israel byd according to all that the Lord commanded Moses, and the children of Israel dyd so byd they.
And the Lord spake unto Moses and Aaron, saying:

Every man of the children of Israel shall pitch under his owne standard, & under the ensigne of their fathers houses: sake of about the tabernacle of the congregation shall they pitch.

On the east side toward the rising of the sunne, shall they of the standard of the houfe of Juda pitch, throughout their armies: And Nahasson the stone of Aniinabad, shalbe captain of the sones of Juda.

And his houfa the number of them, threescore and fourteen thouand and six hundred.

Hert into hym shal they that be of the tribe of Machar pitch: and Nathanael the stone of Zuar, shalbe captain of the children of Machar.

His houfa and the number thereof, siste and four thousand and four hundred.

And then the tribe of Zabulon, and Eliab the stone of Helon, shalbe captain over the children of Zabulon.

And his houfa the number of them, siste and seven thouand and four hundred.

So that the whole number of the whole houfa of Juda, are an hundred thouand, fourscore and sixe thousand, and foure hundred, throughout their armies: and these shal first move.

On the south side shalbe the standard of the houfe of Ruben, according to their armies: and the captain over the sones of Ruben, shalbe Elizur the stone of Sedeur.

And his houfa the number of them, foure and sixe thouand and five hundred.

And fast by hym shal the tribe of Simeon pitch, and the captain over the sones of Simeon, shalbe Salumiel the stone of Zuri Sadaai.

And his houfa the number of them, siste and nine thouand and three hundred.

And the tribe of Gad also, and the captain over the sones of Gad, shalbe Eliaph the stone of Duet.

15 And his houfa the number of them, fourtie and five thouand, sixe hundred and siste.

16 At that there numbered with the camp of Ruben, an hundred thouand, siste and one thouand, four hundred and siste, throughout their armies: and the shal set forth in the second place.

17 And the tabernacle of the congregation shall go with the houfa of the Levites, in the midstes of the camp: And as they are in theire tenites, even so shall they proceed in the journey, every man in his degree, and under their owne standards.

18 In the west side shalbe the standard of the camp of Ephraim, according to their armies, and the captain over the sones of Ephraim, shalbe Eulama the stone of Aniinud.

19 His houfa and the number of them, foure thouand and five hundred.

20 And fast by hym, shalbe the tribe of Panasse: and the captain over the sones of Panasse, shalbe Gaunael the stone of Pizazor.

21 His houfa and the number of them, thirtye and two thouand, and two hundred.

22 And the tribe of Benjamin also: and the captain over the sones of Benjamin, shalbe Abidan the stone of Sedeon.

23 His houfa the number of them, thirtie and five thouand and foure hundred.

24 At the number of the camp of Ephraim, were an hundred thouand, eighty thouand, and an hundred, throughout their armies: and they shall go in the thirde place.

25 The standard of the houfa of Dan, shall keep the north side with their armies: and the captain over the children of Dan, shalbe Aisjzer the stone of Annu Sadaai.

26 His houfa and the number of them, threescore and two thouand, and seven hundred.

27 And fast by hym shal the tribe of Aser pitch: and the captain over the sones of Aser, shalbe Pagiel the stone of Dran.

28 His houfa the number of them, foure and one thouand and five hundred.

29 And the tribe of Nephthalim: the captain over the children of Nephthalim, shalbe.
The Leuites go not to batlle, but minister in the sanctuary.

They pitch their tenentes next to the habitation.

These also are the generations of Aaron and his unles, in the day that the Lord spake with Moses in mount Sinai.

And these are the names of the sons of Aaron: Nadab, the eldest son, and Abihu, Eleazar, and Ithamar.

These are the names of the sons of Aaron which were priests appointed, and whole hande was consecrated to minister.

And Nadab and Abihu dyed before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and had no children: And Eleazar and Ithamar ministered in the light of Aaron their father.

And the Lord spake unto Mose, saying:

Bring the tribe of Levi, and set them before Aaron the priest, that they may serve him:

And take the charge of the congregation, before the tabernacle of the congregation, to do the service of the tabernacle.

They shall have the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

They shall have all the instruments of the tabernacle of the congregation, to do the service of the tabernacle.

And thou shalt give the Leuites unto Aaron and his sons: for they are given and delivered unto him of the children of Israel.

And thou shalt appoint Aaron and his sons to wait on their priests office: and the stranger that commeth nigh, shall be slayne.

And the Lord spake unto Mose, saying:

And the Lord spake unto Mose in the wilderness of Sinai, and said:

And Mose numbered the children of Levi after the houses of their fathers in their hundredes: All that are males from a moneth old and aboue, that thou number.

And Mose numbered them, according to the word of the Lord, as he was commanded.

And these were the children of Levi in their names: Gerson, and Caath, and Merari.

And these are the names of the children of Gerson in their hundredes: Libni, and Seemi.

The sons of Caath in their hundredes: Amram, Eleazar, Hebron, and Ithamar.

And the sons of Merari in their hundredes: Mahli, and Mushi. These are the hundredes of the Leuites, according to the houses of their fathers.

Of Gerson came the hundre of the Libnites

Of Caath came the hundre of the Hebranites

Of Merari came the hundre of the Ithamites.
34. And the summe of them, according to the number of all the males, from a moneth old and above, was sixe thousand and two hundred.  
35. The captayne and the most amictent of the house of the tribe of Merari, was Zuriel the sonne of Abi-  
36. And under the custodie and charge of the soume of Merari, shalbe Soneboes  
37. And the pillers of the court rounde about, with their sockets, their punes, and their clouds.  
38. But on the northside of the tabernacle towards the east, before the tabernacle of the congregation eastwardly, shalb  
39. And the whole summe of the Leuites, which Popses and Aaron numbered  
40. And the Lorde spake unto Popses:  
41. And thou shal appoint the Leuites  
42. And Popses numbered as the Lorde  
43. And all the first borne males, rehared by their names, from a moneth old and above, according to their number,  
44. And the Lorde spake unto Popses, saying:  
45. Take the Leuites for at the first borne of the children of Israel, and the  
46. And for the redeeming of the two hundred and therefore and thirtene, which are no then the Leuites, in the first  

(4) Scribes were of two sortes: the one common, the other belonging to the sanctuarie and that of the sanctuarie was double the number of the common. The common scribe wrote two gospels, and the sanctuarie scribe four. The furniture in this place, and in the theatre of Samaria, and Popses literature and law, that the sanctuarie scribe had was written Greek, where the meaning doth call Popses,  

In English, the sectarians, when they goe out of our money, come sometyme to say what Daniel hath said by the word of the  

...
And the Lord spake unto Moses and Aaron, saying:

Take the summe of the chyldren of Caath, and among the summe of their fathers:

And Aaron and his sons shall come and take downe the covering vrappe, and waip the arche of, wytnesse in it:

And shall put thereon a covering of Badgers skins, and shall spreade vpon a cloth that is altogether of blye Like, and put in the barres thereof.

And upon the shelve table, they shall spreade abonde a cloth of blye like, and put thereon the dishes, incense cupsse, and goblets, and pottes to powde with; and thare shall bide these thereon continually.

And they shall spreade vpon them a covering of scarlet, and cover the same with a covering of Badgers skins, and put in the barres thereof.

And they shall take a cloth of blye like, and cover the candlestick of light, with their lampes, snuffers, and cendlers, and all the oyle vessels where they ocupy about it.

And they shall put both it and all the vessels thereof, within a covering of Badgers shames, and put it vpon a barre.

And unpon the golden alitt, they shall

Sprade a cloth of blithe like, and cover it with a covering of Badgers shames, and put to the barres thereof.

And they shall take all the instruments where with they minster in the sanctuarie, and put a cloth of blye like vpon them, and cover them with a covering of Badgers shames, and put them on a barre.

And they shall take away the alitt from the alitt, and spreade a purple cloth thereon.

And put vpon it all the vessels thereof, that they minster withall, even the cote pannes, the secte hookes, the fire thonels, the blassens, the other vessels of the alitt, and they shall spreade vpon it a covering of Badgers shames, and put to the barres off.

And when Aaron and his sons haue made an ende of covering the sanctuarie, and all the vessels of the sanctuarie, against that the hoast remoue, then the summe of Caath shall come in to bare, but they shall not take any holy thyng, lest they dye. And this is the charge of the summe of Caath, in the tabernacle of the congregation.

And to the office of Eleasar the summe of Aaron the priest, pertayneth the oyle for the light, the secte incense, the daye-meate offering, and the amoyntung oyle, and the oylight of all the tabernacle, and of all that therein is, both in the sanctuarie, and in all the vessels thereof.

And the Lord spake unto Moses and Aaron, saying:

He shall not cut of the tribe of the kinred of the Caathites, from among the Leuites:

But thus do unto them, that they may live and not dye: when they go into
The captyane and the most auncient of the house that were of the houre of Oerari, was Zureil the sone of Abiael: and these shall pitch on the norte, side of the tabernacle.

And under the eath and charge of the loymes of Oerari, halve hislazokes of the tabernacle, the bares, pillars, and fokctes therof, and all the belles therof, and all that serueth therof:

And the pillers of the court rounde about, both with their pillers, their pinnes, and their rodges.

But on the forefront of the tabernacle, toward the east, before the tabernacle of the congregation eastward, that Hophes & Aaron and his hommes, pithes, and wapte to kepe the sancuarie, and to kepe the chyldren of Israel: And the stranger that committeth yhe, halbe slaine.

And the whole summe of the Leuites, which Hophes and Aaron numbered at the commandement of the Lord; throughout their houres, even all the males from a moneth olde and above, was *twentieth and two thousand.

And the Lord spake vnto Hophes: Number all thy house that are males among the chyldren of Israel, from a moneth olde and above, and take the number of their names.

And thou shalt appoint the Leuites to me (for I am the Lord) for all the first born of the children of Israel, and the cattell of the Leuites for all the first begended of the cattell of the chyldren of Israel.

And Hophes numbered, as the Lord commanded him, all the first boone of, & the chyldren of Israel.

And all the first boone males, reteheued by their names, from a moneth olde, and above, according to their number, were twentieth and two thousand, two hundred, and therezoe and thretene.

And the Lord spake vnto Hophes, saying:

Take the Leuites for all the first boone of the chyldren of Israel, and the cattell of the Leuites for their cattell, & the Leuites halbe inye: I am the Lord.

And for the redeeming of the two hundred and therefore and thretene, which are no then the Leuites, in the first boone of the chyldren of Israel,
of the Leuites.

The Book of Numbers.

47. Take five sides of every head, after the fashion of the sanctuary, the sides containing twenty geals.
48. And give the money wherewith the odd number of them is redeemed, unto Aaron and his sons.
49. And Moses gave the redemption money of them that were redeemed, being made the Leuites:

50. Of the first house of the children of Israel take he this money: even a thousand and three hundred and three score and five sides, after the side of the sanctuary.
51. And Moses gave the money of them that were redeemed, unto Aaron and his sons, according to the word of the Lord, even as the Lord commanded Moses.

The Book of Numbers.

5. The offices of the Leuites.

And the Lord spake unto Moses and Aaron, saying:
Take the summe of the children of Caath, to set them apart among the sons of Levi, after their hundred and fifties and seetues of their fathers:
From thirtie yeares and above, until fiftie, all that enter into the host for to do the worke in the tabernacle of the congregation.

This shalbe the office of the children of Caath in the tabernacle of the congregation, [above] the most holy.
And when the host remoueth, Aaron and his sons shall come and take downe the covering vayle, and wrap the arke of wytnesse in it:
And shall put thereon a courting of Badgers skins, and shall spreade bypon a cloth that is altogether of blewlike, and put in the barres thereof.
And upon the hede table, they shall spreade abowe a cloth of blew like, and putthereon the vitesse, incense, cuppes, and goblets, and pottes to polde vittse: and there shall bread thercen continually.
And they shall spreade uppon them a courting oftarlet, and cover the same with a courting of Badgers skines, and put in the barres thereof.
And they shall take a cloth of blew like, and cover the candlestick of light, with his lampes, snuffers, and censars, and all the oyle vessels where they occupy about it.
And they shall put both it and all the vessels thereof, within a courting of Badgers skinsnes, and put it upon a barre.
And upon the golden anther, they shall spreade a cloth of blew like, and cover it with a courting of Badgers skines, and put to the barres thereof.

12. And they shall take all the instruments wherewith they minister in the sanctuary, and put a cloth of blew like upon them, and cover them with a courting of Badgers skines, and put them upon a barre.

13. And they shall take away the ashes from the anther, and spreade a purple cloth thereon.

14. And put upon it all the vessels thereof, that they minister withall, even the cole pannes, the fleche hookes, the fire thowels, the bakens, & the other vessels of the anther: and they shall spreade upon it a courting of Badgers skines, and put to the barres of it.

15. And when Aaron & his sons have made an ende of courting the sanctuary, and all the vessels of the sanctuary, againe as the host remoueth, then the sons of Caath shall come in to beare: but they shall not tache any hols or drye, lest they dye. And this is the charge of the sons of Caath, in the tabernacle of the congregation.

16. And to the office of Eleazar the sonne of Aaron the priest, pertyneth the oyle for the light, the sweete incence, the daffe yme, oyle meete offering, and the anointing oyle, and the oyle and the oversight of all the tabernacle, and of all that therewith, both in the sanctuary, and in all the vessels thereof.

17. And the Lord spake unto Moses and Aaron, saying:

18. He shall not curse the tribe of the kindred of the Caathites, from among the Leuites;

19. But thus do unto them; that they may live and not dye: when they go unto the
The Leuites office.

Numeri.

The Leuites office.

the most holy things: let Aaron and his house go in, and appoint them every one to his office, and to his charge.

20 But let them not go in, to see when the holy things are set before, lest they dye.

21 And the Lord spake unto Moses, saying:

22 Take also the summe of the children of Saron, throughout the houses of their fathers, and throughout their kindreds.

23 From thirtie years old, and above, until fiftie years, shalt thou number them, all that enter into the assembly for to do service in the tabernacle of the congregation.

24 And this is the service of the kindred of the Saronites, to serve and to bear.

25 They shall bear the curtaynes of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of Badgers surnames that is upon it, and the vayle of the door of the tabernacle of the congregation:

26 And the curtaynes of the court, and the vayle that is in the enterning in of the gate of the court, which is neare the tabernacle, and neare the altar round about, with the porches, and at the instrumentes that serve into them, all that is made for them, and so shall they serve.

27 At the mouth of Aaron and his sons, that all the service of the children of the Saronites be done, in all their charges and in all their service: and ye shall appoint unto them all their burdens to kepe.

28 And this is the service of the kindred of the children of Saron in the tabernacle of the congregation, and their watche shall be under the hand of Ithamar the sonne of Aaron the priest.

29 And thou shalt number the sonnes of Ithamar after their kindred, and after the houses of their fathers:

30 From thirtie years old, and above, until fiftie years, shall thou number them, every one that enter into the assembly, to do the service of the tabernacle of the congregation.

31 And this is their office and charge, according to all their service in the tabernacle of the congregation: The borders of the tabernacle, with the barres, pillars, and lattices therof.

32 And the pillars that are round about the court, with their lattices, pinnes, and cobs, with all the instrumentes of it, for all their service: And by name ye shall reckon the instrumentes of their office and charge.

33 This is the service of the kindred of the sonnes of Hara, according to all their office in the tabernacle of the congregation under the hand of Ithamar the sonne of Aaron the priest.

34 And Moses and Aaron and the princes of the multitude, numbered five sonnes of the Caathites, after their kindred and houses of their fathers.

35 From thirtie years old, and above, unto fiftie years, all that enter into the assembly to do service in the tabernacle of the congregation.

36 And the numberes of them throughout their kindredes, were two thonands, seven hundred, and fiftie.

37 This is the number of the kindred of the Caath, namely, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandement of the Lord by the hand of Moses.

38 Also the numberes of the sonnes of Saron throughout their kindredes and houses of their fathers:

39 From thirtie years old, and above, unto fiftie years, all that enter into the assembly to do service in the tabernacle of the congregation.

40 And the numberes of them throughout their kindredes, and houses of their fathers, were two thonands, seven hundred, and thirtie.

41 This is the number of the kindred of the sonnes of Saron, of all that did service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandement of the Lord.

42 And the numberes of the sonnes of Phanuel throughout their kindredes and houses of their fathers:

43 From thirtie years old, and above, unto fiftie years, all that enter into the assembly to do the service of the tabernacle of the congregation.

44 And the numberes of them throughout their kindredes, were three thousand and two hundred.

45 These be the summes of the kindred of the sonnes of Phanuel, which Moses and Aaron numbered, according to the word of the Lord by the hand of Moses.

46 And
And the Lord spake unto Moses, saying: Command the children of Israel that they put out of the holy every leper, and every one that hath an issue, and phrofouer is defiled by the dead: Both male and female that ye put out, even out of the holy shall ye put them, that they defile not their tents, among which ye dwell. And the children of Israel dyd so, and put them out of the holy: even as the Lord spake unto Moses, to dyd the children of Israel. And the Lord spake unto Moses, saying: Speak unto the children of Israel: When a man or woman shall count any time that men come, and trespass against the Lord: When that person shall trespass, Then they shall know their sin: which they have done, and let hym restore against the hurt that he hath done, both his principal, and put the fifth part of it more thereto, and give it unto hym whom he hath trespassed against. But if the man have no bimman to restore the hurt unto, let the trespass be made good unto the Lord, and it shall the priests, before the congregation, by the ramme of the attonement, whereby an attonement shall be made for hym. And every leane offering that is made of the holy thynge of the children of Israel which they bring unto the priest, it halfe his. And every man that holde thynge halfe his: whatsoever any man geve the priest, it halfe his. And the Lord spake unto Moses, saying: 

12 Speake unto the children of Israel, and lay unto them: If any man wyse, go aside, and trespass against hym, 

13 So that another man ly with her freelye, and it be hid from the eyes of her husband, and is kept close that she is defiled, and there is no witness against her, neiter the taken with the wager, 

14 And the spirit of goulousy commeth upon hym, so that he is goulous over his wyse which is defiled: or if the spirit of goulousy come upon hym, so that he is goulous over his wyse which is yet un-defiled: 

15 Then let the man bring his wyse unto the priest, and bring his offering with her, the tenth part of an ephah of barley meal: but let hym put no oyle upon it, nor put franknessence thereon, for it is an offering of goulousy, an offering for a remembrance, causing the sinne to be thought upon. 

16 And the priest shall bring her, and set her before the Lord. 

17 And the priest shall take holy water in an earthen vessell, and of the dust that is in the floode of the tabernacle, the priest shall take it, and put it into water. 

18 And let the priest put the woman before the Lord, and uncover the womans head, and put the offering of memorial in her handes, which is the goulousy offering: and the priest shall have better, and cursed water in his hande. 

19 And the priest shall charge her by an oath, and lay unto the woman: If no man have lyen with thee, neither hast gone aside to uncleaneesse without thy husbande, then have thou no blame of this bitter and cursed water. 

20 But and if thou hast gone aside from thyne husbande, and art defiled, and some man hath lyen with thee before thyne husbande:
21 (Then shall the priest charge the woman with an oath of cursing: the priest shall say unto the woman: the Lord make thee accursed andณ the curse of the Lord among the people, when the Lord doth make thy thigh to rot, and thy belly swell. 22 If these cursed waters go into the bowels of the woman, that they may make thy belly swell, and thy thigh to rot. And let the woman say, Amen, Amen. 23 And let the priest write these curses in a book, and shall blot them out with the bitter waters. 24 And give the woman those cursed waters to drink, and the cursed waters may enter into her. 25 And then the priest shall take the guilty offering out of the woman's hand, and wave it before the Lord, and burn it unto the altar. 26 And the priest shall take an handful of the offering for a memorial, and burn it upon the altar, and then make the woman drink the waters:

27 And when the priest make the woman drink the waters, & if she be cleansed and holy, then shall she be free from the curse among the people, when the Lord doth make thy thigh to rot, and thy belly swell. 28 And if the woman be not cleansed, but is guilty, the Lord shall be to her a curse among the people. 29 This is the law of jealousy, when a wife goes aside from her husband, and is defiled:

30 Or, when the spirit of jealousy cometh upon a man, and he baying jealous over his wife, both baying her before the Lord, and the priest shall do to her according unto all this law:

31 And the man shall stablish the woman, and this woman shall bear her name.

The vi. Chapter.

2 The lawe of the consecration of the Nazarites. 24 The blessing of the people.

And the Lord spake unto Moses, saying: Speak unto the children of Israel, and say unto them: Whosoeuer man or woman doth separate themselves to bove a bove or a Nazarite, to separate them into the Lord:

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine or strong drink, nor shall drink wine whatsoever is pressed out of grapes, and shall eat no fresh grapes, neither yet dried.

As long as his abstinence endureth, shall he eat nothing that is made of the vine tree, or of the corns, or of the huske of the grape.

And as long as he walketh and is separated, there shall no assure come upon his head, but till his days be out in which he separated himself unto the Lord, he shall holy, and shall let the locks of his hear grove.

As long as he separated himself unto the Lord, he shall come to no dead body.

He shall not make his selfe bateane at the death of his father, mother, brother, or sister: because that the consecration of his God is upon his head,

8 All the days of his separation, he is holy unto the Lord.

9 And if any man die suddenly before him, or be ware, the head of his consecration shall be defiled: and he shall shave his head the day of his cleansing, even the seventh day shall he shave it.

10 And the eighth day he shall bring two turtle, and two young pigeons, to the priest, before the door of the tabernacle of the congregation.

11 And the priest shall offer the same for a burnt offering, and the other for a sin offering: and make an atonement for his soul, as concerning that he sinned by the dead, and shall halowe his head the same day.

12 And he shall consecrate unto the Lord the tyme of his separation, shall bring a lambe of a year old for a burnt offering: but the days that were before are lost, because his consecration was defiled.

13 This is the lawe of the Nazarite, when the tyme of his consecration is out, he shall bring unto the door of the tabernacle of the congregation:

14 And he shall bring his offering unto the Lord, an he lambe of a year old, without blemittsthe for a burnt offering.
and a shee lamb of a pearde olde without
blemish for a liinne offering, a ramme
without blemish also for peace offer-
ynges,
And a basket of unleauened bread,
even cakes of fine flour mingled with
prop, and waferes of unleauened bread
annointed with oyle, with their meate
offerynges and dryne offerynge.
And the priest shall bring them before
the Lord; and offer his liinne offering
and his burnt offering.
And shall prepare the ramme for a
peace offering into the Lord, with the
basket of unleauened bread; and the
priest shall make also his meat offering
and his dryne offerynge.
And the Nazarite shall shewe the head
of his consecration at the doore of the
tabernacle of the congregation, and shall
take the heere of the head of his con-
scration, and put it in the fire which
is under the peace offering.
And the priest shall take the lodden
shouder of the ramme, and one unlea-
unented cake out of the basket, and one
unleauened wafer also, and put them
upon the handes of the Nazarite, after
he hath shaven his consecration.
20 And the priest shall wave them before
the Lord: And there holy thynges:
halfe the pieces, with the bane best,
and the heene shouder: and then the
Nazarite may dyynke wine.
21 This is the lawe of the Nazarite
which hath bowed his offerynge unto
the Lord for his consecration, besides
those thynges that his hande can get:
according to the boyle which he bowed,
euen to he must do after the lawe of his
consecration.
22 And the Lord spake unto Moses,
saying:
23 Speake unto Aaron and his sones,
saying: On this boile ye shall blesse the
children of Israel, and lay upon them:
24 The Lord blesse thee, and keep thee;
25 The Lord make his face shine upon
thee, and be mercifull unto thee;
26 The Lord lift by his countenaunce
upon thee, and give thee peace.
27 And they shall put my name upon
the children of Israel, and I will blesse
them.

The viij. Chapter.

2 The offerynge of the lordes and heads of Israel. 89 God speaketh from the
merce sacte to Moses.

And when Moses had full set up the tab-
bernacle, & annopnent and sanctified it, and all
the instrumentes therof, the aulter also all
the vessels therof, and had annopnent them and sanctified them.
Then the princes of Israel, heads
over the house of their fathers (which
were the lordes of the tribes, and once
then that were numbed) offered,
And brought their sacrifice before the
Lord, free covered charettes, & two
ovre one charette for two lordes, and
for one an one, and they brought them
before the tabernacle,
And the Lord spake unto Moses,
saying:
Take it of them, that they may be to
do the truce of the tabernacle of the
congregation, and shoulde give them
unto the Leuites, to every man ac-
coynge unto his office.
6 And Moses take the charettes and
the ovre, & gave them into the Leuites.
7 Two charettes and four ouer he
gave unto the sones of Gerson, ac-
conyng unto their office.
8 And four charettes & eght over he
gave unto the sones of Merion, ac-
coynge unto their office, under hande of
Jeshanar the sone of Aaron the priest.
9 But unto the sones of Caath he
gave none: because the charge of the sa-
factuare belonged unto them, which
they dyed bear upon shouderes.
10 And the princes offered for the dedi-
catyng of the aulter in the day that it
was annopnent, and brought their la-
terices before the aulter.
11 And the Lord layde upon Moses:
The princes that bring their offerynge,
every day one prince, for the dedication
of the aulter.
12 And so on the first day by Nahlsson
the sone of Ammadab, of the tribe of
Juda, offer his sacrifice.
13 And
13 And his offering was a silver charger of an hundred and thirty shekels, a silver boulte of seveneute shekles, after the weight of the sanctuary, and they were both full of fine flour mingled with oil, for a meat offering:

14 A golden incense cup of ten shekels, full of incense:

15 A young bullocke, a rammie, a lamb of a yere olde, for a burnt offering:

16 An hee goate for a sinne offering:

17 And for a peace offering, two eorn, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Hahel on the sonne of Ammudad.

18 The seconde day Nathaniel the sonne of Zuar, captayne of the children of Thathar, did offer:

19 And he offered for his gift, a silver charger of an hundred and thirty shekles, a silver boulte of seveneute shekles, after the sicle of the sanctuary, both full of fine flour mingled with oyle, for a meat offering:

20 A golden incense cup of golde of ten shekles, full of incense:

21 One young bullocke, a rammie, a lamb of a yere olde, for a burnt offering:

22 An hee goate for a sinne offering:

23 And for a peace offering, two eorn, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Nathaniel the sonne of Zuar.

24 The third day, Eliaab the sonne of Helon, captayne of the children of Zabud, did offer:

25 And his gift was, a silver charger of an hundred and thirty shekles, a silver boulte of seveneute shekles, after the sicle of the sanctuary, and they were both full of fine flour mingled with oyle, for a meat offering:

26 A golden incense cup of ten shekles, full of incense:

27 A young bullocke, a rammie, a lamb of a yere olde, for a burnt offering:

28 An hee goate for a sinne offering:

29 And for a peace offering, two eorn, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Eliaab the sonne of Helon.

30 The fourth day, Elizur the sonne of Sedeur, captayne of the children of Ruben, dyd offer.

31 And his gift was, a silver charger of an hundred and thirty shekles, a silver boulte of seveneute shekles, after the sicle of the sanctuary, and they were both full of fine flour mingled with oil, for a meat offering:

32 A golden incense cup of ten shekles, full of incense:

33 A young bullocke, a rammie, a lamb of a yere olde, for a burnt offering:

34 An hee goate for a sinne offering:

35 And for a peace offering, two eorn, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Elizur the sonne of Sedeur.

36 The fifth day, SemeurIEL the sonne of Zuri Sadad, captayne of the children of Simeon, offered:

37 His gift was, a silver charger of an hundred and thirty shekles, a silver boulte of seveneute shekles, after the sicle of the sanctuary, and they were both full of fine flour mingled with oyle, for a meat offering:

38 A golden incense cup of ten shekles, full of incense:

39 A young bullocke, a rammie, a lamb of a yere olde, for a burnt offering:

40 An hee goate for a sinne offering:

41 And for a peace offering, two eorn, five rammes, five hee goates, five lambes of one yere olde. This was the offering of SemeurIEL the sonne of Zuri Sadad.

42 The sixt day, Eliaaph the sonne of Dael, captayne of the children of Gad, offered:

43 His gift was, a silver charger of an hundred and thirty shekles, a silver boulte of seveneute shekles, after the sicle of the sanctuary, and they were both full of fine flour mingled with oyle, for a meat offering:

44 A golden incense cup of ten shekles, full of incense:

45 A young bullocke, a rammie, a lamb of a yere olde, for a burnt offering:

46 An hee goate for a sinne offering:

47 And for a peace offering, two eorn, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Eliaaph, the sonne of Dael.

48 The seuenth day, Elisama the sonne of Anumd, captayne of the children of Ephraim, offered:

49 And his sacrifice was, a silver charger of an hundred and thirty shekles, a silver boulte of seveneute shekles, after the sicle of the sanctuary, both full of fine;
50 A golden [incense] cup of ten sicles, full of incense.
51 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offering:
52 And for a peace offering, two oren, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Hahiel the sonne of Ammi Saddai.
53 The eleventh day, Pagiuel the sonne of Ocean, captayne of the children of Ater, offered.
54 And his offering was, a silver charger of an hundred and thirtie sicles, a silver boute of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meat offering:
55 A golden [incense] cup of ten sicles, full of incense.
56 A young bullocke, a ramme, a lambe of a yere olde for a burnt offering.
57 An hee goate for a sinne offering:
58 And for a peace offering, two oren, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Sanamuel the sonne of Pedazur, the captayne of the children of Manasse.
59 And his offering was, a silver charger of an hundred and thirtie sicles, a silver boute of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meat offering:
60 A golden [incense] cup of ten sicles, full of incense.
61 A young bullocke, a ramme, a lambe of a yere olde for a burnt offering:
62 And for a peace offering, two oren, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Abidan the sonne of Gideon captayne of the children of Benjamin, offered.
63 And his gift was a silver charger of an hundred and thirtie sicles, a silver boute of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meat offering:
64 A golden [incense] cup of ten sicles, full of incense.
65 A young bullocke, a ramme, a lambe of a yere olde for a burnt offering:
66 And for a peace offering, two oren, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Abidan the sonne of Gideon.
67 And his offering was, a silver charger of an hundred and thirtie sicles, a silver boute of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meat offering:
68 A golden [incense] cup of ten sicles, full of incense.
69 A young bullocke, a ramme, a lambe of a yere olde for a burnt offering:
70 An hee goate for a sinne offering:
71 And for a peace offering, two oren, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Hahiel the sonne of Ammi Saddai.
72 The eleventh day, Pagiuel the sonne of Ocean, captayne of the children of Ater, offered.
73 And his offering was, a silver charger of an hundred and thirtie sicles, a silver boute of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meat offering:
74 A golden [incense] cup of ten sicles, full of incense.
75 A young bullocke, a ramme, a lambe of a yere olde for a burnt offering:
76 An hee goate for a sinne offering:
77 And for a peace offering, two oren, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Pagiuel the sonne of Ocean.
78 The twelfth day, Ahira the sonne of Enan, captayne of the children of Nepthali, offered.
79 And his offering was, a silver charger of an hundred and thirtie sicles, a silver boute of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meat offering:
80 A golden [incense] cup of ten sicles, full of incense.
81 A young bullocke, a ramme, a lambe of one yere olde for a burnt offering:
82 An hee goate for a sinne offering:
83 And for a peace offering, two oren, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Ahira the sonne of Enan.
84 This was the dedication of the alter in the day when it was annoymned by the princes of Israel: twelve chargers of siluer, twelve silver boutes, twelve [incense] cuppes of golde.
85 Every charger containing an hundred and thirtie sicles of siluer, every boute seuentie; And all the siluer vessels containing two thyousande & foure hundred sicles, after the sicle of the sanctuarie.
86 And the golden [incense] cuppes were twelve, full of incense, containing ten sicles a peace after the sicle of the sanctuarie; so that all 5 golde of the [incense] cuppes was an hundred and twenty sicles.
87 All the bullockes for the burnt offering were twelve, the rammes twelve, the lambes of a yere olde twelve, with
38 And the omer for the peace offerings were twenty and four, the rammes sacte, the hee goats sacte, the lambes of a pure olde sacte. This was the dedication of the alter, after that it was annoymted.

89 And when Moses was gone into the tabernacle of the congregation to speake with hym, he hearde the boype of one speaking bynynge into hym from of the merci- sacte that was upon the arke of the sacte betweene the two Cherubims, and he talked with hym.

The viii. Chapter.

2 The order of the lampes. 4 The fourme of the candlesticke. 6 The cleansing and offering of the Leuites. 27 The age of the Leuites when they were receaue into service, or dimissed.

5 And the Lorde spake unto Moses, saying: Speak unto Aaron, and say unto hym: when thou settest by the lampes, the seven lampes that round light toward the forefront of the candlesticke.

3 And Aaron dyte even so, and lighted the lampes thereof toward the forefront of the candlesticke, as the Lorde commaundd Moses.

4 And this was the worke of the candlesticke, even of gole beaten out with the hammer, both the shaft and the floweres thereof was beaten out with the hammer: accordyng unto the pattern which the Lorde had shewed Moses, even so he made the candlesticke.

5 And the Lorde spake unto Moses, saying:

6 Take the Leuites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, when thou cleanest them: Sprinkle water of purifying upon them, and let them shawe all their fleethe, and let them wash their clothes, and so make them sacte cleane.

8 Then let them take a young bullocche with his meate offering [even] fine flour mingled with yle, and another young bullocche shalt thou take fora time offering.

9 And thou shalt byng the Leuites before the tabernacle of the congregation, thou shalt gather the whole multitude of the children of Israel together.

10 And byng the Leuites before the Lorde, and the children of Israel shal put their hands upon the Leuites.

11 And Aaron shall wave the Leuites before the Lorde for a wave offering of the children of Israel, that they may execrate the ministracion of the service of the Lorde.

12 And the Leuites that put their hands upon the heads of the bullocches: and thou shalt offer the one for a time offering, and the other for a burnt offering unto the Lorde, that thou mayest make an atonement for the Leuites.

13 And thou shalt let the Leuites before Aaron and his sonnes, and wave them for a wave offering unto the Lorde.

14 And thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be myne.

15 After that, shall the Leuites go in, to do the service of the tabernacle of the congregation: And thou shalt cleanse them, wave them for a wave offering:

16 For they are geuen and delievered by to me from among the children of Israel for such as open euery bonde, euyn for the first borne of all the children of Israel have I taken them unto me.

17 For all the first borne of the children of Israel are mine, both man and beast: since the day that I knote euery first bonde in the lande of Egypt, I sanctified them for my selfe.

18 And I have taken the Leuites for all the first borne of the children of Israel.

19 And have geve the Leuites as a gift to Aaron and his sonnes from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, if the children of Israel come npe into the sanctuarie.

20 And Moses, and Aaron, and all the
congregation of the children of Israel, by which the Levites: according unto all that the Lord had commanded Moses concerning the Levites, even so did the children of Israel unto them.

And the Levites were purified, and washed their clothes: And Aaron 24 And the Lord spake unto Moses, saying:

saying: 25 This is it that becometh unto the

And from the age of five years, they shall be fit for offering upon the mercy of the tabernacle of the congregation.

Nor shall it be more: 26 But shall minister with their brethren

in the tabernacle of the congregation, to keep thine charged thereof, and shall be able no more:

Thus therefore shalt thou do unto the Levites touching their charge,

The ix. Chapter.

And the Lord spake unto Moses in the wilderness of Sinai, 9 And the Lord spake unto Moses, saying:

in the first month of the second year, after they were come out of the land of Egypt,

And Moses spake unto the children of Israel, that they should celebrate the Passover.

And they kept the Passover in the fourteenth day of the first month, in the wilderness of Sinai; according to all that the Lord had commanded Moses, even so dyed the children of Israel.

And certain men were defiled by a dead man, that they might not keep the Passover the same day, and they came before Moses and Aaron on the same day.

And those men dyed unto him, we are defiled by a dead man: wherefore are we kept back, that we may not offer an offering into the Lord in due season, among the children of Israel?

And Moses spake unto them: Stand by, and I will hear what the Lord will command concerning you.

And the Lord spake unto Moses, saying:

And the Lord spake unto Moses, in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying:

Let the children of Israel celebrate the Passover at the time appointed thereto:

And the fourteenth day of this month shall be kept in the sea season according to all the ceremonies of it, and according to all the manors thereof, shall ye keep it.

And Moses spake unto the children of Israel, that they should celebrate the Passover.

And they kept the Passover in the fourteenth day of the first month, in the wilderness of Sinai; according to all that the Lord had commanded Moses, even so dyed the children of Israel.

And certain men were defiled by a dead man, that they might not keep the Passover the same day, and they came before Moses and Aaron on the same day.

And those men dyed unto him, we are defiled by a dead man: wherefore are we kept back, that we may not offer an offering into the Lord in due season, among the children of Israel? And Moses spake unto them: Stand by, and I will hear what the Lord will command concerning you.

And the Lord spake unto Moses, saying:

And the Lord spake unto Moses, in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying:

J The ix. Chapter.

2 The Passover. 13 Punishment for such as keepeth it not. 15 Of the cloud.

9 And the Lord spake unto Moses, saying:

10 Speake unto the children of Israel, and say: If any man be defiled by the reason of a straggler, or be in a day farre from you: and from your parents, he shall keep the Passover unto the Lord:

11 The fourteenth day of the second season at even let them keep it: and eat it with unleavened bread, taberne:

12 Let them leave none of it unto the morning, nor break any bone of it: But according to all the ordinaunce of the Passover, let them keep it.

13 But the man that is clean, and is not in a journey, and yet was negligent to keep the Passover: the same soul shall be cut off from his people, because he brought not the offering of the Lord in his due season, that man shall bear his sin.

14 And if a stranger dwell among you, and will keep the Passover unto the Lord: according to the ordinance of the Passover and maner thereof, so shall he do. He shall have one lade both for the stranger, and for him that was born in the same land.

15 And the same day that the tabernacle was reared up, a cloud covered the tabernacle, [namely] the tabernacle of the testimony; and at even, there was upon the tabernacle, as it were the appearance of fire, untill the morning.
So it was alway: the cloud covered it by day, and the appearance of fire by night.

And when the cloud was taken up from the tabernacle, then the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

At the mouth of the Lord the cloud of Israel journeyed, and at the mouth of the Lord they pitched: And as long as the cloud abode upon the tabernacle, they lay still:

And when the cloud tarried upon the tabernacle long time, the children of Israel kept the watch of the Lord, and journeyed not.

And when the cloud abode a few days upon the tabernacle, they abode in their tents, according to the commandment of the Lord: and they journeyed also at the commandment of the Lord.

And when the cloud abode upon the tabernacle from even into the morning, it was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

If the cloud tarried two days, or a month, or a year upon the tabernacle, and remained thereon, the children of Israel remained still and journeyed not: And as soon as the cloud was taken up, they journeyed.

And they journeyed after the Lord, when he moved: and were gathered together according to their armies, when he rested:

And the sons of Aaron the priests shall blow with their trumpettes, and ye shall have them as a law for ever in your generations.

The tenth Chapter.

The trumpettes of silver, and their use. 11 The Israelites depart from Sinai. 14 The captains of the host are numbered. 30 Ohab relucteth to go with Mopses.

And if ye go to warre in your land, against your enemies that beare you, ye shall blow an alarme with the trumpettes, and ye shall be remembered before the Lord your God, to be saved from your enemies.

Also in the day of your gladness, and in your feast days, in the beginning of your monethes, ye shall blow the trumpettes over your burnt sacrifices and peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

And it came to passe the twentieth day of the second moneth in the second year, that the cloud was taken up from the tabernacle of the testimony.

And the children of Israel took their journey out of the desert of Sinai, and the cloud rested in the wilderness of Paran.

And they first took their journey at the mouth of the Lord by the hand of Mopses.

In the first place went the standard of the host of the children of Juda according to their armies: Who was Nahashon the sonne of Amminadab.

And over the host of the tribe of the children of Zebulon, was Nathanael the sonne of Zuar.

And over the host of the tribe of the children

And the trumpettes of silver, and their use. 11 The Israelites depart from Sinai. 14 The captains of the host are numbered. 30 Ohab relucteth to go with Mopses.
The people murmured. 4 They desire flesh. 6 They loathe Baana. 11 The waver ing earth of Hophes. 16 The Lord dotheth the burden of Hophes to seventy of the ancients, and they prophesied. 31 It raiseth quaples. 5 The flesh rauers are punished.

And when the people dyd wickedly, it was a displeasure in the cares of the Lord: And when the Lord hearde it, his countenance was moved to wrath, and the fire of the Lord burnt among them, and consumed them that were the betrayers of the host.

And the people cryed unto Hophes: And when Hophes made intercession unto the Lord, the fire quenched.

And he called the name of the place Taberah, because the fire of the Lord burnt among them.

And a number of people that was among them fell a sighing, and turned their faces, and wept (even as dyd also the children of Israel) and sayd: Who shall give vs flesh to eate?

We remember the flesh which we did eate in Egypt for naught, 3 the cucumbers, 3 melons, 3 leeks, 3 onions, 3 garlik.

But now our soule is hyed away: for we can see nothing els, save Baana.

The Baana was as coriander seed, and to see to lyke (1) Rebellion.

And the people went about and gathered it, 3 ground it in mullers, or beat it in morters.

The, xj. Chapter.

The sons of Enan.

These are the journeys of the children of Israel throughout their armies, and thus the hostes removed.

And Hophes sayde unto Hobad the sonne of Raguel the Nadiamite, which was Hophes father in lawe: we goe to the place of whiche the Lord sayde, I will gene it you. Come than therefoare with vs, and we will do the good for the Lord hath promised good unto Israel.

And he answered by, I will not go, but I will depart to mine owne lande, and to my honored.

He said: Ohy say, leave vs not, so thou knowest our mansions in the wilderness, and thou mayest be to vs in stead of eyes.

And if thou go with vs, looke what goodnesse the Lord sheweth unto vs, the same I will shewe unto thee.

And they departed from the mount of the Lord thre dapes journey, and the ark of the covenunt of the Lord, went before them in thre dapes journey, to search out a resting place for the.

And the cloude of the Lord was upon them by day, when they went out of the camp.

And when the ark rested, he sayde: Return O Lord, unto the many thousand of the sons of Israel.
The people murmur.

And when the dew fell softly upon the housetops, the people rose early, each one saying to his neighbor, "This is the smell of bread that is burning." And the people asked Moses, saying, "Who has done this to us to make us sit down to也是如此?"

Moses and Aaron said to Pharaoh, "Thus says the Lord God of Israel: 'Every daughter shall be taken to be the wife of Pharaoh's son, and every son shall be put to work in the land of Egypt.'"

Moses said to Pharaoh, "This is the word of the Lord: I will bring My people out of Egypt, and they shall serve Me in the land of Canaan."

Pharaoh said to Moses, "I will let your people go, but only if I see your God." And Moses said, "I will show you My God, but only if you let My people go to serve My God in the land of Canaan."

Pharaoh said, "I will let your people go, but only if you give me a seven-year famine." And Moses said, "I will show you a seven-year famine, but only if you let My people go to serve My God in the land of Canaan."
and the people stoo the by all that day, and all that night, and all the next day, and they gathered quails: and they gathered tite, gathered ten homestful: And they spread them above their bse, rounde about the boaste.

And while the flesh was yet between their teeth, ye at it was chewed up, the wrath of the Lord was kindled against the people, & the Lord smote the people with an exceeding great plague.

And he called the name of the place, The granes of lust: because the buried the people that liusted there.

And the people took their journey from the granes of lust unto Hazeroth, and abode at Hazeroth.

The xii. Chapter.

Aaron and Miriam grudge against Moses, & they report, and bate at the prayer of Moses.

1 And Miriam and Aaron spake against Moses, because of the women of Ethiopia, of which he had taken: for he had taken to wife one of Ethiopia.

2 And they said: Hath the Lord in deed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.

3 (But Moses was a very meek man, above all the men of the earth.)

4 And the Lord spake at once unto Moses, unto Aaron, and to Miriam: Come out ye three unto the tabernacle of the congregation: and they came out all three.

5 And the Lord came downe in the pillow of the cloud, and stoothe in the boome of the tabernacle, and called Aaron and Miriam. And they went out both of them.

6 And he said, Hear my words: If there shall be a prophet of the Lord among you, I will be knolven of him in a vision, and will speake unto hym in a dreame.

7 Thy seruante Moses is not so, which is faileth in all meyne houte.

8 Unto hym will I speake mouth to mouth in a vision, not in darke speaches and similitudes of the Lord shall he see; wherefore then were ye not afraid to speake against my seruante Moses?

9 And the Lord was moved unto wrath against them, and he went his way.

10 And the cloud departed from the tabernacle, and behelde Miriam was become leprous, as it were snowe: And Aaron looked upon Miriam; and behelde, she was leprous.

11 And Aaron spake unto Moses: Alas my Lord, I beseche thee not the same upon vs Whiche the have foolishly committt and sinned.

12 Oh, let her not be as one dead, of whom the flesh is halfe consumed when he commeth out of his mothers whomb.

13 And Moses prayed unto the Lord, saying: Heal her noide, O Lord, I beseche thee.

14 And Jo the Lord spake unto Moses: If her father had not spitt in her face, should she not be ashamed five days? let her be shut out of the haast seven days, and after that, let her be recowane in again.

15 And Miriam was shut out of the haast seven days: and the people removed not, till she was brought in again.

16 And afterwarde the people removed from Hazeroth, and pitched in the wildernesse of Pharan.

The xiii. Chapter.

1 Certain men are sent to searche the lande of Chanaan. 2 They bring of the fruit of the lande. 3 Caleb comforteth the people against the discouragings of the other spies.

1 And the Lord spake unto Moses saying: Send men out to searche the lande of Chanaan, which I geue unto the chyldren of Israel: of every tribe of their fathers shalt ye sende a man, and let them all be suche as are rullers among them.

2 And Moses at the commandment of the Lord, sent out of the wildernesse of Pharan, suche men as were all heads of the chyldren of Israel.

3 4 Their
The people murmur Numeri.

The people murmur

16. These are the names of the men which Moses sent to spy out the land:
   And Moses called the name of Osei the sonne of Nun, Josua,
   And Moses sent them every one to spy out the land of Chanaan, and said unto them:
   See ye this land which ye may go into into the land of Chanaan, that ye may make your eloute, either feafe or many:
   And what the land is that they dwell in, whether it be good or bad, and what manner of cities they be that they dwell in, whether they dwell in tentes or wallid tobowes:
   And what manner of lande that is, whether it be fat or lean, and whether there be trees therin or not. Be of good courage, and byng of the renue of the lande: And it was about the tyne that grapes are first rype.

B 21. And so they went by, and searched out the lande from the Biebernesse of Zin, unto Rehob, as men come to Hemath.
   And they ascended unto the south, and come unto Hebron, where Ayman was and Seslu, and Thalma, the sonnes of Anac. Hebron was built seven yeres before Zaan in Egypt.
   And they came unto the ryuer of Escol, and ent boath there a branch with one cloutier of grapes, and twayne bare

C 24. And the place was called the riere Escol, because of a cloutier of grapes whiche the children of Israel cut dothine them.
   And they burned bache agayn from searching of the lande after fourtie yeres.
   And they went, and came to Moses and Aaron, and unto all the multitude of the rytiden of Israel in the Biebernesse Pharan to Tades, and brought them

25. And the lande is good of fruites, and of the poutranzates, and of the figges.

26. And the people murmured in the lande, saying: It is a goodly lande, and what is good courage, and byng of the renue of the lande: And it was about the tyne that grapes are first rype.

22. And they ascended unto the south, and come unto Hebron, where Ayman was and Seslu, and Thalma, the sonnes of Anac. Hebron was built seven yeres before Zaan in Egypt.

23. And they came unto the ryuer of Escol, and ent boath there a branch with one cloutier of grapes, and twayne bare
And all the multitude of the people cried out, and went throughout that night.

And all the children of Israel murmured against Moses and Aaron, and the whole congregation lifted up their voices and said unto them: ‘Wondrous God, that we had dyed in the land of Egypt, either that we had dyed in this wilderness.

Wherefore hast thou brought us out of that land to fall upon the Moab, and that our yokes and our children should be a prey. Were it not better that we return unto Egypt again?

And they said one to another: ‘Let us make a rapine, and return unto Egypt again.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Josue the son of Nun, and Caleb the son of Jephune [which were] of them that searched the land, rent their clothes;

And spake unto all the company of the children of Israel, saying: ‘The land where we walked through to search it, is a very good land.

If the Lord have a love to us, he will bring us into this land and give it us, which is such a land as floweth with milk and honey.

But in any wise rebel not ye against the Lord, neither fear the people of the land, for they are but head for us: Their shield is departed from them, and the Lord is with us, fear them not therefore.

But all the congregation rose up against them with stones: And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

And the Lord spake unto Moses: ‘How long do this people provoke me, and how long shall it be before they believe me, for all the signs which I have shewed among them:

I will smite them with the pestilence and destroy them, and will make of thee a greater nation and mightier than they.

And Moses spake unto the Lord: ‘Then the Egyptians shall hear it, (for thou thoughtest this people in thy might from among them.)

And it came to pass, that the inhabitants of the land also said: for they have heard that which Israel is, that they be a great people.'
The people murmur.

The people murmur.

Ex. XXXII.

15 If thou shalt kill all this people as they were but one man: then the nations whiche have hearde the same of thee, will say:

16 Because the Lord is not able to bring in this people into the lande whiche he sware unto them, therefore he hath saine them in the Wildernesse.

17 And nowe I beseech thee, let the power of my Lord be great, according as thou hast spoken, sauing:

18 The Lord is longer he be angrie, and of great mercy, and suffreth iniquitie and sinne, and leaveth no man innocent, and witeth the unrighteousnesse of the fathers upon the childe, in the three and fourth generations.

19 But wee ful I beseech thee unto the name of this people according unto thy great mercy, as thou hast forgon this people from Egypt, even by thynode.

20 And the Lord spake: I have forgonen it, according to thy request.

21 But as truly as I live, all the earth shall be filled with the glory of the Lord.

22 But all those men whiche have scene my glory, and my miracles whiche I did in Egypt and in the Wildernesse, and have tempted me nodwe this ten yernes, and have not hearkennt unto my boye:

23 Shall not the lande whiche I sware unto their fathers, neither shall any of them that promised me see it.

24 But my servant Caleb, because he had another maner of spirite, (and because he hath folowed me unto the most) myn wyll I bring into the lande which he hath walked in, and his seede shal inherit it.

25 And also the Amatechites and Cha-nanautes, remaine in the valley: To mozeode turne you, and get you into the Wildernesse, even by the way of the red sea.

26 And the Lord spake unto Moses and Aarone, saying:

27 Whyd ye long both this cuyl multitude murmur against me: I have hearde the murmurings of the children of Israel with the Whiche they murmur against me.

28 Tell them therefore: As truly as I live layeth the Lord, I wyll do unto you euyn as ye haue spoken in euyn cares:

29 Your carkefes shall fall in the Wildernesse: And all you that were tode throughout your numbers from euyn yeres and above, which have murmured against me,

30 Shall not come into the lande over which I lifed by mynde hande to make you diewell therein, saue Caleb the sone of Jephune, and Josuah the sone of Nun.

31 But your childe ren whiche ye lyde shoude be a pray, then I wyll bring in, and they shall knowe the lande whiche ye haue refusd.

32 And your carkefes shall fall in this Wildernesse.

33 And your childef whiche shall wander in the Wildernesse fourtie yeres, and suffer for your Whosdom, but wyll your carkefes be walkd in the Wildernesse.

34 After the number of the dayes in whiche ye searched out the lande, euyn fourtie dayes, euy day for a per that ye heare your unrighteousnesse, euyn fourtie yeres, and ye shall knowe my brache of promise.

35 If the Lord haue lyde, that I wyll do it unto all this cuyl congregation that are gathered together against me: For in this Wildernesse they sylabe con-fumed, and there they shall dye.

36 And the men whiche itoysles feut to search the lande, and whiche (when they came agayne) made all the people to murmur against hym, and bought by a slander upon the lande:

37 Even those men that dyd byng by that slander upon it as though it had ben cuyl, dyed in a great plague before the Lord.

38 But Josuah the sone of Nun, and Caleb the sone of Jephune, Whiche were of the men that went to search the lande, sild lyll.

39 And itoysles tolde these sayings vnto all the childe ren of Israel, and the people take great solode.

40 And they rose by early in the morning, and gate them by into the toppe of the mountayne, saying: "Lo, we be here, and wyll go by into the place of which the Lord spake: For the haue saine.

41 And itoysles spake: Wherefore transgress ye thus the word of the Lord: it wyll not come well to passe.
41. Go not up therefore, for the Lord is not among you: that ye be not put to shame before your enemies.
42. For the Amalechites and the Canaanites are there before you, and shall fall upon the Lord, because ye are turned away from the Lord, the Lord will not be with you.

The xv. Chapter.

43. And the Lord spake unto Moses, saying:

1. And make an offering by fire unto the Lord, namely a burnt offering, or a sacrifice to fulfill a vow, or a free offering, or in your pilgrimstate, to make a sweet savour unto the Lord, of the heard, of the flock:

2. Then shall ye offer his offering unto the Lord, by a meate offering of a tenth deal of flour, mingled with the fourth part of an hin of oil.

3. And the fourth part of an hin of wine for a drink offering that thou prepare with the burnt offering, or any other offering, for one lamb.

4. Or it be a ram, thou shalt prepare for a meate offering two tenth deals of flour, mingled with the third part of an hin of oil.

5. And for a drink offering, thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord.

6. And when thou preparest a bullock for a burnt offering, or for a sacrifice to fulfill a vow, or peace offering unto the Lord:

7. Let him bring with a bullock a meate offering of three tenth deals of flour, mingled with half an hin of oil.

8. And thou shalt bring for a drink offering, even half an hin of wine, for an offering made by fire of a sweet savour unto the Lord.

9. After this manner shall it be done for a bullock, or for a ram, or for a lamb, or a kid.

10. And according to the number that ye shall prepare, so shall ye do to every one, according to their number.

11. All that are borne of the country: that these thynges after this manner, to offer an offering made by fire of a sweet savour unto the Lord: even as ye do, so shall ye do.

12. One ordinance shall be both for you of the congregation, and also for the stranger that dwelleth with you: It shalbe an ordinance for ever in your generations:
as ye are, so shall the stranger be before the Lord.

13. One lamb and one meate shall serve, both for you, and for the stranger that sojourneth with you.

14. And the Lord spake unto Moses, saying:

15. Speak unto the children of Israel, and say unto them: When ye be come into the land to which I bring you,

16. Then when ye shall eat of the bread of the land, ye shall offer by an heave offering unto the Lord.

17. Be shall offer by a cake of the firstfruits of your doves for an heave offering: as ye do the heave offering of the barley, even so shall heave it.

18. Of the first of your doves ye shall give unto the Lord an heave offering in your generations.

19. And if ye have erred, and observe not all these commandements which the Lord hath spoken unto Moses,

20. Even all that the Lord hath commanded.
mourned you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations.

24 IV ought to be committed ignorance of the congregation, all the multitude shall offer a bullock for a burnt offering, to be a libation to the Lord, with the atonement offering and sin offering thereto according to the manner, and an hee goat for a sin offering.

25 And the priest shall make an attonement for all the multitude of the children of Israel, and it shall be forgiven them, for it is ignorance: And they shall bring their offering, a sacrifice made by fire unto the Lord, their sin offering before the Lord for their ignorance.

26 And it shall be forgiven unto all the congregation of the children of Israel, and unto the stranger that dwelleth among you, lyeing all the people were in ignorance.

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, lest he should dye:

35 And the Lord spake unto Moses: Let the man dye, &c. let all the multitude stone him with stones without the camp.

36 And all the multitude brought him without the camp, and stone him with stones, and he died, as the Lord commanded Moses.

37 And the Lord spake unto Moses, saying:

38 Speak unto the children of Israel, and bid them, that they make them fringes in the borders of their garments throughout their generations, and put upon the fringe of the borders a riband.
The xvij. Chapter.

The rebellion of Coah, Dathan, and Abiram. 31 They perished with their company.

1 And Coah the son of 3sra, the son of Caah, the son of Levi, went a part with Dathan and Abiram, the sons of Eliab; and his brethren the sons of Levi, and his brother, and his sister, and his father, and his mother, and his uncle, and his aunts, and all his kindred.

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty, and they gathered themselves together against Moses and Aaron, and said unto them: We took much upon our laden beasts, and we brought every one his tent, and we dwelt in the wilderness: why should we die the first year?

3 And when Moses hearde it, he fell upon his face, and spake unto Coah and unto all his company, saying: Lorp, the Lorde is he that chose you, and not you, and Lorp was a holy fire upon you, and upon your brethren, and upon your father's house.

4 And Coah said unto Moses: Take you firepanes, both Coah and all his company, and do for them, that they may see your respect unto them, and that they may see that I have chosen you.

5 And Moses did as Coah commanded, and they did for their brethren, and put incense in them before the Lorde into molten: And the man whom the Lorde chose, the same shalbe holy: Ye take much upon you, ye sons of Levi.

6 And Mosyes laid unto Coah: Hear ye I pray you, ye sons of Levi, that the God of Israel hath separeted you from the multitude of Israel, and brought you to be his holly, to do the service of the tabernacle of the Lorde, and to stand before the multitude, and to minister unto them.

7 But ye shall remember, and do all my commandments, and be holy unto your God.

8 I am the Lorde your God, which brought you out of the land of Egypt, for to be your God: I am the Lorde your God.
20 And the Lord spake unto Bopplae and Aaron, saying:

21 Separate your fates from among this congregation, that I may consume them at once.

22 And they fell upon their faces, and said: "O God, the God of spirits of all flesh, hath not one man sinned: wilt thou be wroth with all the multitude?"

23 And the Lord spake unto Bopplae, saying:

24 Speak unto the congregation, and say: Get you away from about the tabernacle of Cozah, Dathan, & Abiram.

25 And Bopplae rose up, and went unto Dathan and Abiram: and the elders of Israel followed him.

26 And he spake unto the congregation, saying: Depart I pray you from the tents of these wicked men, and touch not they of theirs, lest ye perish in all their sines.

27 And lo they gate them from the tabernacle of Cozah, Dathan, and Abiram, on every side: And Dathan & Abiram came out, & stood in the doore of their tents, with their wives, their sons, and their little children.

28 And Bopplae said: Hereby ye shall know that the Lord hath sent me to doall these works: for I have not done them of mine own ynde.

29 If these men dye the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me:

30 But if the Lord make a new thing, and the earth open her mouth, and swallow them up, and all the men that were with Cozah, and all their goods.

31 And assoue as he had made an end of speaking at these words, the ground opened under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that were with Cozah, and all their goods.

33 And they and all that they had went downe alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that were about them, fere at the eyle of them: And they laye, lest the earth swallowe be vp also.

35 And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

36 And the Lord spake unto Bopplae, saying:

37 Speak unto Elazar the sonne of Aaron the priest, that he take up the censers out of the burning, and scater the fire here and there, for they are holoved.

38 The censers of these sinners, agaynst their owne foules: let them make of them brode plates for a courcyng of the autter: For they offered them before the Lord, and therefore they are holoved, and they shall be a signe unto the children of Israel.

39 And Elazar the priest took the blased censers, which they that were burre had offered, and made brode plates for a courcyng of the autter,

40 To be a remembrance unto the children of Israel, that no stranger which is not of the seede of Aaron, come neare to offer incense before the Lord, that he be not lyke unto Cozah and his companie, as the Lord sayde to hym by the hande of Bopplae.

41 But on the morowe, all the multitude of the children of Israel murmured agaynst Bopplae and Aaron, saying: Ye haue biled the people of the Lord.

42 And when the multitude was gathered agaynst Bopplae and Aaron, they tooke towards the tabernacle of the congregation: And beholde, the cloude covered it, and the glory of the Lord appeared.

43 And Bopplae and Aaron came before the tabernacle of the congregation.

44 And the Lord spake unto Bopplae, saying:

45 Get you from among this congregation, that I may consume the quickly, And they fell upon their faces.

46 And Bopplae layd vp the autter, and put fire therein out of the autter, and burned on incense, and go quickly unto the congregation, and make an attarment for them: For there is warre gone out from the Lord, and there is a plague begunne.

47 And Aaron took as Bopplae commanded hym, and came into the midst of the congregation: and beholde, the plague was begunne among the people, and he put on incense, and made an attarment for the people.

48 And whil he stood between the dead and
and them that were alive, the plague was stayed.
49 They that dyed in the plague, were fourteen thousand and seven hundred, beside them that dyed about the con-

pirate of Corday.

And Aaron went againe unto Poples before the doore of the tabernacle of the congregation, and the plague was stayed.

The xvii. Chapter.

1 And the Lord spake unto Poples, saying: Speak unto the children of Israel, and take of every one of them a roodde, after the houses of their fathers, of all their princes according to the familie of their fathers, even twelve rooddes: and write every mans name upon his roodde.

2 And write Arons name upon the roodde of Leui: for every roodde shall be for head of the house of their fathers.

3 And put them in the tabernacle of the congregation, before (the aare) of the testimonie, where I will declare my selue unto you.

4 And the mans roodde whom I chose, shall blossom: And I will make cease from me the grudgynge of the children of Israel, whereby they grudge against you.

5 And Poples spake unto the children of Israel, and all the princes gave hym a roodde, one roodde for every prince, according to their fathers houses, even twelve rooddes: and the roodde of Aaron was among their rooddes.

6 And Poples spake unto Aaron: Thou shalt have thy families, and thy fathers house with thee, that beare the inuictie of the sanctuarie: And thou and thy families with thee, shalt beare the inuictie of your priests office.

7 And Poples put the rooddes before the Lord in the tabernacle of witnesse.

8 And the roodde of Aaron for the house of Leui was budded, and brought forth buds, bare blossomes, and type almonds.

9 And Poples brought out all 5 rooddes from before the Lord, into all the children of Israel: and they toke them and toke every man his roodde.

10 And the Lord spake unto Poples: Byng Arons roodde againe before the witnesse, to be kept for a token to the rebellious children, and that their murmuring may cease from me, and that they dye not.

11 And Poples dyd as the Lord commanded hym, even to dyd he.

12 And the children of Israel spake unto Poples, saying: Beholde, we are waxed away and perished, we have come to naught.

13 Whosoever cometh icycle, or apprecheth to the tabernacle of the Lord, shall dye: Shall we utterly consume away, and dye:

The xvii. Chapter.

1 The office of the Leuites. 2 The tithes and first leuites must be gotten them.
3 Arons heritage.

15 And the Lord spake unto Aaron: Thou shalt have thy families, and thy fathers house with thee, that beare the inuictie of the sanctuarie: And thou and thy families with thee, shalt beare the inuictie of your priests office.

2 And thy brethren of the tribe of Leui, of thy fathers householde thou shalt byng with thee, that they may be byng unto thee, and ministre unto thee: but thou and thy soumes with thee (that minister) before the tabernacle of witnesse.

3 They shall kepe my charge, even the charge of all the tabernacle: only let them not come icycle the vessels of the sanctuarie and the aalter, that they and ye also dye not.

4 And they shalbe bynowd with thee, and kepe the charge of the tabernacle of the congregation for all the tenure of the tabernacle:
Therefore shall ye keep the charge of the tabernacle: and let no stranger come nigh unto you.

Thrice shall ye keep the charge of the tabernacle, and the charge of the altar, that there fall no more wrath upon the children of Israel:

Behold, I have taken your brethren the Levites from among the children of Israel, which as a gift of yours are given unto the Lord, to do the service of the tabernacle of the congregation.

Therefore shall thou and thy sons with thee keep your priests' office for all thynges that pertain unto the altar and within the vail: And ye shall serve, so: I have given your priests' office unto you as a gift, and therefore ye (that commit) thereof, must be holy.

And the Lord spake unto Aaron:

Behold, I have given thee the keeping of my holy of holies offerings, of all the holydod thynges of the children of Israel, unto thee I have given the for the anointynge, and to thy sons for an ordinance forever.

This shall be thine of the most holy thynges (reserved) from the fire (of the altar.) All their sacrifices for all their meat offerings, some offerings, or treaspe offerings, which they byng unto me, that shall most holy bynt thee, and to thy sons.

In the most holy place that thou eate it, and all that are males shall eate of it, let it be holy unto thee.

And this also is thine, the heave offerings of their yestes, throughout all the heave offerings of the children of Israel: I have given them unto thee, thy sons and thy daughters with thee, to be a dutie for ever: and all that are cleane in thy house, shall eate of it.

At the fat of the ox, at the fat of the yewe, at of the wheate, which they shall offer unto the Lord for first fruits, the same have I given unto thee.

And whatsoever is first ripe in their lande which they byng unto the Lord, shall be thine, and all that are cleane in thyn house shall eate of it.

All thinges separate from the common in Israel, shall be thine.

All that breaketh the matrix in all flesh that men byng unto the Lord, whether it be of men or beasts, shall be thine: Nevertheless, the first boone of man that thou redeem, the first boone of bulcke beasts that fall thou redeem.

Those that are to be redeemed, that thou redeem from the age of a moneth, according to thyne estimation, for the money of five lites, after the site of the tabernacle, which is twenty gerahs.

But the first boone of a cowe, shepe, or goate, that thou not redeem, for they are holy: therefore thou shalt sprinkle their blood upon the altar, and shall burne their fat as a sacrificie made by fire; for a sweete savour unto the Lord.

And the flesh of them is thine, as the baue heest and the right shoulder; these are thine.

All the heave offerings of holy thynges which the children of Israel offer unto the Lord, have I given thee thy sons and thy daughters with thee, to be a dutie for ever: let it be a salted onenain for ever before the Lord, both unto thee, and to the seede with thee.

And the Lord spake unto Aaron: Thou shalt have no inheritance in their lande, neither shall thou have any part among them: I am thy part and thy inheritance among the children of Israel.

Behold, I have given the children of Levi all the tenth in Israel to inherit, for the service which they serve in the tabernacle of the congregation.

Neither must the children of Israel henceforth come to the tabernacle of the congregation, lest they bear smite, thic.

But the Levites shall do service in the tabernacle of the congregation, to bear their office: it shall be a lade for ever in your generations, that among the children of Israel they possesse no inheritance.

But the tithes of the children of Israel which they pay as an heave offering unto the Lord, I have given it Levites to inherit: and therefore I have laid ite unto them, Among the children of Israel ye shall possesse no inheritance.

And the Lord spake unto Moses, saying:

Speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you of the for your inheritance, ye shall take an heave offering of them, which is the tenth part of that tith.

And this your heave offering shall be reckened unto you, even as though ye were of the conye of the baune, or as the fulfille of the vine press.
And the Lord spake unto Moses and Aaron, saying: 

This is the ordinance of the law which the Lord hath commanded, saying:

Speak unto the children of Israel, that they bring thee a red heifer without blemish, and burn her out of the camp, and cause her to be flayed before his face.

And let Elisha the priest take of her blood, and sprinkle it directly before the tabernacle of the congregation seven times.

And cause the coed to be burnt in his sight, with her blood, and all the blemish of him that burneth also.

And let the priest take Cedars wood, and hyssop, and scarlet lace, and cast it in the midst of the burning of the coed.

Then let the priest wash his clothes, and he shall bathe his flesh in water, and then come into the hooft, and the priest shall be bntiled with the even.

And he that burneth it shall wash his clothes in water, and bathe his flesh in water, and be bntiled with the even.

And a man that is clean, shall gather by the ashes of the coed, and lay them without the hooft in a clean place, and it shall be kept for the multitude of the children of Israel for a water of separation: It is a holy offering.

Therefore he that gathereth the ashes of the coed, shall bathe his clothes, and remayne bntiled with the even: And it shall be unto the children of Israel, and unto the stranqer that dwelleth among them, a statute for ever.

*He that toucheth the dead body of any man, shall be bntiled seven days.

And he shall purifier himself with this water the third day, and the seventh day he shall be clean: But if he purifie not himself the third day, then the seventh day he shall not be clean.

Whosoever toucheth the dead coed of any man that is dead, and purgeth not himself from the hooft, defileth the tabernacle of the Lord, and that soul shall be cut off from Israel, because the water of separation was not sprinkled upon him: he shall therefore be bntiled, his bntilenees is yet upon him.

This is the law of a man that dieth in a tent: All that come into the tent, and all that is in the tent, shall be bntiled seven days.

And all the vessels that be open, which have no covering bemade upon them, shall be bntiled.

And whosoever toucheth one that is bntiled, with a vessel in the hooft, or a dead perfon, or a bone of a dead man, or a grave, shall be bntiled seven days.

Therefore, for an bntiled perfon they shall take of the burnt ashes of the hooft offering, and running water shall put thereof in a vessel.

And let a clean perfon take hyssop, and dippe it in the water, and sprinkle it by the tent, and upon all the vessels, and upon the persons that were therin, and upon hooft that touched a bone, or a bntile perfon, or a dead body, or a dead bone.

And
And the clean person shall sprinkle upon the braune the third day and the seventh day: And the seventh day he shall purifie him selfe, and wash his clothes, & bathe him selfe in water, and skalde clean at euem.

But the man that is braune, and purposeth not him selfe, the same soule shalbe cut of from among the congregation: because he hath defiled the sanctuary of the Lord, and the water of sepa-ration hath not been sprinkled upon him; therefoze shall he remaine braune.

And it shall be a perpetuall lawe unto them, that he that sprinckles the water of separation, shall wash his clothes: and he that toucheth the water of separation, skalde braune byplit euem.

And whatsoever the braune person toucheth, skalde braune: And the soule that toucheth (the thing that was touched of the braune person) skalde braune byplit euem.

The xx. Chapter.

And the children of Israel came with the whole multitude into the desert of Zin in the first moneth, and the people avode at Cades: And there died Miriam, and was buryed there.

But there was no water for the multitude: and they gathered them selues together against Moses and Aaron.

And the people chode with Moses, and spake, saying: Would God that we had perished when our brethren dyed before the Lord.

Why haue ye brought the congregation of the Lord into this wilderness, that both we and our cattle shoulde dye int?

Aherfore haue ye made us to come by out of Egypt, to dyng vs into this cruel place, which is no place of seabe, nor of hygges, nor vine, nor pomegranates, neither is there any water to dyne.

And Moses and Aaron went from the presence of the congregation, into the doore of the tabernacle of the congregation, and set upon their faces, and the glory of the Lord appeared unto them.

And the Lord spake unto Moses, saying:

Take the rodde, and gather thou and thy brother Aaron the congregation together, and speake unto the rodde before their eyes, and it shall gue forth his water: And thou shalt byng them water out of the rodde, to gue the com-

panic dyptue, and their beasts also.

And Moses took the rodde from before the Lord, as he commanded hym.

And Moses and Aaron gathered the congregation together before the rodde, and (Moses) spake unto them: If ye beare ye rebelles, must we fetch you water out of this rodde?

And Moses spake unto Aaron, and to his hande, and with his rodde he smote the rodde two tymes, and the water came out abundantly, and the multitude dranke, and their beasts also.

And the Lord spake unto Moses and Aaron: Because ye believed me not, to sanctifie me in the eyes of the children of Israel, therefore ye shall not byng this congregation into the lande which I have given them.

This is the water of strife, because the children of Israel chode with the Lord, and he was sanctified in them.

And Moses sent messengers from Cades into the land of Edon, thus spake thy brother Israel: Thou knowest all the travaile that we have had.

Our fathers went bovente into Egypt, and we have dwelt in Egypt a long time:

And when we cried unto the Lord, he hearde our voce, and sent an angell, and punished vs by out of Egypt: And beholde, we are in Cades, euin in the bistermoste of thy boorde.

Let vs passe I pray thee through the countrey; but, we vyll not go through the fieldes oz vineyarde, neither vyll we
we dynde of the water of the fountain: we will go by the kynges hape way, and neither turne vnto the right hande nor to the left, we will be past thy borders.

8 And Edom answered hym: Thou shalt not go by me, lest I come out against thee with the hwoze.

The children of Israel said vnto him, we will go by the beated way: and if I and my cattell dynde of thy water, I will pay for it: I will but only (without any harne) go through on my beste.

he answered: Thou shalt not go through. And Edom came out against hym with much people, and with a mightie power.

10 And thus Edom denied to geue Israel passaige through his countrey: wherefore Israel turned away from hym.

11 And the children of Israel departed from Cades, and came vnto mount Hore, with all the congregation.

12 And the Lord spake vnto Byples and Aaron in mount Hore, harte by the coast of the lande of Edom, saying.

24 Aaron shalbe gathered vnto his people: for he shal not come into the lande which I have geuen vnto the children of Israel, because pe disobeyd my mouth at the water of strife.

25 Take Aaron and Eleazar his sonne, and hyng them by vnto mount Hore.

26 And cause Aaron to put of his garments, and put them vpon Eleazar his sonne: and Aaron shalbe gathered vnto his people, and shall dye there.

27 And Byples dyd as the Lord commanded: and they went by vnto mount Hore, in the light of all the multitude.

28 And Byples toke of Aarons clothes, and put them vpon Eleazar his sonne, and Aaron dyed there in the toppe of the mount: And Byples and Eleazar came downe out of the mount.

29 When all the multitude sawe that Aaron was dead, they mourned for Aaron thirtie days, all the housethode of Israel.

The xxj. Chapter.

Israel vanquisheth kyng Arad. 8 The first serpentes lyng them. 24 The kynges, Sichon and Og are overcome in battaile.

No when kyng Arad the Chanaanite which dwelt towards the south, hearde tell that Israel came by the way that the hypes had founde out, he fought agaynst Israel, and toke some of them prisoners.

2 And Israel voweled a vowe unto the Lord, and sayde: If thou wilt deliver this people into my hande, I will utterly defray their cities.

3 And the Lord hearde the voype of Israel,
Israel, and delivered them the Chanaanites: And they destroyed them and their cities, and called the name of the place Horma.

4 And they departed from Mount Hor, by the way of the red sea, to compass the land of Edom: and the soul of the people was sore greased, because of the way.

5 And the people spake against God and against Moses: Wherefore hast thou brought us out of Egypt, to die in the wilderness: for here is neither bread nor water, and our soul lotheneth this light bread.

6 Wherefore the Lord sent fierce serpents among the people, which stung them: and much people of Israel dyed.

7 Therefore the people came to Moses, saying: We have sinned, for we have spoken against the Lord, and against thee: make intercession to the Lord that he take away the serpents from us. And Moses made intercession for the people.

8 And the Lord said unto Moses: Make thee a serpente, and set it upon a pole: that as many as are bitten may looke upon it, and live.

9 And Moses made a serpent of brass, and set it upon a pole: and when the serpent had bitten any man, he beheld the serpent of brass, and lived.

10 And the children of Israel departed hence, and pitched in Dibon.

11 And they departed from Dibon, and pitched at the heapes of Abarim, even in the wilderness which is before Moab, on the east side.

12 And they removed hence, and pitched upon the river of Zared.

13 And they departed hence, and pitched on the other side of Arnon, which is in the wilderness, and compassed out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it was spake spoken in the booke of the vawes of the Lord, what thynge he dyed in the red sea, and in the river of Arnon.

15 And at the streame of the river, that goeth downe to the dwellyng of Ar, and lyeth upon the border of Moab.

16 From thence they returned unto Beer: for the same is the well whereof the Lord spake unto Moses: Gather the people together: and I will give them water.

17 Then Israel sang this song: Spycing up well, singing ye unto it:

18 The princes digged this well, the captaynes of the people digged it with the lade gerrer, and with their names. And from the wilderness they went to Hahahana:

19 And from Hahahana to Nahaliel, and from Nahaliel to Bamoth:

20 And from Bamoth of the valley that is in the field of Boad, unto the top of the hill that looketh toward Seiron.

21 And Israel sent messengers unto Dibon kyng of the Amorites, saying:

22 Let me passe through thy land, the way will not turne into the fields or vineyards, neither dyntke of the waters of the well: but we will go along by the bynges ype way, only'll we be past thy country.

23 But Sehon would not give Israel to passe through his country, but gathered all his people together, and went out against Israel into the wilderness: And he came to Jazer, and fought against Israel.

24 And Israel smote him in the edge of the swood: he conquered his lande from Arnon unto Jabbok, unto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel toke all these cities, and dwelt in all the cities of the Amorites in Sehon, and in all the tovnes that long therto.

26 For Sehon was the kyng of the Amorites, which fought before against the kyng of the Boadies, and toke all his lande out of his hands, even unto Arnon.

27 Wherefore they that spake in paroberes, say: Come to Sehon, and let the kyng of Sehon be built and repayed.

28 For there is a fire gone out of Sehon, and a flame from the citie of Sehon, and hath consumed Ar in Moab, and the loydes of Samoth in Arcon.

29 And the Boadies, D people of Chanaos ye are bindone: he hath sufferd his soumes to be purfue, and his daugh ters to be in captaiuing unto Sehon the kyng of the Amorites.

30 Their empire is lost from Sehon unto Dibon, and we made a wildernes euen unto Hophja, which reacheth unto Sejada.

31 And thus Israel dwelt in the lande of the Amorites.
And they turned, and went by to
wade Balaam: And of the king of
Balaam came out against them, he and
all his people to fight at Esdraelon.
And the Lord spake unto Moses:
scare him not, for I have delivered
hym into thy hande, and all his people
and his lande, and thou shalt do to him
as thou diddest unto Sehon the king of
the Amorites which dwelt at Heshbon.
They smote hym therefore, and his
sonnes, and all his people, but all there
was nothing left hym, and they con-
quered his lande.

The xxij. Chapter.

And Balaam senteth for Balain, whose name in the Hebrew is written Bileam.
1. God forbiddeth Balaam to curse the Israelites, 2. The angel standeth in his
way. 3. Balaams ale speaketh,

No the children of Is-
raeil departed and pit-
ched in the fields of
Moab, on the other
side of Jordan from
Jericho.

And Balaam the sonne of Ziphor, sawe
all that Israel had done to Amorites.
And the Moabites were sore afraid
of the people, because they were many,
and they were broken with fear of the
children of Israel.

And Moab spake unto the elders of
Midian: Bothe shall this company
beheve by all that are rounde about us,
as afore ticketh by the grasse off sheide.
And Balaam the sonne of Ziphor, was
lying of the Moabites at that tyme,
he sent messengers therefor unto

* Balaam the sonne of Beor to Petho,
which is by the river of the lande of the
children of his folke, to call him, saying;
Beholde, there is a people come out of
Egypt, and beholde they enuer the face
of the earth, and enuer against me.
6. Come nothe therefore I pray thee, and
curse me this people, for they are to
nightie for me, to perdurance I
might be able to smyte them, so to drive
them out of the lande: For I note that
he whom thou blessest, is blessed, and
whom thou curseth is curseth.
7. And the elders of Moab, and the el-
s of Midian departed, having the
[rewards] of the south lying in their
hande: And they came unto Balaam,
and tolde hym the words of Balaam.
8. He answered them; Larp here this
night,
night, and I will bring you where, even as the Lord shall say unto me.
9 And the Lord spake unto Balaam, and said: What men are these with thee?
10 And Balaam said unto God: Balac, the king of Moab, sent me this wise, saying:
11 Behold, there is a people come out of Egypt, and of the king of the earth. Come, and curse them for me, to my soul, if so be I shall succeed in working upon their soul, and to curse them out.
12 And God said unto Balaam: Go not with them; neither curse the people: for they are blessed.
13 And Balaam rose up in the morning, and came unto Balak, and said: Balak, and the princes of Moab, have sent me to thee: come thou unto thy place, and I will curse thee.
14 And the Lord said unto Balaam: If I will do anything, will I not tell thee of it? And Balaam said: Shall I not speak according to that which the Lord speaketh?
15 So Balaam rose up early in the morning, and went unto Balak, and he said: What hast thou said unto me to do?
16 And Balak said unto Balaam: Alas! thou seest, I have brought thee in a good place: if the Lord shall do anything, shall I not know it? But hast thou not looked upon me from my youth?
17 For I will greatly magnify thee, and I will bless thee more than thy father Balak, by whom thou hast been brought up. And Balaam said to Balak: So shall it be.
18 And Balak brought Balaam into the field of Ziph, to be in company with the princes of Moab.
19 And Balak said to Balaam: Shalt thou not come again with me unto another place, and curse me?
20 And God said unto Balaam: Go with the men, and I will重重 things.
21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.
22 And the Lord said unto Balaam: Go with the princes of Moab, but speak not with Balak. And Balaam said: Shall I speak according to what the Lord speaketh?
23 And when the ass saw the angel of the Lord standing in the way, and having his sword drawn in his hand, the ass turned aside out of the way, and went out into the field: And Balaam smote the ass, to turn her into the way.
24 But the angel of the Lord stood in a path between the vineyards, and there was a wall on the one side, and another on the other.
25 And when the ass saw the angel of the Lord, she turned her head to the wall, and smote Balaam upon the head, that he smote her head.
26 And the angel of the Lord went further, and stood upon a marble place, where was no way to turn either to the right hand, or to the left.
27 And when the ass saw the angel of the Lord, she went under the marble place, and turned the head of the ass to the right hand, and went by.
28 And the Lord opened the mouth of the ass, and the ass opened the mouth of Balaam: What have I done unto thee, that thou hast smitten me these three times?
29 And Balaam said to Balak: I have not seen this thy thing, that thou hast done to me: But if thou wouldest have destroyed me, thou shouldst not have come this way. And the Lord opened the mouth of Balaam, and he said:
30 And the ass opened the mouth of the Lord: What have I done unto thee? And if thou hast seen it, why hast thou done this thing to me, that thou hast smitten me these three times?
31 And Balak was angry, and he said to Balaam: What hast thou done to me, and I have put my trust in thee, and turned my back on the face of Moab, and I have brought thee into this place, and I have told thee to do that which I have told thee to do.
32 But when the angel of the Lord came to him, and set his feet upon Balaam's ass, he said to Balaam: Why hast thou done this thing to me, and I had set my heart in thee?
33 And Balaam said: I have not seen this thing, but I have set my heart in this place: for I said, I shall see this thing: that he had told him of God, and the angel of the Lord stood in the way, and smote the ass, and went out of the way, and he came in another way.
34 And Balak was angry, and he said to Balaam, and his princes: Is it not this one, that thou didst not turn from me, that thou didst not turn from me, and as I have feigned thee, and I have cursed thee, and I have set my heart in thee, and I have set my heart in this place, and I have set my heart in thee. And the angel of the Lord said to Balaam: Why didst thou not turn from me, when I had set my heart in thee? And Balaam said: I had seen him, and I had not turned from him, and I had set my heart in him, and I had set my heart in thee, and I had set my heart in this place.
Balaam caused Balaam to bless the people.

Balaam blessed the people.

the death of the righteous, and that my last ende may be like his.

And Balaam said unto Balaam: What hast thou done unto me? I will see thee no more. Wherefore saidst thou not unto me? Am I not able in deed to promote thee unto honour?

And Balaam made amends unto Balaam, Lo, I am come unto thee, and can I not as I please? I have prepared seven altars, and have offered upon every altar an ore and a ramme.

And Balaam said unto Balaam: Stand by the sacrifice, and I will go, if happily the Lorde will me meete: and whatsoever he sheweth me, I will tell thee. And he went by hys.

And God met Balaam, and Balaam spake unto hys: I have prepared seven altars, and have offered upon every altar an ore and a ramme.

And the Lorde put a saying in Balaams mouth, and said: Go agayne to Balaam, and say on this wise. And when he went agayne unto him, lo, he stode by his burnt sacrifice, he and all the lodes of Boab.

And he toke by his parable, and spake: Balaam the king of Boab hath bought me from Pelopotamia, out of the mountains of the east, laving. Come, curse Jacob for my sake, come and defie Israel.

Balaam: Whom God had not cursed: o: Balaam spake unto hys: Whom God hath not defied: From the top of the rocks I see hys, and from the pyles I beholde hys: the people shall dwell by them: and that not be reckned among the nations.

Who can tell the dust of Jacob, and the number of the fourth part of Israel: I pray God that my soule may dye to the death of the righteous, and that my last ende may be like his.

And Balaam said unto Balaam: Wherefore saidst thou not unto me? Am I not able in deed to promote thee unto honour?

And Balaam made amends unto Balaam, Lo, I am come unto thee, and can I not as I please? I have prepared seven altars, and have offered upon every altar an ore and a ramme.

And Balaam said unto Balaam: What hast thou done unto me? I will see thee no more. Wherefore saidst thou not unto me? Am I not able in deed to promote thee unto honour?

And Balaam made amends unto Balaam, Lo, I am come unto thee, and can I not as I please? I have prepared seven altars, and have offered upon every altar an ore and a ramme.

And the Lorde put a saying in Balaams mouth, and said: Go agayne to Balaam, and say on this wise. And when he went agayne unto him, lo, he stode by his burnt sacrifice, he and all the lodes of Boab.

And he toke by his parable, and spake: Balaam the king of Boab hath bought me from Pelopotamia, out of the mountains of the east, laving. Come, curse Jacob for my sake, come and defie Israel.

Balaam: Whom God had not cursed: o: Balaam spake unto hys: Whom God hath not defied: From the top of the rocks I see hys, and from the pyles I beholde hys: the people shall dwell by them: and that not be reckned among the nations.

Who can tell the dust of Jacob, and the number of the fourth part of Israel: I pray God that my soule may dye to the death of the righteous, and that my last ende may be like his.

And Balaam said unto Balaam: What hast thou done unto me? I will see thee no more. Wherefore saidst thou not unto me? Am I not able in deed to promote thee unto honour?

And Balaam made amends unto Balaam, Lo, I am come unto thee, and can I not as I please? I have prepared seven altars, and have offered upon every altar an ore and a ramme.

And the Lorde put a saying in Balaams mouth, and said: Go agayne to Balaam, and say on this wise. And when he went agayne unto him, lo, he stode by his burnt sacrifice, he and all the lodes of Boab.

And he toke by his parable, and spake: Balaam the king of Boab hath bought me from Pelopotamia, out of the mountains of the east, laving. Come, curse Jacob for my sake, come and defie Israel.

Balaam: Whom God had not cursed: o: Balaam spake unto hys: Whom God hath not defied: From the top of the rocks I see hys, and from the pyles I beholde hys: the people shall dwell by them: and that not be reckned among the nations.

Who can tell the dust of Jacob, and the number of the fourth part of Israel: I pray God that my soule may dye to the death of the righteous, and that my last ende may be like his.
AND when Balaam saw that the Lord had put a word unto him, he said, Aud not as he had done before, fo to meete a foole-saying: but fet his face towards the lyder-nesse. 

2 And Balaam lift up his eyes, and looked upon Israel as he lay according to his tribes, and the spirit of God came upon him.

3 And he took by his parable and sayde, Balaam the sonne of Beor hath sayde, and the man whose eyes are open hath sayde:

4 He hath sayde which heareth the words of God, and feareth the visions of the Almighty, and calleth done with open eyes.

5 Where goodly are thy tentes O Jacob, and thyne habitations O Israel.

6 Even as the valleys are they lade with brome, as gardens by the rues side, as the tentes which the Lord hath pitched, and as cypres trees beside the waters.

7 The water dropeth out of his bucket, his lawe standeth in many waters, and his king halfe hight.

8 God brought hym out of Egypt, his strength is as the Unience: he shal eate the nations his enemies, and gnaide their bones, and peace them throug with his arrowes.

9 He couched hym selue, and lay downe as a Lion, and as an eider Lion: who shall sherce hym vp? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 And Balaam was wroth with Balaam, and smote his handes together, and Balaam said unto Balaam: I sent for thee to curse my enemies, and behold thou hast blessed them this three eynes.

11 Therefore no fede gethe quickly into thy place: I thought that I would promote thee unto honour, but to the Lord hath hee kept thee backe from worshop.

12 Balaam amuttered unto Bala: Toide I not thy messengers which thou sendest unto me, saying:

13 If Balaam woulde give me his house full of silver and gold, I cannot pass the word of the Lord, to do either good or bad of mine owne minde: But what the Lord sayeth, that will I speake.

14 And no fede behold, I goe unto my people: Come therefore, and I will advertise thee what this people haile do to thy sole in the latter dayes.

15 And he take by his parable and sayde, Balaam the sonne of Beor hath sayde, the man whose eyes are open, hath sayde:

16 He hath said that heareth the words of God, and hath the knowledge of the most hygh, and beholdeth the vision of the
And Israel abode in Sittim, and the people began to commit whoredom with the daughters of Moab, which called the people unto the sacrifice of their gods: and the people did eat and bowed down to their gods.

And Israel coupled hym self unto Baal Peor, and the indignation of the Lord was kindled against Israel.

And the Lord said unto Moses: Take all the heads of the people, and hang them before the Lord against the third sanna, that the wrath of the Lord may be turned away from Israel.

And Moses say unto the Judges of Israel: Every one slay his men that were joined unto Baal Peor.

And behold, one of the children of Israel came and brought his beast after a Midianitish woman, even in the sight of all the congregation, that he might be before the door of the tabernacle of the congregation.

And when Phinehas the son of Eleazar the son of Aaron the priest, saw it, he rose out of the midst of his Levites, and took a pot, and went after the man of Israel into the tent, and smote them through both the man of Israel and the woman, even the belly of her; and the plague ceaseth from the children of Israel.

And there was in the plague two hundred and threescore and ten souls: and the Lord said unto Moses and unto Aaron, It was for all the people that the children of Israel smote.

And for the plague ye shall make atonement: go ye unto the congregation, and make atonement for them; that there be none slain among the children of Israel.

And the Lord spake unto Moses saying: My covenant have I taken with them, that they may be men unto me, that will make atonement for them.

And the name of the Midianitish woman, was Zami the daughter of Salu, a Levite of the tribe of Zuri, the daughter of Zur, a head over the people of the fathers house in Midian.

And Phinehas the son of Eleazar the son of Aaron the priest, took the Midianitish woman, to wit Zami the daughter of Salu, a Levite of the tribe of Zuri, the daughter of Zur the head of the fathers house in Midian.

And the name of the Midianitish woman, was Zami the daughter of Salu, a Levite of the tribe of Zuri, the daughter of Zur, a head over the people of the fathers house in Midian.

And the Lord said unto Moses: This is Aaron and Eleazar thy brother, which shall stand before me to feed the children of Israel, that there be none among them slain by the plague.

And Moses and Phinehas the son of Eleazar took the Midianitish woman, to wit: Zami the daughter of Salu, a Levite of the tribe of Zuri, the daughter of Zur the head of the fathers house in Midian.

And the Lord said unto Moses: This is Aaron and Eleazar thy brother, which shall stand before me to feed the children of Israel, that there be none among them slain by the plague.

And Moses and Phinehas the son of Eleazar took the Midianitish woman, to wit: Zami the daughter of Salu, a Levite of the tribe of Zuri, the daughter of Zur the head of the fathers house in Midian.

And the Lord said unto Moses: This is Aaron and Eleazar thy brother, which shall stand before me to feed the children of Israel, that there be none among them slain by the plague.

And Moses and Phinehas the son of Eleazar took the Midianitish woman, to wit: Zami the daughter of Salu, a Levite of the tribe of Zuri, the daughter of Zur the head of the fathers house in Midian.

And the Lord said unto Moses: This is Aaron and Eleazar thy brother, which shall stand before me to feed the children of Israel, that there be none among them slain by the plague.

And Moses and Phinehas the son of Eleazar took the Midianitish woman, to wit: Zami the daughter of Salu, a Levite of the tribe of Zuri, the daughter of Zur the head of the fathers house in Midian.

And the Lord said unto Moses: This is Aaron and Eleazar thy brother, which shall stand before me to feed the children of Israel, that there be none among them slain by the plague.

And Moses and Phinehas the son of Eleazar took the Midianitish woman, to wit: Zami the daughter of Salu, a Levite of the tribe of Zuri, the daughter of Zur the head of the fathers house in Midian.

And the Lord said unto Moses: This is Aaron and Eleazar thy brother, which shall stand before me to feed the children of Israel, that there be none among them slain by the plague.

And Moses and Phinehas the son of Eleazar took the Midianitish woman, to wit: Zami the daughter of Salu, a Levite of the tribe of Zuri, the daughter of Zur the head of the fathers house in Midian.

And the Lord said unto Moses: This is Aaron and Eleazar thy brother, which shall stand before me to feed the children of Israel, that there be none among them slain by the plague.

And Moses and Phinehas the son of Eleazar took the Midianitish woman, to wit: Zami the daughter of Salu, a Levite of the tribe of Zuri, the daughter of Zur the head of the fathers house in Midian.

And the Lord said unto Moses: This is Aaron and Eleazar thy brother, which shall stand before me to feed the children of Israel, that there be none among them slain by the plague.
And after the plague, the Lord spake unto Hophni, and unto Eleazar the sons of Aaron the priests, saying: 

"Take the number of all the multitude of the children of Israel, from twenty years old and above, throughout their fathers' houses, all that are able to go to warre in Israel.

And Hophni and Eleazar the priests spake unto them in the fields of Moab, by Jordan over against Jericho, saying:

'Of all number the people: From twenty years and above, as the Lord commannded Hophni and the children of Israel, when they were come out of Egypt.

2 Ruben the eldest son of Israel. The children of Ruben: Hanoch, of whom cometh the kirmed of the Hannites: and Pallu, of whom cometh the kirmed of the Palluimites.

3 Of Perez, cometh the kirmed of the Perezites: Of Chzuni, cometh the kirmed of the Chzunmites.

5 These are the kirmedes of the Rubenites, and they were in number fourtie and three thousand, seven hundred and thirtie.

6 And the sons of Pallu, Eliab.

7 And the sons of Eliab, Penuel, Dathan, Absam. This is that Dathan and Abiram, which were famous in the congregation, and sware against Hophni and Aaron in the company of Cozach, when they sware againyst the Lord.

8 *And the earth opened her mouth, and swallowed them up: Cozach also was in the death of that multitude, what strange the fire consumed two hundred and sixtie men: and they became a signe.

9 Notwithstanding, the children of Cozach dyed not.

10 And the children of Simeon after their kirmedes, were Penuel, of whom cometh the kirmed of the Hemnuites: Jannim, of whom comemeth the kirmed of the Jannuites: Jachin, of whom cometh the kirmed of the Jachnuites.

11 Of Zaref, cometh the kirmed of the Zarchites: And of Saul, cometh the kirmed of the Saulites.

12 These are the kirmedes of Simeon: even twentie and two thousand and two hundred.

13 Of the children of Gad after their kirmedes, were Zephon, of whom cometh the kirmed of the Zephonites: Haggai, of whom cometh the kirmed of the Haggaites: Sun, of whom cometh the kirmed of the Sunites.

14 Of Ohol, cometh the kirmed of the Oholites: And of Eliel, cometh the kirmed of the Elielites.

15 These are the kirmedes of the children of Gad, according to their numbers, fourtie thousand and five hundred.

16 Of the children of Judah, and of Ethan, *and of Gath and Dan, dyed in the lande of Chanan.

17 But the children of Juda after their kirmedes, were Sela, of whom cometh the kirmed of the Selanites: Phares, of whom cometh the kirmed of the Pharezites: Zaach, of whom cometh the kirmed of the Zarchites.

20 And the children of Phares, were Helvon, of whom cometh the kirmed of the Helvonites: Hamuel, of whom cometh the kirmed of the Hamnuites.

21 These are the kirmedes of Juda after their numbers, therefore and sixene thousand and five hundred.

22 The children of Nachor after their kirmedes, were Ethola, of whom cometh the kirmed of the Etholites: Phusa, of whom cometh the kirmed of the Phusaites.

24 Of Jashub, cometh the kirmed of the Jashubites: Of Simon, cometh the kirmed of the Simonites.

25 These are the kirmedes of Nachor after their numbers, therefore and four thousand and three hundred.

26 The children of Zabulon after their kirmedes, were Sered, of whom cometh the kirmed of the Seredites: Elon, of whom cometh the kirmed of the Elinites: Jabriel, of whom cometh the kirmed of the Jabrielites.

27 These are the kirmedes of Zabulon after their numbers, therefore and thousand and five hundred.
The children of Joseph throughout
their kihredes, were Manasse and
ephany.

29. The children of Manasse, Nahtir, of
whom committed the kihred of the Ma-
churites: And Nahtir begat Gilead, and
of Gilead committed the kihred of the
Giduadites.

30. And these are the children of Gilead,
Hizier, of whom committed the kihred of
the Dieserites: Helech, of whom com-
meth the kihred of the Helchurites.

31. And Atuel, of whom committed the
kibred of the Dieserites: and Sercem, of
whom committed the kihred of the
Sercemites.

32. Senuda, of whom committed the kih-
red of the Sercemites: and Heper, of
whom committed the kihred of the
Sercmerites.

And Zalpaad the soule of Heper
had no soules, but daughters: And the
names of the daughters of Zalpaad,
were Mahela, Roa, Hagla, Dulcha,
and Thirza.

34. These are the kihredes of Manasse,
and the number of them fifty and two
thousand and seven hundred.

35. These are the children of Ephaim af-
ter their kihredes: Suthelach, of whom
committed the kihred of the Suthel-
achites: Becher, of whom committed the
kibred of the Becherites: Thallom, of
whom committed the kihred of the
Thallomites.

36. And these are the children of Suth-
elach: Eran, of whom committed the
kibred of the Erantes.

37. These are the kihredes of the children
of Ephaim after their numbers, thirtie
and two thousand and five hundred.

38. These are the children of Joseph
after their kihredes.

39. These are the children of Benamun
after their kihredes: Bela, of whom
committed the kihred of the Belantes:
Abel, of whom committed the kihred of
the Avelites: Abiram, of whom com-
meth the kihred of the Abiramites.

40. Suphan, of whom committed the
kibred of the Suphanites: Suphan, of
whom came the kihred of the Suphan-
ites.

41. And the children of Bela, were Ard
and Naaman, from whence committed
the kihred of the Ardites, and of Na-
aman the kihred of the Naamanites.

42. These are the chilples of Benamun af-
ter their kihredes, after their numbers:
fourtie and five thousand and fire hundred.

43. These are the children of Dan after
their kihredes: Suham, of whom com-
meth the kihred of the Suhamites.

44. These are the bounshodes of Dan af-
after their kihredes.

45. All the kihredes of the Suhamites
were after their numbers therefore and
four thousand, and four hundred.

46. The children of Xer after their
kibredes, were Jenua, of whom committed
the kihred of the Jenuites: Selim, of
whom committed the kihred of the
Selimites: Xsela, of whom committed the
kibred of the Selsites.

47. And the daughter of Xer, was called
Sarah.

48. These are the kihredes of Xer after
their numbers, fiftie and three thousand
and four hundred.

49. The children of Nephthali, after their
kibredes, were Japesel, of whom came the
kibred of the Japeselites: Gun, of whom came the
kibred of the Gunites.

50. Jezer, of whom came the kibred of the
Jeserites: Sellem, of whom came the
kibred of the Sellemites.

51. These are the kihredes of Nephthali
according to their bounshodes, whose
numbers are fourtie and five thousand,
and four hundred.

52. These are the numbers of the children
of Israel, five hundred thousand, and a
thousand, seven hundred and thirtie.

53. And the Lord brake unto Yoysel,
saying:

54. Unto these the lande shalbe denved
to inherte, according to the number of
tames.

55. To many thou shalt give the more in-
heritance, and to fewe the lesse: to eue-
ttie [tribe] shall the inheritance be ge-
gen, according to the number thereof.

56. Norwithstanding, the lande shalbe
denved by lot, according to the names
of the tribes of their fathers, they shall
inherte.

57. These are the numbers of the Le-
vites.
...in her name came the daughters of Zalphaad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the kynred of Manasse the sonne of Joseph: whose names were Maala, Noah, Hagla, Hetuel, and Thirza.

And stode before Moses and Eleazar the priest, and before the lodes, and all the multitude by the doozen of the tabernacle of the congregation, saying: Our father dyed in the wilderness, and was not in the company of them that gathered them selues together against the Lorde in the congregation of Coah: but dyed in his owne time, and had no sonnes.

Wherefore then is the name of our father taken away from among his kynred, because he hath no sonne? Geue unto vs therefore a possession among the (b) kynred of our father.

And Moses bought their cause before the Lorde.

And the Lorde spake unto Moses, saying:

7 The daughters of Zalphaad speake right: thou shalt geue them a possesse-

1 And the Lorde spake unto Moses, saying:

1 The L냄 of the heritage of the daughters of Zalphaad. 12 The lande of promise is heued unto Hophal. 18 In whose stead is appointed Josuah.

And after their kynredes: Zerbon, of whom came the kynred of the Serbonites; Caath, of whom came the kynred of the Caathites: Merari, of whom came the kynred of the Merarites.

58 These are the kynredes of the Leuites, the kynred of the Libonites, the kynred of the Debonites, the kynred of the Pahonites, the kynred of the Gathites, the kynred of the Coathites, and Caath begat Amram.

59 And Amramas wife was called Jochebed a daughter of Leui, which was borne into Leui in Egypt: And the bare into Amram, Aaron, Moses, and Miriam their sister.

60 And unto Aaron were born Nabud and Abihu, Eleazar and Ithamar.

61 And Nabud and Abihu dyed when they offered strange fire before the Lorde.

62 And after their numbers, they were twenty and three thousand, all males, from a moneth olde and aboue: For they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 These are the numbers when Moses and Eleazar the priest numbered the children of Israel in the plains of Moab, 

1 For the Lorde spake of them: They shall dye in the wilderness. And there was not left a man of them, save Caleb the sonne of Jephue, and Josuah the sonne of Nun.

The xxvij. Chapter.

1 The lorum of the heritage of the daughters of Zalphaad. 12 The lande of promise is heued unto Hophal. 18 In whose stead is appointed Josuah.

A

1 And unto Aaron were born Nabud and Abihu, Eleazar and Ithamar.

2 And stode before Moses and Eleazar the priest, and before the lodes, and all the multitude by the doozen of the tabernacle of the congregation, saying: Our father dyed in the wilderness, and was not in the company of them that gathered them selues together against the Lorde in the congregation of Coah: but dyed in his owne time, and had no sonnes.

3 Wherefore then is the name of our father taken away from among his kynred, because he hath no sonne? Geue unto vs therefore a possession among the (b) kynred of our father.

4 And Moses bought their cause before the Lorde.

5 And the Lorde spake unto Moses, saying:

7 The daughters of Zalphaad speake right: thou shalt geue them a possesse-

on to inherit among their fathers by them, and shalt turne the inheritance of their father unto them.

8 And thou shalt speake unto the children of Israel, saying: If a man dye and have no sonne, ye shall turne his inheritance unto his daughter.

9 If he have no daughter, ye shall geue his inheritance unto his brethren.

10 If he have also no brethren, ye shall geue his inheritance unto his fathers brethren.

11 And if his father have no brethren, ye shall geue his inheritance unto his brethren.

12 And the Lorde spake unto Moses, saying:

13 And thy son shall see it, thou shalt be (a) gathered unto thy people also, as Aaron thy brother was gathered.

14 For ye were disobedient unto my mouth in the desert of Zin, in the strype of the congregation, neither dyd ye fannoite me in the (b) waters before their eyes: That is, the water of strype in Cades.

Num.iii.a.

Exod.vi.d.

Num.xxvi.d.

Lozu.xvi.a.

Ind.]«a.

M}

Nun.xxvi.d.

and.36.a.

Joza.xvi.a.

10

11

12

13

14
And the Lord spake unto Moses, saying:

Chapter xxviii. The Lord spake unto Moses, saying: Commande the children of Israel, and say unto them: Ye shall offer thine offerings in this manner: For a continual burnt offering, every sabbath day, two lambs of the first sheepe, without spot, and two tenth deals of flour for a meate offering mingled with oyle, and the dyneke offering thereto.

9 And on the sabbath day, two lambs of a yere olde without spot, and two tenth deals of flour for a meate offering mingled with oyle, and the dyneke offering thereto.

10 This is the burnt offering of every sabbath day, beside the daily burnt offering, and his dyneke offering.

11 And in the beginning of your monethes, ye shall offer a burnt offering unto the Lord: two young bullockes, and a ramme, and seven lambs of a yere olde without spot.

12 And three tenth deals of flour for a meat offering mingled with oyle for one bullocke, and two tenth deals of flour for a meat offering mingled with oyle for one ramme.

13 And a tenth deale of flour mingled with oyle for a meate offering into one lambe, for a burnt offering of a livestre saue, and a sacrifice made by fire unto the Lord.

14 And their dyneke offerings shalbe: half a hin of wine into one bullocke, and the thirde part of an hin of wine into a ramme, and the fourth part of an hin unto a lambe: This is the burnt offering of every moneth through all the monethes of the yere:

15 And one bee goat for a sin offering unto the Lord shalbe offered, besides the daily burnt offering, and his dyneke offering.

16 And the fourteenth day of the first moneth, is the Passover of the Lord:

And the Lord spake unto Moses, saying:

16 Let the Lord God of the spirits of all flesh set a man over your congregation, which may go out in before them, and lead them out and in, that the congregation of the Lord be not as the hepe which have not a shepeheard.

18 And the Lord laye unto Moses: Take thee Joshua the sonne of Nun, a man in whom is the spirite, and put thynne handes upon him,

19 And set hym before Eleazar the priest, and before all the congregation: and give hym a charge in their sight.

20 And put of the people upon him, that all the company of the children of Israel may be obedient.

21 And he shall stande before Eleazar the priest, which shall ask counsel for hym after the judgement of Uriim, before the Lord: And according unto his word, shall they go out in and in, both he and all the children of Israel with him, and all the congregation.

22 And Moses spake as the Lord commanded him, and he took Joshua, and set hym before Eleazar the priest, and before all the congregation:

23 And put his handes upon hym, and gave hym a charge, as the Lord commanded through the hand of Moses.
And in the fifteenth day of the same month is the feast: seven days long shall unleavened bread be eaten.

And in the first day shall be an holy convocation; ye shall do no servile work therein.

And ye shall offer a sacrifice made by fire, for a burnt offering unto the Lord, two young bullocks, one ram, and seven lambs of a year old, without spot.

And let their meat offering be of flour mingled with oil: three tenths of the flour shall ye offer for a bullock, and two tenths for a ram, and a hee goat, for a scape offering.

One tenth deal thou offer for every lamb of the seven lambs.

And a hee goat for a scape offering, to make atonement for you.

And ye shall offer these beside the burnt offering in the morning, which is a continual burnt sacrifice.

And after this manner ye shall offer throughout the seven days, the flesh of the sacrifice made by fire, for a sweet savour unto the Lord: And it shall be done beside the daily burnt offering, and his drink offering.

And in the seventh day ye shall have an holy convocation, wherein ye shall do no servile work.

Also in the day of your first fruits, when ye bring a new meat offering unto the Lord, according to your weeks, ye shall have an holy convocation, and ye shall do no servile work in it.

But offer a burnt offering for a sweet savour unto the Lord, two young bullocks, a ram, and seven lambs of a year old,

With their meat offerings of flour mingled with oil, three tenths of the flour unto a bullock, two tenths to a ram, and a hee goat for a scape offering, to make atonement for you.

This ye shall do, besides the continual burnt offering and his meat offering, (and they have into you without spot) with their drink offerings.

What must be offered the eighth first days of the seventh month,

And in the first day of the seventh month ye shall have an holy convocation; ye shall do no servile work: For it is a day of blowing the trumpettes

And ye shall offer a burnt offering for a sweet savour unto the Lord, two young bullocks, one ram, and seven lambs of a year old, without blemish:

And their meat offering shall be of flour mingled with oil, three tenths of the flour unto the bullock, and two tenths unto the ram,

And one tenth deal unto one lamb, throughout the seven lambs:

And an hee goat for a scape offering, to make atonement for you:

Beside the burnt offering of the month and his meat offering, and beside the daily burnt offering and his meat offering, and the drink offerings of the same, which must be done

According unto the manner of them, for a sweet savour of sweetmeats, it is a sacrifice made by fire unto the Lord.

And ye shall have the tenth day of that month an holy convocation, and ye shall humble your souls, and shall do no servile work therein.

But ye shall offer a burnt offering unto the Lord, for a sweet savour, one young bullock, a ram, and seven lambs of a year old, which shall be unto you without blemish.

Their meat offering shall be of flour mingled with oil, three tenths of the flour unto a bullock, and two tenths unto a ram:

And a tenth deal unto every lamb, throughout the seven lambs:

And an hee goat for a scape offering, beside the sweet savour of atonement and daily burnt offering, and the meat and drink offerings that long to the same.

And in the fifteenth day of the seventh month, ye shall have an holy convocation, and do then no servile work, and
And ye shall keep a feast unto the Lord seven days long.

13 And ye shall offer a burnt offering for a sacrifice made by fire for a sweet savour unto the Lord, thirteeene young bullockes, two rammes, and fourteeene lambes of a yere olde, which shalbe without blemish.

14 And their meate offering shalbe of flour mingled with oyle, three tenth deals into every one of the thirteeene bullockes, two tenth deals to either of the two rammes,

15 And one tenth deal into eche of the fourteeene lambes;

16 And one hee goate for a sine offering, beside the dailyl burnt offering, With his meate and dyynke offering.

17 And the second day ye shall offer twelve young bullockes, two rammes, fourteeene pereyling lambes without spot.

18 And let their meate offerings and dyynke offerings, unto the bullockes, rammes, and lambes, be according to the number of them, after the maner;

19 And an hee goate for a sine offering, beside the dailyl burnt offering and his meate and dyynke offering.

20 And the thirde day ye shall offer a leuen bullockes, two rammes, fourteeene pereyling lambes without spot.

21 And let their meate and dyynke offerings unto the bullockes, rammes, and lambes, be after the number of them, and according to the maner.

22 And there shalbe offered an hee goate for a sine offering, beside the dailyl burnt offering, and his meate and dyynke offering.

23 In the fourth day, ye shall offer teyn bullockes, two rammes, and fourteeene pereyling lambes without blemish.

24 Let their meate & dyynke offerings unto the bullockes, rammes, lambes, be according to the number of them, and after the maner:

25 And an hee goate for a sine offering, beside the dailyl burnt offering, & his meate and dyynke offering.

26 In the fift day ye shall offer nine bullockes, two rammes, and fourteeene lambes of one yere olde without spot;

27 And let their meate and dyynke offerings unto the bullockes, rammes, and lambes, be according to the number of them, and after the maner:

28 And an hee goate for a sine offering, beside the dailyl burnt offering, and his meate and dyynke offering.

29 And in the sest day ye shall offer eyght bullockes, two rammes, and fourteeene pereyling lambes without spot.

30 And let their meate and dyynke offerings unto the bullockes, rammes, and lambes, be according to the number of them, after the maner:

31 And an hee goate for a sine offering, beside the dailyl burnt offering, and his meate and dyynke offering.

32 In the seveth day, ye shall offer seven bullockes, two rammes, and fourteeene pereyling lambes that are pereyling without blemish.

33 And let their meate and dyynke offerings unto the bullockes, rammes, and lambes, be according to their number, and after the maner:

34 And an hee goate for a sine offering, beside the dailyl burnt offering, and his meate and dyynke offering.

35 In the eght day, ye shall have a leynpe assemble, and ye shall do no servile worke therein:

36 But ye shall offer a burnt offering, a sacrifice made by fire, for a sweet savour unto the Lord, one bullocke, one ramme, & seven pereyling lambes without spot.

37 Let their meate and dyynke offerings unto the bullocke, ramme, and lambes, be according to the number, and according to the maner:

38 And an hee goate for a sine offering, beside the dailyl burnt offering, and his meate and dyynke offering.

39 These chynge ye shall do unto the Lord in your feastes, beside your bullockes & freewill offerings, your burnt offerings, meate offerings, dyynke offerings, and peace offerings.

40 And Bojes tolde the children of Israel, all that the Lord commaundeth him.
.

.

N umea

Ofvowes.

K& The. xxx. Chapter.
2

ADf tottejs toljen tljep t&albe fiept, anD to^cn not.

a

i!55> $)opfcs (pane

tbbertbitb (bebounbe ber foute,of none

bntotbcbeabesoftbe

cffert,anb tbeflojbe (ball fojgcue ber.

tribes coneernpng tbe
cbiib2enof3Ifrael,fap*

9

bounoe their foule ibitljaii,

ing:£biSistbcthpng
tbijirt) tt)c

fLo?ue Ijatlj

commaunbcb
D«u.xxiii.d

*

man

boibe a boibe bnto tbe
fLojbc, ojftbeareanotbe tobpnbe bis
foule : \)t (hall not go bacbe Vbirt) bis

*3Jf a

ttwbe, but

26ut anb if ber fatber bifaiott)c ber tbe
fame bap that be bearetb al ber boibes

anb bonbes ibbicb fl)e batb mabe bpon
ber rouic:tbep ftjail not be of balue, anb
(s>3grtmot

tbe ILojoe (ball fojgeue her,beeaufe ber
Ca)
bifaioU)eb ber
fatber
6 gjf (be bab an butTmnbe, ibben (he
boibets o?p?onounceb ougbt out of het

Uppcs, ibljcribitb the bounbe ber foule:
it,
anb
25 7 anb ber bufbanbe bearbe
bcibebis peace tberat tbe fame bap be
hearbc it : tbenber boibes (ball ftanbe,
anb ber bonbes ibberibftblhe bounbe
her foule,(bau ftanbe in effect*
anb if ber bufbanbe btfalotbe ber tbe
3
fame bap tbat be bearbe it, tben be
0)ail mabe ber boibe ibbicb (be bat!)
bpon ber,anb the opening of her lippes

anb ber bufbanbe bearbeit,anb betoe

ii

iz

piav

3
N*.xxv.<L

t js

boibes anb bonbes lbhcribith ti»c
bounbe ber foule, (ball ftanbe in effect:
fo? ber burbanbe batb bifanulleb tbem,
i;

anb tbe Ho?be (ball fo?geue ber.
ail boibes anb otbes tbat binbe to
(0 humbiethcfoule,mapherhufbanDe

bnto tljp people,
^nb fi0opfcs fpabe bnto the folbe, fap*
tng ; ^arneffe fome of pou bnto ibarre,

(t)Cbm
mofttfatiM,

ftablifbeojbjeaKe.

b? aWtanu
oi boDtlt

14 Z5ut if ber bufbanbe boibe bis peace
from w one bap to another, tben be (to
bliffbetb all ber boibes $ bonbes ibbicb

(be bab bpon ber : be cenfirmctb tbem,
betaufe be bcibc bis peace concernpng
ber tbe fame bap tbat be bearbe tbem.
if be bjeafte tbem, after tbat Ije
15 25ut
batb bearbe tbem, be (ball beare ber
finneljpmfeife.

w

i6

Xbefe arc tbe ojbinaunces lbbicb tf)c
Ho?b commaunbeb ^J5opfcs betmeene
amananbbisibpfe, anb betibeenetbe
fatber anb bis Daughter bepng pet a
bamfell in her fatbers boufe*
,

anb let them go bpon tbe i^abianites,
^auenge tbe Hojbe of the ^pabianites.

iI5S)tbe?Lo?berpaBe
bnto^opfcs,faping:

#»

Ibi'

in

m

*3(uengetbecbflb2cn
of 3Jfcael of tbe
bianites^aftertbarbe
(bait thou be gathcrcb

Wok

WtltBMtll,

25ut if ber bufbanbe bifanullcb tbem
tbe fame bap p be bearbe tbemitben no
tbpngtbatpjoccebetb out of ber lippes

are flapneano tfietr rttieis bimtt,38alaam ii flapne. 27 ®^e
equal!? beuiDeo. 4? 3D picfetn genen of Jfracl

Cbe flPaoianf

°?

herfoulc,thall ftanbe.

^ The .xxxj. Chapter.
s

•wnntiuta

bis peace coneernpng ber,$bifaiou)c&
ber not:tben all ber boibes ftjal ftanbe,
anb euerp bonbeibberibitlj (be bounbe

4

5

(ball ftanbe

in effect lbitbtbem.
io
5f (he botbeb in ber <b) hufbanbes
f)oufe,o; bounbe ber foule tbitb an otlje:

(ball fulfil all that is p?o*

tcebcb out of bis mouth.
3lf a lboman alfo botbc a boibe bnto
?
the %,wt# bpnbe ber fclfc being in ber
fathers boufc in tbe tpme of ber poutb:
anb bet fatber beate bet boibe anb
bonbe ibbicb (be l;atbmabe bpon ber
foule,? boibe bis peace tljerto : then all
tier boibes anb bonbes lbljirt) (be batb
mabe bpo ber fimle,(hal ftanbe in effett.

26ut euerp boibe of a lbiboibc, anb of
ber tbat is bcuojfcb, tbat tijep bane

4

£)f euerp tribe a tboufanbe, tb^ough^
out all tbe tribes of 3Jfrael,(bal pe fence

to tbe ibarre.
anb tljere ibere beiiuereb out of the
5
tboufanbes of 3)rrael,tibeluc tljoufanD

pjepareb bnto ibarre, of euerp tribe a
tboufanbe.
6

aw

CJCTCllC.

00

ttoWi

anaUpng tit
Diocffcui

la?

tbji it

l|CITCtb,l

(£) 3c?Mf

afttttbeM

tot

ip M


6 And Pencs sent the to warre, even a thousand of every tribe, with them priests the sons of Eleazar the priest to the warre, and the holy vessels, and trumpets to blodde were in his hand. And they went against the Midianites as the Lord commanded Pencs, and sue all the males.

8 And they sue the kynges of Midian among other that were Layne: Namele, Eri, and Rechem, Zee, Zirc, and Reba: five kynges of Midian, with Balaam the sonne of Becz, whom they sue with the sycope.

9 And the children of Israel took all the women of Midian prisoners, and their children, and spoyled all their cattel, and all their flockes, and all their goodes.

10 And they burned all their cites wherein they dwelt, and all their goodly dwelling kes, with fire:

11 And they took all the spoyle, and all the boote, both of men and beasts.

12 And they brought the captunes, and that which they had taken, and the spoyle, unto Pencs and Eleazar the priest, and unto the companie of the children of Israel, even unto the hoast that were in the fields of Hesh by Jordan, once against Jericho:

13 And Pencs and Eleazar the priest, and all the koydes of the congregation, went out of the hoast to meete them.

14 And Pencs was angry with the officers of the hoast, with the captaynes oer thousandes, and oer hundredes, which came from the warre & battayle.

15 And Pencs sayde unto them: Have ye slaued all the women alyect?

16 Behold, these caueth the children of Israel through the counsell of Balaam, to commit treaspe against the Lord in the business of Baca, and there followed a plague among the congregation of the Lord.

17 Therefore, slay all the men children, and kyt the women that haue lien with men selthly.

18 But all the women children that haue not lien with men carnally, kepe alyect for your selues.

19 Ye shall remayne without the hoast seven days, all that have kyld any person, and all that have toucht any dead body, and purge both your selues and your poulers the third day and the fourth.

20 And purge all your rayments, and that is made of skinnes, and all dyve of goates here, and all things made of wood.

21 And Eleazar the priest sayde unto the men of warre which went to the battayle: This is the obaince of the lawe which the Lord commanded Pencs:

22 As to: golde, silver, brasse, and iron, tyme, and lea.

23 And all that may abide the fire, ye that make it go through the fire, and it shalbe cleane: Nevertheless, ye slaued with water of sepration: And all that differeth not the fire, ye shall make goe through the water:

24 And waste your clothes the seuenth day, and ye shalbe cleane, and after warde come into the hoast.

25 And the Lord spake unto Pencs, saying:

26 Take the summe of the paye that was taken, both of the persons and of cattel, thou and Eleazar the priest, and the chiefe fathers of the congregation:

27 And deuede the paye into two partes, betwene them that toke the warre upon them and went out to battayle, and all the congregation.

28 And take a tribute into the Lord of the men of warre which went out to battayle: one soule of five hundred, both of the persons, and of the cattel, and of the asettes, and of the sheepe.

29 And ye shall take it of their halfe, and give it unto Eleazar the priest, as an heauen offering of the Lord:

30 And of the halfe of the children of Israel, thou shalt take one portion of suche, of the persons, and of the cattel, of the asettes, and of the sheepe, and all manner of cattel, and give them unto the Leuites which wayre upon the charge of the tabernacle of the Lord.

31 And Pencs and Eleazar the priest, dyd as the Lord commanded Pencs.

32 And the boote, and the rest of the paye which the men of warre had caught, was fire hundred thousand, and three foye and fiftene thousand sheepe.

33 And three foye and twelve thousande of cattel.

34 And three foye and one thousande cattel.

35 And thirty two thousande persons in all, of women that had lyen by no man.

36 And the halfe, which was the part of them
Madian destroyed.

The xxxij. Chapter.

2 To Ruben and Gad and to half the tribe of Manasses, is promised the possession bygone Jodane eastward. The Sibnites and the Sibrites are rebuked of Works. Their promises into Mopseus.

The children of Ruben and the children of Gad had an excelling great multitude of oxen; and when they have the land of Asier, and the lande of Gilead, that it was an apt place for cattle; and the LORD stone before the congregation of Israel, is a lande mete for cattle, and we thy servants have cattle. Therefore said they: If we have found grace in thy sight, let this lande be geue unto thy servants to possesse, so that we will not go out of Jodane.

And Mopseus laye unto the children of Gab and of Ruben: Shall your brethren then go out to warre, and ye shall sit here? Wherefore discouragement ye the heart of this children of Israel, that they should not go out into the lande which the LORD hath given them? Thus do thy fathers when I sent them from Cades Zrene to see the lande.

For when they went by even into the river of Ethol, and saw the lande, they discouraged...
disencouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.  
8 And the Lord's wrath was kindled, and he sware, saying:  
9 None of the men that came out of Egypt, for twenty years old and above, shall see the land which I sware unto Abraham, Isaac, and Jacob, because they have not wholly followed me:  
10 Save Caleb the son of Jephuneh, the Kenite, and Joshua the son of Nun: so they have constantly followed the Lord.  
11 And the Lord was very angry with Israel, and made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord, were consumed.  

12 And behold, ye are risen up in our fathers' stead, as an increase of full men, to augment the fierce wrath of the Lord towards Israel:  
13 For ye turn away from after your gods, which ye have chosen in your fathers' stead, and ye shall destroy all this folk:  
14 And they went near by them, and said: We will build the sheepe folds here for our sheepe and for our cattell, and [walled] cities for our children:  
15 But the Lord said: If ye will go up, ye shall not pass over this land, but shall eat it, and give it unto your enemies, as I have spoken:  
16 But ye shall not return unto our houses, but ye shall eat it, and give it to your enemies, and shall curse you in all the cities that ye shall inhabit:  
17 Neither shall ye inherit the land, which I have given unto Israel:  
18 But ye shall return unto your houses, and eat it, and give it unto your enemies; and ye shall curse yourselves in it:  
19 And Yeans shall return unto our houses, and eat it, and give it to your enemies.  

20 And Joshua said unto them: If ye will do this thing, and if ye will go harnessed (3) before the Lord to warre,  
21 And will go all of you in harnesse over Jordan before the Lord, until he have cast out his enemies from his sight,  
22 And until ye shall return, and be without Sin (4) before the Lord and before Israel, and this land shall be your possession before the Lord:  
23 But if ye will not so, behold, ye shall be harnessed against the Lord: and be sure (8) your sone will finde you out.  
24 Holde therefore, build cittes for your children, and soldes for your sheepe, and do that ye have spoken.  
26 Our children, our yunes, our sheepe, and our cattell, shall remayne here in the citie of Gilead:  
27 But thy seruauntes will go all harnessed to the Warre, and into battayle before the Lord, as my Lord layeth.  
28 And for their sake, Moses comanded Elazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel,  
29 And Moses sade unto them: As the children of Gad, and the children of Ruben, will go with you over Jordan,  
30 But and if they (b) will not go over with you in harnesse, they shall have their possessions among you in the land of Chanaan.  
31 And the children of Gad, and the children of Ruben, amnified, saying: As (c) the Lord hath sade unto thy seruauntes, so will we do:  
32 We will go harnessed before you into the land of Chanaan, that the possession of our inheritance may be given us on this side Jordan.  
33 And Moses sade to the children of Gad, and to the children of Ruben, and unto half the tribe of Manasse the son of Joseph, the yngbone of Sehon yng of the (b) Amorites, and the yngbone of Og yng of Basan, the lande with the cities therof, in their coasts, and the country round about.  
34 And the children of Gad built Dibon, and Aroth, and Arar,  
35 And Atroth, Sophan, Jaaser, and Jogbea,  
36 Bethnumara, and Betharan, fned f citie: they built solde for the sheepe:  
37 And the children of Ruben built Helbon, Eleale, Kirathaim,  
38 Nebo, Bashan, and turned their names, and Sidon also; and gave other names unto the cities which they built.
39 And the children of Zadok the sonne of Ithran went to Gilead and took it, and put out the Amizites that dwelt therein.
40 And Moses gave Gilead unto Zadok the sonne of Ithran, and he dwelt therein.
41 And * Jair the sonne of Manasse went and took the small towne there, and called them (b) Hauorth Jair.
42 And Nophah went and took Kenath, and the towne longyng therto, and called it Nophah, after his owne name.

The xxxiiij. Chapter.

1 These are the iournes of the children of Israel, which went out of the land of Egypt with their armies, under the hand of Moses and Aaron.
2 And Moses wrote their going out by their iournes, according to the commandement of the Lord: even these are the iournes of their going out.
3 They departed from (c) Rameles the fifteenth day of the (c) first moneth, on the morrow after the Passover: and the children of Israel went out (d) with an heaue in the sight of the Egyptians.
4 For the Egyptians buried all their first born which the Lord had slaine among them, and upon (e) their gods also the Lord dyd execution.
5 And the children of Israel removed from Rameles, and pitched in Suetoth.
6 And they departed from * Suetoth, and pitched their tentes in Etham, which is in the edge of the wilderness.
7 And they removed from Etham, and turned agayne unto * Pis'hateh, which is before Saal. Zepho, and they pitched before Migdol.
8 And they departed from Pis'hateh: and went through the middes of the sea into the wilderness, and went three dapes journey in the wilderness of Etham, and pitched in Marah.
9 And they removed from Marah, and came into * Elim, where were twelve fountaines of water, and therefore ten palm trees, they pitched there.
10 And they removed from Elim, and camped fffe by the red sea.
11 And they removed from the red sea, and camped in the wilderness of Zin.
12 And they tke their journey out of the wilderness of Zin, and set by their tenites in Daphhia.
13 And they departed from Daphhia, and lay in Alus.
14 And they removed from Alus, and lay at * Haphidim, where was no water for the people to drinke.
15 And they departed from Haphidim, and pitched in the wilderness of Sinait.
16 And they removed from the desert of Sinait, and pitched at the graves of Isai.
17 And they departed from * Sighes, and pitched at Hazeroth.
18 And they departed from Hazeroth, and pitched in Rithma.
19 And they departed from Rithma, and pitched in Rimmon Pha'rez.
20 And they departed from Rimmon Pha'rez, and pitched in Libna.
21 And they removed from Libna, and pitched at Kissa.
22 And they journeyed from Kissa, and pitched in Bechelatha.
23 And they went from Bechelatha, and pitched in mount Sepher.
24 And they removed from mount Sepher, and lay in Hara'a.
25 And they removed from Hara'a, and pitched in Palestoth.
26 And they removed from Palestoth, and lay at Thaiath.
27 And they departed from Thaiath, and pitched at Tharath.
28 And they removed from Tharath, and pitched in Pithea.
29 And they went from Pithea, and pitched in Hashnona.
30 And they departed from Hashnona, and lay at Poloroth.
31 And they departed from Poloroth, and pitched in Bene Jaaban.
32 And they removed fro Bene Jaaban, and lay at Horgagod.
33 And they went from Horgagod, and pitched in Jethebatha.
34 And:
34 And they removed from Jethabath, and lay at Aroza.
35 And they departed from Aroza, and lay at Ezeon Gaber.
36 And they removed from Ezeon Gaber, and pitched in the "wilderness of Sin," which is Eudes.
37 And they removed from Eudes, and pitched in Mount Hor, which is in the edge of the land of Edom.
38 And Aaron the priest went up by Mount Hor at the commandment of the Lord, and dyed there, even in the fourteenth year after the children of Israel were come out of the land of Egypt, and in the first day of the fifth month.
39 And Aaron was an hundred and twentie and three years old when he dyed in Mount Hor.
40 And king Edad the Chanaanite (which dwelt in the south in the land of Chanaan) heard of the comming of the children of Israel:
41 And they departed from Mount Hor, and pitched in Zalmona.
42 And they departed from Zalmona, and pitched in Phumon.
43 And they departed from Phumon, and pitched in Diboth.
44 And they departed from Diboth, and pitched in Jinn abarim, in the border of Moab.
45 And they departed from Jinn abarim, and pitched in Dibon Gad.
46 And they removed from Dibon Gad, and lay in Almon Diblahain.

The Mediterranean Sea

This Charteth the way that the people of Israel passed the space of fourteen years, from Egypt (through the desert of Arabia) till they entered into the land of Chanaan, as is mentionned in the books of Exodus, Numeri, Deuteronomium. It containeth also the fourtie and two journeys of nations, named in this thirteene and thee Chapter of Numeri, with the observations of the degrees, aswell of the longitude, as of the latitude of the places of the said journeyes, and also the order of the numbers of them.

47 And they removed from Almon Dibalathan, and pitched in the mountaines of Abarim before Pabo.
48 And they departed from the mountaines of Abarim before Pabo.
The xxxiii. Chapter.

The coasts and borders of the lande of promise. 17 Certayne men are assigned to deuide the lande.

1 And the Lorde spake unto Moses saying: Commande the children of Israel, and say unto them: When ye come into the lande of Chanaan, this is the lande that shall fall unto your inheritance, even the lande of Chanaan with her coasts.

2 And your south quarter shalbe from the wilderness Zin, along by the coast of Edom, to the coast of Judah, easterne of the mount of Edom, which is south westerne of Zin; then go you round about the coasts of Edom, and go downe along by the sea of the Philistines, to the coast of the south quarter, to the coasts of Phaena, and Tharshish, and to Goleschath, and to Hiphen, and to the coast of Joppa.

3 And set a compass from the south by to Erashim, and Rechah to Zama: And go out to the south to Edes Barnea: And go out also to Hazar Anan, and go along to Azmon.

4 And set a compass agayne from Azmon, unto the euer of Egypt, and shall go out at the sea.

5 And let your west quarter be the great sea, let the same sea be your west coast.

6 And this shalbe your north quarter: ye shall compass your border from the great sea, unto (a) mount Hoz.

7 And from mount Hoz, ye shall describe your border, till it come unto Hezemoth, the end of the coast shalbe at Zedad.

8 And the coast shall reach out to Ziphon, and go out at Hazar Enan: This shalbe your north quarter.

9 And ye shall describe your east quarter from Hazar Enan to Sepham.

10 And the coast shall go doone from Sepham to Riblah on the east side of Ain: And the same border shall descende and go out at the side of (b) the sea of Chinnereth eastward.

11 And then go doone along by Hoz dane, and leave at the salt sea: And this shalbe your land, with the coasts thereof of rounde about.

12 And Moses commanded the children of Israel saying: This is the land, which ye shall inherit by lot, and which the Lorde commanded to geue unto you out of the inheritance of the children of Israel.

13 And Moses measured the coasts of Israel, according to the commandment of the Lorde.

14 For the tribe of the children of Ribben, according to the housethsholdes of their fathers, and the tribe of the children of Saba, according to the housethholdes, and also the tribe of Manasse, have receaund their inheritance.
The.xxxv. Chapter.

1. And the Lord spake unto Moses in the plains of Moab by the love of Jericho, saying:

2. Command the children of Israel, that they give unto the Levites of the inheritance of their possession. cities to dwell in: And ye shall give also unto the cities of the Levites, suburbs by their cities round about them.

3. The cities they have to dwell in, and the suburbs for their cattle, and for their possession, as manner of beastes of theirs.

4. And the suburbs of the cities which ye shall give unto the Levites, shall reach from the wall of the city outwarde, a thousand cubites round about.

5. And ye shall measure without the citie of the east side, two thousand cubites: and of the south side, two thousand cubites: and of the west side, two thousand cubites: and of the north side, two thousand cubites also, and the citie shall be in the midst: and these shall be the suburbs of their cities.

6. And from among the children of Joseph, for the tribe of the children of Dan, the love Daniel, the sonne of Siphon.

7. From among the children of Joseph, for the tribe of the children of Dan, the love Daniel, the sonne of Siphon.

8. And ye shall take also a love of every tribe, when ye divide the lande.

9. The names of the men which shall divide the lande unto you: Caesar the priest, and Josiah the sonne of Nun.

10. The names of the men which shall divide the lande unto you: Caesar the priest, and Josiah the sonne of Nun.

11. The cities of refuge. 16 The lawe of manquelling. 30 For one mans wightnesse shall no man be condemned.
12 And these cities shall be unto you a refuge from the avenger of blood: that he which killeth, dye not, until he stand before the congregation in judgment.

13 And of these cities shall ye that dwell in the land of Chanaan, which sallery cities of refuge.

14 Ye shall gene twice on this side Jezre, and three in the land of Chanaan, which sallery cities of refuge.

15 And these sallery cities shall be a refuge, both for the eder of Israel, and for the stranger, a for sarym that dwelleth among you: that all they which tell any person envires, may see saryth. And if any man smite another with an instrument of iron that he dye, then is he a murtherer, and the murtherer shall dye for it. If he smite saryn with slyndung a stone, that a man may dye with, and if he dye, he is that stone saryn a murtherer: let the same murtherer be slayne therefore. If he smite saryn with a handwea pon of wood that a man may dye with, then if he dye, he is a murtherer: let the same murtherer be slayne therefore. The saryer of blood saryn tell that slay the murtherer: when he meeteth saryn, he shall slay saryn. But if he thrust saryn of hate, or hurle at saryn by laying of saryt, that he dye, and he dye, or cast upon saryn any thing, and not in laying of saryt, or any matter of stone that a man may dye with, and said him not, and he railed it to fall upon saryn, and he dye, and was not his enemy, neither sought saryn any harne:

24 Then the congregation shall judge between the saryer and the saryer of blood, according to these laws.

25 And the congregation shall delier the saryer out of the hande of the saryer of blood, and the congregation shall restore sarym to the citie of his sarye, whyther be was fled: and he that abode there into the death of the saryer, which was appointed with the holy yde.

26 But if the saryer come without the borders of his citie of sarye, whyther he was fled:

27 And the saryer of blood finde sarym without the borders of the citie of his sarye, and the saryer of blood saryn the saryer, he sally slaye:

28 Because he shoule haue bydden in the colwe of his sarye until the death of the saryer, and after the death of the saryer, the saryer shoule returne into the lande of his possession.

29 So these sarynges (alas) a lawe of judgement binne you, throughout your generations, in all your dwellings.

30 Whoso kyleth any person, the Judge shall put the murtherer to death: whereof judgments: but one judgment shall not testify against any person, to cause sany to dye.

31 Wherefore ye shall take no recompence for the sarye of the murtherer which is worthy to dye: but he shall be put to death.

32 And ye shall take no recompence for sany that is fled to the citie of his sarye, that he should come againe and dwell in the lande before the death of the saryer.

33 So ye shall not pollute the lande which ye shall dwell in, for blood deliereth the lande: and the lande can not be cleansed of the blood that is shed therein, but by the blood of saryn that sedy.

34 Defile not therefore the lande whiche ye shall inhabit: for I am the middes thereof: even I the Lord dwell among the eder of Israel.
And the chief fathers of the families of the children of Giad, the son of Machir, the son of Manasse, of the kindred of the sons of Joseph, came fourth and spake before Moses, and before the princes the chief fathers of the children of Israel,

And said: The Lord commanded, my Lord, to give the land to inherit by lot to the children of Israel: and my Lord was commanded by the Lord, to give the inheritance of Zelaphed our brother, unto his daughters.

And they be married to any of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall put to the inheritance of the tribe which they are reckoned unto, and so that it be taken from the lot of our inheritance.

And when the Jubilee of the children of Israel cometh, then shall their inheritance be put unto the inheritance of the tribe wherein they are reckoned, and so that it be taken away from the inheritance of the tribe of our fathers.

And Popeles commanded the children of Israel, according to the word of the Lord, saying: The tribe of the sons of Joseph have so said well.

Thus therefore both the Lord commanded the daughters of Zelaphed, saying: Let them be daupes, to whom they then selues thinke best: only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall toyme hym selfe to the inheritance of the tribe of his fathers.

8 And every daughter that possessest any inheritance (b) in any tribe of the children of Israel, shall be yeke into one of the kindred of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his father.

9 Neither ought the inheritance to go from one tribe to another: but every one of the tribes of the children of Israel shall be joined to his divine inheritance.

10 And as the Lord commanded Moses, even so dyd the daughters of Zelaphed:

11 For Nahela, Thirza, Hagla, Bilche, and Ada the daughters of Zelaphed, were married unto their fathers brethren sons.

12 They were dyues unto the families of the sons of Panasse the sonne of Joseph, and to their inheritance remaried in the tribe of the kindred of their father.

13 These are the commandements and laws which the Lord commanded by the hande of Popeles into the children of Israel, in the fields of Boab, by Jordan [towards] Jericho.

The ende of the fourth booke of Moses.
Deuteronomium.

The fifth booke of Moyse, called in
the Hebrew, Elle haddebarim, and in the Latin,
Deuteronomium.

The first Chapter.

I heare all of thinges done before from Hoche into Cades Barnea. 2. Moses repented the people for their incredulitie. 4. The Israelites are overcome by the Amorites, because they fought against the commandement of the Lord.

4. There are twelve days journey from Hoche, by the way of mount Seir, unto Cades Barnea.

And it came to passe in the first day of the eleventh month, in the fourtie yere, that Moses spake unto the children of Israel, according unto all that the Lord had geuen in commandement unto them:

4. After he had slayne Sehon the king of the Amorites which dwelt in Helbon, & Og, king of Asalan which dwelt at Askaro in Edon.

5. On the other side Jordan in the land of Doab, began Moses to declare this law, saying:

6. The Lord our God spake unto vs in mount Sinai, saying: We have dwelt long enough in this mount.

7. Turne you and take your journey, and go to the mount of the Amorites, and unto all the places which were burned, both unto the plaine, and hilles, and valleys, to the south, to the seas side, to the landes of Chanaan, and unto Libanon, even unto the great ruer, the ruer Ephlat.

8. Behinde, I have set the lande before you: Go in and possest the lande which the Lord shalbe your fathers, Abraham, Iscrael, and Jacob, to possest them, & to their seede after them.

9. And I spake unto you in the same time, saying: I am not able to beeare you my selfe alone.

10. For the Lord your God hath multiplied you: to that you be this day as the harres of heauen in number.

11. The Lord God of your fathers make you a thousand times as many as ye are, and blesse you as he hath promised you.

12. Howe can I my selfe alone, "beare your umbraunce, your charge, & your strife that is among you.

13. Sing you men of wyldome, and of understanding, and expert, accoring to your tribes, and I will make them rulres over you.

14. And ye anunwercd me, & sayde: That which I haue spaken is good for vs to do.

15. And so out of your tribes: I take the chiefe men of wyldome, and that were expert, and made them rulers over you, captains over thousandes, captains over hundredes, captains over fiftie, and captains over ten, and officers among your tribes.

16. And I charged your Judges that same yere, saying: Beare the cause of your brethren, and judge righteously between every man and his brother, and the stranger that is with you.

17. Ye shall have no respect of any person in judgement, but you shall hear the small as well as the great: You shall not beeare the face of any man, for the judgement is God's. And the cause that is to haarde for you, referre it unto me, and I will heare it.

18. And I commaunded you the same season, all the thinges which ye should do.

19. And When we departed from Hoche, we went throow all that great and terrible wyldernesse, as ye have seen by the way of the mountayne of the Amorites, as the Lord our God commandeth vs: and we came to Cades Barnea.

20. And I spake unto you: Ye are come unto mountaine of Amorites, which the Lord our God hath geuen to vs.

21. Behinde, the Lord thy God hath set the lande before thee: go vp and possest it, as the Lord God of thy fathers hath spake unto thee: feare not, neither be discouraged.

22. And ye came vnto me every one, and spake: We will sende men before vs, to seeke out the lande, and to byng vs wordes againe what way we must goe by, & vnto what cities we shal come.
Deuteronomium.

Cvij.

33. And Caleb the sonne of Jephunneh, he shall be with thee, to help thee against thy enemies.

34. And I will not fail thee, be thou strong and of a good courage: be not afraid, neither be thou dismayed.

36. *And also the Lord was guilty with me for the sake of Tekoa, saying: Thou also shalt not go in thither.

38. *But Joshua the sonne of Nun which standeth before thee, he shall go in thither.

40. And the Lord said unto me: *Sap unto them, go not by, neither fight: for I am not among you, lest ye fall before your enemies.

43. *And I tolde thee these thynges, that ye woulde not heare, but disobayed the wordes of the Lord, and went presumptuously by into the hill.

45. And ye came agayne, and wept before the Lord: but the Lord would not heare your boyster: nol hearken unto you.

46. And so ye abode in Canes a long season, according unto the tyde that ye returned before.
That which was done from the time they departed from Cades Barnea, unto the battle against the kings, Sican and Og.

11 Now ye shall turn our face, and take our journey into the wilderness of Zin, by the way of the rose sea, as the Lord spake unto me: And we compassed (c) mount Seir a long time.

2 And the Lord spake unto me, saying:

3 Ye have compassed this mountaine long enough, turn ye northward.

4 And Warnie thou people, saying: Ye shall go through the (c) coast of your brethren the children of Edom which dwell in Seir, and they shalbe afraid of you.

5 Take ye good heed unto your selves therefore: Ye shall not provoke them, for I will not give you of their land, no not so much as a soone breadth, because I have given mount Seir unto Edom to possesse.

6 Ye shall be meate of them for money, to eate, and ye shall procure water of them for money, to drinke.

7 For the Lord thy God hath blessed thee in all the works of thy hands, and (c) knowledge thy walking through this great wilderness this fourtie yeares, and the Lord thy God hath ben with thee so the thou hast lacked nothing.

8 And when ye were departed from our brethren the children of Edom which dwell in Seir, through the way of the (c) wilderness from Edom, from Ezion Gader, we turned and went by the way of the wilderness of Moab.

9 And the Lord spake unto me: *Thou shalt not fight against the Moabites, neither provoke them to battel; for I will not give thee of their land to possesse, because I have given Ar unto the children of Lot to possesse.

10 The (c) Emims dwelte therein in tymes past, people great, many, and tall, as the (c) Anakims.

11 Whiche also were taken for giantes as the Anakims, whom the Moabites call Emims.

12 The Anims also dwelt in Seir before tyne, whom the children of Edan chased out, destroyed them before them, and dwelt in their stead, as Israel did unto the lande of his possesion, which the Lord gave them.

13 Now ye by spede I and get you over the river Zared: and we went over the river Zared.

14 The place in whiste we came from Cades Barnea, until we were come over the river Zared, was thistle and eight yere, but all the generation of the men of warre were walked out from among the hoast, as the Lord sware unto them.

15 *For in beede the hande of the Lord was against them to destroy them fro among the hoast, till they were consumed.

16 And so it came to passe, that all the men of warre were consumed and dead from among the people.

17 And the Lord spake unto me, saying: Thou shalt go thorth Ab, the coast of Moab, this day:

18 And when thou commest nyep unto the children of Ammon, thou shalt not lie siege unto the, nor move warre against them: For I will not geue thee of the lande of the children of Ammon any possession, but I have geuen it unto the children of Lot to possesse.

19 That also was taken for a lande of giantes, and giantes dwelt therein in olde tyne, whome the Ammonites call (c) Zamzummims.

20 Apeople that was great, man, and tall, as the Anakims: But the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

21 As he dyd for the children of * Edan, which dwelt in Seir, for whom he destroyed the Hosims before them, and they possesse them, and dwelt in their stead unto this day.

22 And the Anims which dwelt in Hazazon, even unto Aizza, the * Caphezims which came out of Caphezoz, destroyed them, and dwelt in their stead.

23 And the Anims which dwelt in Hazara, even unto Azza, and the *Caphezims which came out of Caphezoz, destroyed them, and dwelt in their stead.

24 Rise ye therefore, I take your journey over the river Arnon.Selah, *I have geuen into thy hande Sehon the Amite, king of Helbon and his lande: begin to possesst it, and provoke hym to battel.

25 This day will I beginne tosende the flame and death of thee upon all nations that are under all the heaven, so that they which heare speake of thee, shall tremble.
Deuteronomium. Cix.


Then we turned, and went by the way to Sabaon: And Og the king of Sabaon came out against vs, and all his people, to fight at Edan,

And the Lord spake unto me: Fear not, for I will deliver him, and all his lande, into thy hande, and thou shalt do unto him, as thou didst unto Sehon king of the Amorites, which dwelt at Helbon.

And to the Lord our God delivered into our hands Og also the king of Sabaon, and all his folk: And we smote him not yet none was left hym aluye.

And we took all his citys the same seazon, neither was there a city which we took not from them, even the very citiees throughout the region of Argob, of the kingdome of Og in Sabaon.

All these citiees also were made strong with hie wallis, gates, barres, beside bullelaid tovnes a great meany, and we utterly destryed them, as we dyd unto Sehon kyng of Helbon, byngynge to naught all the citiees, with men, women, and children.

But all the citiees and the people of the citiees, we took for our seigne.

And thus we took the same seazon out of the hande of two kynges of the Amorites, the land that was on the other side Jordan, from the river of Arnon, unto mount Hermon;

Which Hermon the Sidonis call Seir, and the Amorites call it Senre.

All the citiees that lay in the playne, and all Sela, and all Balaun unto Selcha and Edan, citiees of the kingdome of Og in Sabaon:

For only Og kyng of Sabaon, remained of the remaunt of Sabaon, remaining the remnant of the giants, whose bed was a bed of iron: And is it not yet at Rababah among the children of Ammon? These citiees both the length thereof containe, and soure citiees the breadth of it, after the citiee of an ale.

And so we conquered this lande the same yame, from Aror which is by the river of Arnon, unto halfe mount Sela, and the citiees thereof gane I unto the Rubenites and Gadites.
13 And the rest of Gilead, and all Bashan of the kingdom of Og, gave I unto the half tribe of Manasseh: even all the region of Argob, with all Bashan, which is called the land of Sanauth.

14 Fair the country of Manasseh, take all the country of Argob, unto the coasts of Seutter & Maachah, and called them after his own name, Bashan Hanoch Fair, unto this day.

15 And I gave Gilead unto Bacchur.

16 And unto the Rubenites and Gadites I gave Gilead unto the river of Arnon, half the valley and beyond, even unto the river (a) Jabock, which is the border of the children of Ammon:

17 The (b) playne also, and Joshad, and the coast thereof, from (c) Geraroth, even unto the sea which is in the playne, even the salt sea under the pynge of the hill eastward.

18 *And I commannded you the same tyme, saying: The Lord your God hath geuen you this lande to empy it: ye shall go harnesed before your brethren the children of Israel, all that are meece for the warre.

19 Your hynees only, your children, and your carrell (so I knowe that ye haue much carrell) shall abyde in your cityes which I haue geuen you,

20 Untill the Lord haue geuen rest unto your brethren as well as unto you, and untill they also possesse the lande which the Lord your God hath geuen them beyond Joshad: and then shall ye returne againe, every man unto his possession which I haue geuen you.

21 *And I commannded Josuah hym D fele the same tyme, saying: Thyne eyes have see all that the Lord your God hath done unto these two hyenses: even so shal he do unto all kyngdome wher thou goest.

22 He shall not see them: for the Lord your God he shall fight for you.

23 And I behought the Lord the same tyme, saying:

24 O Lord God, thou hast begunne to shewe thy seuenntes thy greatnesse and thy mightie hande: for where is there a God in heaven or in earth, that can doe after thy workes, and like to thy power.

25 I pray thee let me go ouer, and see the good lande that is beyond Josuad, that goodly (d) mountayne, & Libanon.

26 *But the Lord was angry with me for your sake, and would not heare me. And the Lord sayde vnto me: Be content, speake no more vnto me of this matter.

27 *Set thee up into the top of the hille, lift up thyne eyes westward, northward, southward, and eastward, and behold it with thyne eyes: for thou shalt not go over this Josuad.

28 But charge Josuah, and encourage hym, and bolden hym: *For he shall go before this people, and he shall divide vnto thee the lande which thou shalt see.

29 And so we abode in the valley ouer against the houfe of Peor.

(f) The .iii. Chapter.

1 In errobation to obserue the lawe without addyng thereor or diminishing. 6 Therin bandeth our widsom. 9 we must teache it to our children. 15 No image ought to be made to worship. 26 Threatenings against them that take the lawe of God. 27 God chose the seede, because he loved their fathers. 41 The three cities of refuge.

Dive therefore harken O Israel, unto the ordinaunces and lawes which I teache you, so to (a) do them, that you may lyue, and go in, a possesse the lande which the Lord God of your fathers geues you.

2 (b) Ye shall put nothing unto the Word which I commaunde you, neither shall you take ought from it, that ye may kepe the comauenantes of the Lord your God which I commaunde you.

3 (c) Your eyes have see what the Lord thy God hath done against Baall Peor: for all the men that sodlowed (d) Baall Peor, the Lord thy God hath destroyed from among you.

4 But ye that cleane unto the Lord your god, are alue every one of you this day.

5 Wethold I haue taught you ordinaunces and lawes, such as the Lord my God commaundde me, that ye should do euery thing in the lande whether ye go to possesse it.

6 Kepe them therefore and do them, for that is your widsom and under-standing.
Deuteronomium.

27 For what nation is great that hath ordinaunces? and lawes so righteous, as all this lawe which I lete before you this day?

9 Take heed therefore, and kepe thy soule diligently, that thou forget not the thynges which thyne eyes have seene, and that they depart not out of thy heart all the dayes of thy life: but teach them thy soules, & thine soules soules.

Specially the day that thou swoodest before the Lord thy God in Horeb, when the Lord spake unto me: Gather me the people together, & I will make them heare my words, that they may learne to feare me all the dayes that they shall live upon the earth, & that they may teache their children.

10 Ve came * and soode also under the mountayne, and the mountayne was burnt with fyre even unto the middes of heauen, and there was darknesse, clouds, and mull.

12 And the Lord spake unto you out of the middes of the fire, and ye heard ye the boype of the Lordes: *but faue no similitude, faue hearde a boype only.

13 And he declared unto you his commaundments which he commanded you to do even ten commaundements, which he wrothe vpon two tables of stone.

14 And the Lord commaundeth me that same season that I shoule teache you ordinaunces & lawes, which ye ought to do in the lande whether ye go to poisseit.

Take therefore good heed vnto your seules as pertaining vnto your soules, (for faie no maner of image in the daye that the Lord spake vnto you in Horeb out of the middes of fire)

16 Lef ye marre your seules, & make you a graven image, & picture of any maner of figure, whethir it be the likenesse of man or woman.

17 The likenesse of any maner of beast that is on the earth, or the likenesse of any maner fettered soule that fleeth in the ayre,

18 Or the likenesse of any maner boome that creeseth on the earth, or the likenesse of any maner (flie that is in the waters beneath the earth:

19 Ye and lest thou lifte thyse eyes vnto heaven, and when thou seest the heaven, the moon, and the starrs, with all the hoaste of heaven, shouldest be hudden to worship them, & serue them, and shendeth worship and serue the thynges, which the Lord thy God hath made to serue all nations under the whole heauen.

20 But the Lord hath taken you, and brought you out of the (1) iron furnace, even out of Egypt, to be vnto him a (2) people * of inheritance, as ye be this day.

21 Furthermore, the Lord was angry with me for your wordes, and liwar that I shoule not go ouer Jordane, and that I shoule not go in vnto that good lande which the Lord thy God gyneth thee to inheritance.

22 But I must dye in this lande, and shall not go ouer Jordane: But ye shal go ouer, and poisseit that good lande.

23 Take heed vnto your seules, that ye forget not (4) appointment of the Lord your God which he made vnto you, & that ye make no graven (5) image or likenesse that the Lord thy God hath forbidden thee.

24 For the Lord thy God, is a (6) consuming fire, and a (7) jealous God.

25 When thou shalt beget children, and thy chilデン beget children, and that haue remaried long in the lande, ye be do wickedly, (8) make any maner of graven image, and worke cuply in the fghte of the Lord thy God, to provoke him to anger:

26 I calle heauen and earth to recorde agayn you this day, that ye shal (9) perisse from of lande wherunto you go ouer Jordane to poisseit it: ye shal not prolong your daues therein, but shall vterely be destroied:

27 And the Lord shal scattere you among the people, and ye shalbe left fewe in number among the nations whether the Lord shall byng you.

28 And there ye shal serue gods which are the worke of mans hande, wood and stone, which neither see, nor heare, no eat, no smell.

29 *If from thence thou shalt seke the Lord
Deuteronomium.

Loke thy God, thou shalt fulfill him, if thou take him with all thy heart, and with all thy soul.

30 When thou art in tribulation, and when all these things that be here spoken of, are come upon thee, even in the latter days, if thou turne to the Loze thy God, (for the Loze thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the appointment of thy fathers, which he spake unto them.

31 For all the days that are past, which were before, since the day that God created man upon the earth, and till the one side of heaven unto the other, it never came to passe, such a great thing, or whether any such lyke thing hath ben heard as this.

32 Dyd ever any people heare the boype of God speaking out of the muddes of a fire, as thou hast hearde, and yet lyued?

33 Or halfe God assayed to go and take hym a people from among nations, by temptations, by lignes, by wonders, by warre, by an mightie hand, by a stretched out arm, by great sightes, according unto all that the Loze your God dyd unto you in Egypt before your eyes?

34 Unto thee it was shewed, that thou mightest knowe that the Lord is God, and that there is none other but he.

35 Out of heaven he made thee heare his boype, that he might instruct thee: (as upon earth he showed his boype to his great fire, and thou hearest his bope out of the muddes of the fire.

36 And because he spake thy fathers, he chose their feede after them, he brought thee out in his sight with his mightie power out of Egypt,

37 To thrust out nations great and mightier then thou before thee, and to bring thee in, and to guee thee their lande to inlercaume, as it is come to passe this day.

38 Understand therefore this day, and consider it in thine heart, that the Loze he is God in heaven above and upon the earth beneath, neither is there any other.

39 Thou shalt keepe therefore his ordinances and his commandements which I commaunde thee this day, that it may go well with thee, and with thy children after thee, and (2) that thou mayest prolong the dayes upon earth, which the Loze thy God giveth thee for ever.

40 Then Moyses seuered three citie on the other side Jordan towards the same rysing:

42 That he shoude see hyther which had hypped his neigbour bondage, and hated hym not in tyme past, and therefore shoude see one of the same cities, and lyue.

43 Namely Bezer in the Wyldeerness, even in the playne countrey of the tribe of Ruben, and Ramoth in Gilead, of the tribe of Gad, and Golon in Balaan, of the tribe of Panasse.

44 And this is the wate which Moyses set before the children of Israel:

45 These are the witnesses, statutes, and ordinances, which Moyses tolde the children of Israel after they came out of Egypt.

46 On the other side Jordan, in the valley over against the house of Peas, in the lande of Sion king of the Amorites, which dwelt at Helbon, whom Moyses & the children of Israel smote, after they were come out of Egypt,

47 And possessed his lande, and the lande of Og king of Balaan, two lynges of the Amorites, which were on the other side Jordan towards the same rysing,

48 From Arctar which is by the bounde of the ruer Arnon, unto mount Sion which is hermon,

49 And all the playne on the other side Jordan eastward, even unto the Sea which is in the playne under the springs of the hell.
AND Moses called all Israel, and said: Hear O Israel, the ordinances which I spake in your ears this day, that ye may learn them, and fulfill them in deed.

2 The Lord our God made a covenant with us in Moab.

3 The Lord made not this covenant with our fathers, but with us: even with us, which are all here alive this day.

4 The Lord talked with you (a) face to face in the mount, out of the midst of the fire:

5 And I stood between the Lord and you the people, and prophesied that the Lord spoke at the sight of the fire, and went not by into the mount, and he spake:

6 (b) I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods in my presence.

8 Thou shalt (c) make thee no graven image, or any likeness of that which is in heaven above, and that is in earth beneath, and that is in the waters beneath the earth.

9 Thou shalt neither bowe thy knee unto them, nor serve them: for I the Lord thy God, am a jealouse God, visiting the wickedness of the fathers upon the children, even unto the third and fourth generation among them that hate me:

10 And shewe mercie upon thousandes, among them that love me, and keep my commandements.

11 *Thou shalt not take the name of the Lord thy God in vane: for the Lord thy God will not hold him guiltlesse that taketh his name in vaine.

12 Keep the Sabbath day, that thou sanctifie it as the Lord thy God hath commanded thee.

13 *Sire dapes thou shalt labour, and do all that thou hast to do:

14 But the *seventh day is the Sabbath of the Lord thy God: thou shalt not do any labour, thou shalt not thy house, nor thy daughter, nor thy mans servaunt, nor thy wife, nor thy mans servaunt, nor any thy cattle, nor the stranger that is within thee gates: that thy mans servaunt, and thy wife, may rest as well as thou.

15 Remember that thou wost a servaunt in the land of Egypt, and holde that the Lord thy God brought thou out thence, through *a nightie hande and a stretched out armie: For which caute the Lord thy God conmanded thee to kepe the Sabbath day.

16 *Honour thy (d) father and thy mother, as the Lord thy God hath conmanded thee: that thy days may be prolonged, and that it may go well with thee in the lande which the Lord thy God geueth thee.

17 *Thou shalt not slay.

18 *Thou shalt not commit aduaerse.

19 *Thou shalt not steal.

20 *Thou shalt not beare false witness against thy neighbour.

21 *Thou shalt not lust after thy neighbours wife, thou shalt not covet thy neighbours house, his fielde, his seruaunt, or his mayde, his ore, his ass, or sought that thy neighbour hath.

22 These wardes the Lord spake unto all your multitude in the mount, out of the midst of the fire, of the cloud, and of the darkenesse, with a great boye, and (c) added nothing: and byowe them in two tables of stone, and deluered them unto me.

23 And it came to passe, that when ye hearde the boye out of the midstes of the darkenesse (for the mountayne dyd burne with fire) then ye came unto me, with the captaynes of your tribes, and your riders.

24 And ye saide: Behold, the Lord our God hath shewed vs his glory and his greatnesse, and *we have hearde his boye out of the midstes of the fire: we have seene this day that God doth talke with man, and he yet liueth.

25 *And so therefore why shoule we dye: that this great boye shoule continue vs: If we heare the boye of the Lord our God,

Deuteronomium.

Cxi.

The v. Chapter.

{Works is the meanes betweene God and the people. 6 The lattes is repeated. 7 The people are afraid at Gods boye. 9 The Lode woutheth that the people woulde scarce hym. 8 They must neither decline to the right hande, nor left.

Exod xxi.n.

(2) By this namefater he comprehenseth all the people, that are in degree of superiortie, as priores, magisterites, masters, and masters.

(3) He buildeth not only the outward gate, but also of honour: our courage against our neglesous.

Rom.vii.

(c) That we should do this yeare.

Exod.xix.d.

(p) That we should do this yeare.
Deuteronomy.

The, v. Chapter.

1 In expostulation to scare God and keep his commandments. Which is to lose him with all thine heart. The same must be taught to the po-riety. 16 Not to tempt God. 17 Righteousness is contered in the law.

2 Namely, that thou mightest fear the Lord thy God, and keep all his ordinances and his commandments. Which I command thee, thou shalt be sure to do.

3 Hear therefore, O Israel, and take heed that thou do it, that it may go well with thee. So that ye may encrease mightily, even as the Lord God of thy fathers hath promised thee, a land that floweth with milk and honey.

4 Hear O Israel, the Lord our God is Lord only.

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words which I command thee this day, shalt be in thine heart.

7 And thou shalt teach them unto thy children, and shalt talk of them when thou art at home in thy house, and as thou walkest by the way. And when thou

myght go well with them, and with

their children for ever.

8 And thou shalt bind them for a sign upon thine hand, and they shall be for frontier between thine eyes.

9 And thou shalt write them upon the posts of thy house, and upon thy gates.

10 And when the Lord thy God hath brought thee into the land which he sware unto thy fathers, Abraham, Isaac, and Jacob, and hath given thee great and goodly cities which thou buildedst not.

11 Houses full of all manner of goods which thou fillest not, and wells digged which thou diggestest not, vineyards and olive trees which thou plantedst not, and when thou hast eaten and art full:

12 Then beware lest thou forget the Lord which brought thee out of the land of Egypt from the house of bondage.

13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

14 See that ye walk not after strange gods, the gods of the nations which are about you:

15 (For the Lord thy God is a jealous God among you) lest the comenred of the Lord thy God be moved to wrath against thee, and destroy thee from the face of the earth.

16 Ye shall not tempt the Lord your God,
Deuteronomium.

The viij. Chapter.

1. When the Lord thy God shall bring thee into the land where thou gottest to possess it, and hath cast out many nations before thee: namely the Hethites, the Gergesites, the Amorites, the Canaanites, the Perizzites, the Hittites, and the Jebusites, seven nations, greater and mightier than thou:

2. And when the Lord thy God hath set them before thee, thou shalt smite them, and utterly destroy them; make no covenant with them, nor have commissio

3. Thou shalt make no marriages with them; neither give thy daughter unto his son, nor take his daughter unto thy son.

4. For they will deceave thee, that they should not serve thee, they will serve strange gods: and their gods will go against thee, and destroy thee.</p>

5. But thus ye shall deal with them: as ye shall overcome them, break down their altars, and burn their graven images with fire.

6. For thou art an holy people unto the Lord thy God, as he dyed in the place of temptation.

7. But thou shalt diligently keep the commandments of the Lord thy God, his testimonies, and his ordinances, which he hath commanded thee.

8. And thou shalt do that which is right and good in the sight of the Lord: that thou mayest prosper, that thou mayest go in and possesse that good land, which the Lord sware unto thy fathers.

9. To cast out all thy enemies before thee, as the Lord thy God hath said.

10. And when the Lord thy God shall bring thee into a good land, as he sware unto thy fathers, to give thee a land flowing with milk and honey: then shalt thou say, Surely God hath given me the land that floweth with milk and honey.

11. But so long as ye live, ye shall not go up into the mount Sion, nor see the city of the Lord our God.

12. And they were Pharaoh's bondmen in Egypt, and the Lord bought us out of Egypt with a mighty hand.

13. And the Lord saved us from the hand of all our enemies round about. We also served thee in the land of Egypt; and thou hast brought us out thence, as thou saidst.

14. And thou shalt say, It is the Lord our God that brought us out of Egypt, he is the Lord our God, in whom we should trust, and there is no other name whereby we can be saved, but this name of Jesus Christ.
also shalt kepe vnto thee the apportionment and the mercy wherev which he shware vnto thy fathers.

13 He will love thee, and bleisse thee, and multiply thee: he will also bleisse the fruite of thy wombbe, and the fruite of thy lande, thy eoune, thy wine, and thine oyle, and the increase of thy line, and the fructes of thine shepe, in the lande wherev which he shware vnto thy fathers to geue thee.

14 Thou shalt be bleisse above all nations:there shallbe neither man nor woman b3fruitfull among you, nor any of your catell shalle barren.

15 Woe to the Lord wyll take awaie from thee all manner infirmities, and wyll put none of the euyt diseases of Egypt (which thou knowest) upon thee: but will sende them upon all them that hate thee.

16 Thou shalt confunde all the nations which the Lord thy God shall deliver thee: thine eue shall have no pitte upon them, neither shalt thou ferue their gods, for that shalt he decye.

17 If thou lay in thine heart: these nations are no thinge, I howe can I cast them out?

18 Thou shalt not confarde them: but remember what the Lord thy God dyd vnto Pharaon and vnto all Egypt.

19 The great temptations which thyn eues saw, and the singes and wonders, and the mightie hande, and stretched out arme, whereby the Lord thy God brought thee out: even to shal the Lord thy God do vnto all nations of whom thou art a straue.

20 Moreover the Lord thy God wyll sende (2) homets among them, but the Lord thy God wyll not destroy them at once, but he wyll dissemble among them, that he may shewe thee his word.

21 Thon shalt not beafe them: for the Lord thy God is among you, a mightie tide and a terrible.

22 For the Lord thy God wyll put out these nations before thee, by a little and a little: (2) thou mayest not confunde them at once, left the (2) beasts of the fielde increase upon thee.

23 But the Lord thy God shall gue them over before thee, and shall destroy them with a mightie destruction, bytlly he have brought them to naught.

24 And he shall deliver their kings in to thyn hande, and thou shalt destroy their name from bodde heauen: There shall no man be able to stande before thee, but thy shall have destroyed them.

25 The great images of their gods that thou burne with fire: and thou shalt not the goldc and silver that is on thyn, nor take it vnto thee, but thou shalt burn them.

26 Byng not therefore abomination into thine house, lest thou be a cursed thing as it is: but utterly deisse it and abhorre it, for it is a cursed thing.

The xlviii. Chapter.

God humbles the Israelites to try what they have in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud: God's benefits, 19 The forgetfulness of God's benefits causteth destruction.

A

All the commandments which I command thee this day, shal ye kepe for (2) to do them, that ye may live, and multiply, and go in and possesse the lande wherev which the Lord shware vnto thy fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this foure perse in the wilderness, for to humble thee, (2) to prove thee, and to knowe what was in thine heart, whether thou wouldest kepe his commandements, or no.

3 He humbled thee, and suffered thee to hunger, (2) fed thee with manna, which neither thou nor thy fathers knewe of, to make thee knowe that a man doth not live by bread onyse: but by euery (2) good that proceedeth out of the mouth of the Lord doth a man live.

4 Thy rayment wared not oble upon thee, neither dyd thy soote (2) well these foure perse.

5 This also shalt thou consider in thine heart: that as a man chastiseth his soule,
Deuteronomium.

Chapter 25

1. Therefore that thou keep the commandments of the Lord thy God, that thou walkest in his ways, and fear be not.
2. For the Lord thy God bringeth thee into a good land, a land of rivers of water, and fountains, and deep springs that spring out of valleys and hyles;
3. A land wherein is wheat and barley, vineyards, figtrees, and pomegranates, a land wherein is oyle and olive:
4. A land wherein thou shalt eat bread without scarcenes, neither shalt thou lack any thing: a land whose stones are iron, and out of whose hyles thou shalt digge. balsane.
5. When thou hast eaten therefore shall thy selxe, thou shalt bless the Lord thy God, for the good land which he hath given thee.
6. Beware that thou forget not the Lord thy God, that thou wouldest not kepe his commandements, his lawes, and his ordinances, which I commaund thee this day: 
7. Yea, and when thou hast eaten and filled thy selxe, and hast buiyt goodly houses and dwelt therein:
8. And when the beasts and the sheepe are waten many, and thy siluer and golde is multiplied, and all that thou hastis encraved:
9. Then be not afraid of that heart ye, and thou forget the Lord thy God, which brought thee out of the land of Egypt, and from the house of bondage:
10. And whiche was thy godde in the great and terrible wonderfull, wherein were fire serpentes, scorpion, and without any water: But he brought out water for thee, even out of the rocke of sute.
11. He fed thee in the wonderfull with Manna, which thy fathers knew not, even for to humble thee, and to vouch thee, that he might do thee good at thy latter ende,
12. Left thou shouldst say in thine heart, my power (and the might of mine owne hande hath prepared me this abundance:
13. But remember the Lord thy God, for it is he which gueueh thee power to get (b) subsistance, for to make good the promishe which he v unaware thy fathers, as appeareth this day.
14. And if thou forget the Lord thy God, and walke after strange gods, and ferve them, and worship them: I shalke (into you this day, that ye shall burne perich.
15. As the nations whiche the Lord desstroyed before your face, even so ye shall perich, because ye would not be obedient unto the boype of the Lord your God.

The .ix. Chapter.

4. God doeth them not good for their owne righteousness, but for his owne sake.
7. Poppes put them in remembrance of their times. 17. The two tables are broken. 26. Poppes praysd for the people.

1. Care O Israel, thou hast set on Jordon this day, to go in and possess nations great and nighter then thy selxe, cities great and walled up to heaven:
2. A people great & tall, cuen the children of the Anahas, which thou knowest of, of whom thou hast heard say, who will stand before the children of Anac;
3. Understand therefore this day, that the Lord thy God is even he which goeth one before thee as a consuming fire, he shall destroy them, and he shall bring them downe before the face: So thou shalt cast them out, and bryng them to naught quickly, as the Lord hath sayde unto thee.
4. (c) Speaketh not though in thine heart, after that the Lord thy God hath cast them out before thee, saying, for my rightousnesse the Lord hath brought me in, to possess this lande: but for the wickednesse of these nations, the Lord hath cast them out before thee.
5. It is not for thy rightousnesse sake, of for the right heart, that thou goest to possess their lande: * But for the wickednesse of these nations, the Lord thy God doth call them out before thee, to forme the wode where the Lord thy God bare unto thy fathers, Abraham, Ishaac, and Jacob.

P 1 Under-
6. Understand therefore that it is not for thy righteousness sake, that the Lord thy God doth give thee this good land to possess it, laying thou art a (1) stiffnecked people.

7. Remember (2) thou provokest the Lord thy God in the wilderness, because the day thou didst depart out of the land of Egypt, until ye came into this place, ye have rebelled against the Lord.

8. Also in Horeb ye provoked the Lord to anger, so that the Lord was wrath with you, even to have destroyed you.

9. When I was gone up into the mount, to receive the tables of stone, the tables of the covenant which the Lord made with you, and I abode in the mount fourtie days and fourtie nights, while I neither did eat bread nor drink water.

10. And the Lord delivered me two tables of stone, Written with the (3) finger of God, and in them was contained all the words which the Lord spake unto me to pouint the mount out of the midst of fire, in the day when ye came together.

11. And when the fourtie days and fourtie nights were ended, the Lord gave me the two tables of stone, the tables of the covenant.

12. And the Lord said unto me: (4) Arise, and getther the people which thou hast brought out of Egypt, saue (5) marrled all: They are turned at once out of the way which I commanded them, and have made them a molten image.

13. Furthermore, the Lord spake unto me, saying: I have seen this people, and beholde it is a stiffnecked people.

14. (1) Let me alone, that I may destroy them, & put out the name of them from under heaven, and I will make of thee a mighty nation, saie greater then they be.

15. And I turned me, and came downe from the hie, even from the hie that burnt with fire, and the two tables of the covenant were in my handes.

16. And I looked, and beholde ye had sinned against the Lord your God, and had made you a molten calf, and had turned at once out of the way which the Lord had commanded you.

17. And I brake the two tables, and cast them out of my two handes, and brake them before your eyes.

18. (a) And I fell downe flat before the Lord even as at the first time, & fourtie days and fourtie nights I did neither eate bread nor drink water, because of all your sines which ye sinned in doing wickedly in the sight of the Lord in that ye provoked hym into wrath.

19. (b) For I was afraid, that for the wrath and forsences which with the Lord was moved against you, he would have destroyed you: But the Lord heard me at that tyme also.

20. The Lord was very angry with Aaron also, even to have (1) destroyed hym: and I made intercession for Aaron also the same tyme.

21. And I took your sinne, the calfe which ye made, and burnt hym with fire, and stamped hym, and grounde hym very small, even to dust: and I cast the dust thereof into the brooke that descened out of the (m) mount.

22. Also at the burninge place, at the place of temptynge, and at the Rephathites lynge, of the Lord to anger.

23. Likewise when the Lord sene you from Cades Barnea, lying, go up and possess the lande which I have given you: ye rebelled against the words of the Lord your God, and neither believed him, nor heartened into his boyster.

24. You have ben rebellious into the Lord since the day that I knewe you.

25. And I fell downe flat before the Lord fourtie days and fourtie nights, as I fell downe before: for the Lord spake, he would destroy you.

26. I made intercession therefore unto the Lord, and saie: O Lord God, destroy not thy people and thyne inheritance Whiche thou hast deliverd through thy great goodness, and Whiche thou hast brought out of Egypt thosolbe a myghtie hande.

27. (c) Remember thy seruantes, Abraham, Abrahaam, and Jacob, and looke not into the stubbornesse of this people, nor to their wickednesse and sinne:

28. Let the lande wherof thou boughst test them, say, The Lord is not able to bring them into the land which he promised them, and because he hated them, therefore hath he eared them out to flay them in the wyldernesse.

29. Beholde, they are thy people, thy inheritance, Whiche thou broughtest out in thy myghtie power, and in thy stretched out arm.

(1) Stiffnecked.
(2) Remember.
(3) Fingers.
(4) Turn me, and came down.
(5) All.

Exod 31:13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29.
The seconde tables.

Deuteronomium.

The. x Chapter.

5 The seconde tables put in the arke. 8 The tribe of Levi is dedicate to the service of the tabernacle. 11 What the Lord requireth of his. 16 The circunmciion of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

1 And it came to pass at the end of three days after that the Lord had spoken unto Moab, even the people of Moab sware unto the Lord, saying, 2 For sure it is, that a man may say, Be it known unto thee, that the Lord Hath done very greatly for his people in Egypt: 3 And now, Behold, we are in this place where the Lord our God brought us to, to shew us his mercy, and to shew us the way wherein we should walk, and the judgment wherewith he should judge us: 4 And now, therefore, I pray thee, let the priests, the Levites, and all the tribe of Levi, come near, and let them go up to mount Sinai, unto the Lord, for he sware unto the house of Levi, saying, 5 I will cast out a part of you out of Israel, and will bring an swart out of them, to be priests to me, unto the house of my servant Levi, that I may sanctify the Levites, to be their Moses among their people: 6 And I sware unto them, saying, The Lord is among you, and ye shall henceforth see his glory. 7 And the Lord spake unto Aaron, saying, 8 Go unto the people, and sanctifie them tonight, and purifie them, and wash them, that they may receive the glory of the Lord: 9 And they shall take a_rmament, and anoint them, and purifie them, and they shall be sanctified. 10 And thou shalt cause the children of Israel to come near, and they shall put on their holy apparel, and shall sanctify themselves: 11 And they shall take their garments, and put them upon their children, and their garments shall be as their fathers' garments. 12 And they shall not come near to impure persons, lest they profane themselves: 13 But the children of Israel did according to the word of Moses, and did as the Lord commanded. 14 And when the priests were come out of the camp, all the elders of the children of Israel sware unto them, saying, 15 The Lord have mercy upon your souls: for by innocents have ye made clean the sanctuary. 16 And all the children of Israel sware to the priests, saying, 17 The Lord have mercy upon your souls: and make your brethren the children of Israel understand, and cause them to know the work, which ye do unto the Lord. 18 And the priests, even the Levites, were holy; and all the children of Israel sware to them, saying, 19 The Lord have mercy upon your souls: and make your brethren the children of Israel understand, and cause them to know the work, which ye do unto the Lord. 20 And the Levites hearkened unto the voice of Moses; and they sanctified themselves, and came up out of the camp. 21 And Moses called all the congregation of the children of Israel, and said unto them, Go up unto the Lord, for he hath sent us to the place of his dwelling: and it shall be, that every man that is of a bold spirit shall go up mount Sinai. 22 And Moses went unto the Lord, and spake unto him, saying, 23 I have heard the voice of the children of Israel, which spake unto me, saying, 24 The Lord our God is very gracious, and will forgive sins, and will retain his kindness for thousand generations; and that which is done is not recompensed to them that hate God. 25 Now therefore, if ye will give ear to the voice of the Lord, your God, and will do his commandments, and his statutes, which I command you this day; 26 And wilt go in to the Lord your God, and will set his words in your heart, and in your lips, and shall teach them diligently unto your children, and shall talk of them when ye sit in your house, and when ye walk by the way, and when ye lie down, and when ye rise: 27 And ye shalt bind them for a sign upon your hand, and they shall be for frontlets between your eyes: 28 And ye shall write them upon the doors of your houses, and upon your gates: 29 And the Lord hearkened unto the voice of his people, and heard them, and brought them out of their bondage from Egypt. 30 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: and all the earth shall fear you. 31 And it shall come to pass, when ye be come unto the land which the Lord shall give you, as he sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give you a great land, that ye do righteousness, and justice, and righteousness, and justice, in the midst thereof. 32 And ye shall remember all the way which the Lord your God led you these forty years in the wilderness, that he might prove you, to know what was in your heart, whether ye would keep his commandments or no. 33 And the Lord said unto Moses, Write thou all the words of this law, and rise up early in the morning, and go up into the mount before the Lord, and set up a stone table, according to the pattern which I have shewed thee this day. 34 And be thou careful to take heed, lest thou forget the word of God, which I command thee this day. 35 For I will cast out nations before you, and great kings: so shall you thrust them out, and possess their land: 36 And ye shall possess the land, and dwell therein, and shall increase exceeding abundant. 37 Then shall ye gather unto your families, and shall cut yourself in all your flesh, and defile yourselves unto the Lord your God. 38 And my servant Moses is not so with thee: he is a mouth to mouth, even a mouth that speaketh specially to thy mouth. 39 For凡 that is in thee is holy; and he shall be holy unto thee. 40 And he shall set up his table in the tabernacle of the congregation before the Lord; and he shall set his bread in order, according to the order which I have commanded thee. 41 And before the Lord shall he make his drink offering of wine, according to the number of the rabbis, which he rendereth to the Lord, a libation of blood for an atonement. 42 And the son of Levi shall be on thine hand, to help thee in the Service of the Lord, to smite the enemy before thee. 43 And he shall be consecrated unto me from the children of Levi, as a gift for my sake: and the children of Levi shall be mine. 44 For he is consecrated unto me from among all the children of Israel: and the children of Levi shall be mine. 45 And I will speak to him in the mercy seat by the testimony which is upon them, when I speak with thee face to face, 46 Even the Lord spake unto Moses, saying, 47 Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you, and when ye have possessed it, and setteth up in your cities the gates of these cities which the Lord shall give you from the Jordan, even unto the westward, 48 Ye shall set up for yourselves gates upon every entrance, which ye shall enter into, and ye shall hang up a rag of every family, the women, the children, and the stranger that sojourneth among you; 49 And ye shall teach them fear of the Lord your God, and shall command them, saying, Ye shall not do after all things as your fathers did; 50 For the Lord your God is walking in the midst of you, a devouring fire, a jealous God, visiteth iniquity, and will not thy. 51 Ye shall do none of these things; 52 But it shall be, when that ye are come into the land in which the Lord your God giveth you to dwell, ye shall set up these things, and do them. 53 And ye shall set up for yourselves gates upon every entrance, which ye shall enter into, and ye shall hang up a rag of every family, the women, the children, and the stranger that sojourneth among you; 54 And ye shall teach them fear of the Lord your God, and shall command them, saying, Ye shall do none of these things: 55 For the Lord your God is walking in the midst of you, a devouring fire, a jealous God, visiteth iniquity, and will not thy. 56 Ye shall do none of these things; 57 But it shall be, when that ye are come into the land in which the Lord your God giveth you to dwell, ye shall set up these things, and do them. 58 And ye shall set up for yourselves gates upon every entrance, which ye shall enter into, and ye shall hang up a rag of every family, the women, the children, and the stranger that sojourneth among you; 59 And ye shall teach them fear of the Lord your God, and shall command them, saying, Ye shall do none of these things: 60 For the Lord your God is walking in the midst of you, a devouring fire, a jealous God, visiteth iniquity, and will not thy. 61 Ye shall do none of these things; 62 But it shall be, when that ye are come into the land in which the Lord your God giveth you to dwell, ye shall set up these things, and do them.
In exhortation to love God and keep his lawes. 10 The people of Chanaan, is to meditate continually the word of God. 19 To teach it unto the children, 20 Blessing and cursing.

Therefore thou shalt love the Lord thy God, and keep his commandments, and his ordinances, and his statutes, and all his testimonies evermore: and thou shalt do them.

Exod. xvi. 25 26

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deut. vi. 10 11

And ye shall write them upon the stones, and teach them diligently unto your children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deut. xi. 20 21

And ye shall teach them diligently unto your children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

23 Thou

Deut. vi. 7 8

21 That ye may multiply more and more, and be multiplied, and make you a great nation; 22 And that the Lord may bless thee in the land which he hath given thee, according to all that he hath said.

23 Thou shalt love the Lord thy God, and keep his commandments, and his ordinances, and all his statutes, and shalt worship him with all thine heart, and with all thine soul.

Deut. vi. 5 7

And thou shalt have no other gods before the Lord thy God.

Deut. vii. 9

And it shall come to pass, that if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee, and shall set thy heart and ear to hear, and shalt serve the Lord thy God with all thine heart and with all thine soul.

Deut. x. 11 12

And the Lord said unto Moses, Go in unto the people, and sanctify them to day and to morrow, and let them wash their clothes.

Exod. xiv. 9

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go and prepare themselves.

Exod. xiii. 21

And the Lord went before them, and shewed himself unto them, that he might make known unto them his ways, and that he might set his statute and his lawes in Israel.

Exod. xxxii. 12
Then shall the Lord cast out all these nations before you, and ye shall drive out the heathen before you, and ye shall possess their land, as the Lord your God hath promised you.

All the places wherein the tabernacles of your fathers shall wander, even unto the horns of Gentile nations, and from Libanus, and from the river Euphrates, even unto the uttermost sea that ye shall possess, your soul shall be free.

There shall no man be able to stand before you; for the Lord your God shall cast the fear and dread of you upon all the land that ye shall possess, as he hath said unto you.

These are the nations, and the places, within which ye shall observe and do in the land, whiche the Lord God of thy fathers gerricht thee to possess it as long as ye live upon the earth.

Ye shall destroy all places wherein the nations whiche ye shall possessse creed their gods, upon thy mountaynes, on byles, and under every green tree.

Ye shall overthrow their altars, and brake their pillars, and burn their groves with fire, and ye shall hewe downe the graven images of the gods that they have, and bying the names of them to naught out of that place.

Ye shall not so into the Lord ye God:

But ye shall seeke the place which the Lord your God shall choose out of all your tribes, to put his name there, and there to dwelle, and this other thou shalt come:

And this other ye shall hysing your burnt sacrifices, your offerings, your tithes, and heave offerings of your hande, your bollides, your free will offerings, and the first borne of your kyne, and of your sheepe.

And there ye shall eat before the Lord your God, and ye shall reioyce in all that ye put your hande into, both ye and your houholdes, wherfore the Lord thy God hath blessed thee.

Ye shall not do after all like the things that ye do here this day, every man what treneth sinn good in his owne eyes.

For ye are not yet come to rest, and to the inheritance whiche the Lord your God gerricht you.

But when ye goe over Jordan, and dwelle in the lande whiche the Lord your God hath given you to inherite, and when he hath given you rest from all your enemies rounde about, and shall dwelle in safetie.

Then into the place which the Lord your God hath chosen to put his name there, ye shall bying all that I commande you; namely, your burnt sacrifices, your offerings, your tithes, the heave offering of your hande, and all your speciall bollides whiche ye dowe into the Lord.

And ye shall reioyce before the Lord your God.

The xij. Chapter.

1 To destroy the idolatrous places. 5 To serve God where he commaneth, and as he commaneth, and not as men fantasie. 19 The Leitudes must be nourished. 3 Idolaters burnt their children to their gods. 3 To adore nothing to Gods word.
Deuteronomy.

Preceptes.

D

E

your God, ye and your sones, and your daughters, your seruauntes, and your maides, and the Leute that is within your gates, * soasmuche as he hath no part nor inheritance with you.

13 Take heed that thou offer not thy burnt offerings in every place that thou seest:

14 But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding, thou mayest kill and eate fiche in all thy citues, whatso- ever thy soule lusteth after, * according to the blessing of the Lord thy God, whiche he hath gven thee: * both the unclean and the cleane may eate therof, euyn of the Roce bucke, and of the hart.

16 Only ye shall not eate the blood, but poure it upon the earth as water.

17 Thou mayest not eate within thy gates the teche of thy cowe, of thy bine, and of thy oyle, and of the first born of thy kinme, and of thy sheepe, neither any of thy bodyes which thou boveldst, nor thy freebul offeringes, or heate offering of thyne hande:

18 But thou must eate them before the Lord thy God, in the place where hee shall cause the name of the Lord thy God to be called, thou and thy soume, thys daughter, thy seruaunt, and thy maide, and the Leute that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puruest thyne hande to.

19 * Beware that thou so take not the Le- nite, as long as thou livest upon the earth.

20 If when the Lord thy God shall en- large thy boder as he hath promised thee, thou lap, I will eate itell (because thy soule longeth to eate fiche) thou mayest eate fiche whatsoever thy soule lusteth.

21 If the place whiche the Lord thy God hath chosen to put his name there, be to farre from thee, then thou shalt kill of thy oren and of thy sheepe which the Lord gath gyen thee, as I haue com- maundede thee, and thou shalt eate in thyme olvne cite whatsoever thy soule lusteth.

22 * And as the Roce bucke and the Hart is eaten, euyn so thou shalt eate them: both the cleane and the unclean shall eate of them.

23 But be strong, that thou eate not the(3) blood: for the blood is the life, and thou mayest not eate the life with the flesh.

24 Thou shalt not eate it, but poure it upon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy chyldren after thee: But thou shalt do that Whiche is right in the sight of the Lord.

26 But thy holy (4) offerings whiche thou shalt eate, and thy bodyes, thou shalt take, and come into the place whiche the Lord thy God hath chosen.

27 And thou shalt offer thy burnt offer- ringes, both fiche and blood upon the aultere of the Lord thy God: and the blood of thyne offeringes halve poured out upon the aultere of the Lord thy God, and thou shalt eate the fiche.

28 Take heede, ye eare all these bodyes which I commaunde thee, that it may go well with thee, and with thy chyl- dren after thee for ever, if thou doest that Whiche is good and right in the sight of the Lord thy God.

29 When the Lord thy God shall destroy the nations before thee whwhether thou goest to posseffe them, and thou succe- dest in their inheritance, and dweltest in their lande:

30 Beware that thou be not taken in(5) a snare after them, after that they be de- stroyed before thee, and that thou aske not after their gods, sayinge: Holde do these nations leere their gods? I Wyl do so likewyse.

31 * Nay, thou shalt not do so unto the Lord thy God: for all abomination, and that Whiche the Lord hateth, the same hawe they done unto their gods.

32 For they have (6) burned both their sones and their daughteres with fire before their gods. Therefore whatso- ever I commaunde you, take heede ye do it: and * put them naught therto, not take ought therefrom.

The
The xii. Chapter.

If there arise among you a prophet or a dreamer of dreams, and give thee a sign, or a wonder.

And that sign or wonder which he hath sayde come to passe, and then say: Let vs go after strange gods (which thou hast not known) and let vs serve them:

3 Hearken not thou unto the words of that prophet or dreamer of dreams: For the Lord thy God proveth thee, to know whethr (c) ye love the Lord your God with all your heart and with all your soule.

4 Ye shall walke after the Lord your God, and fear him, kepe his com- muna- mente, and hearken unto his voyce, ye shall serve him, cleave unto him.

5 And that prophet or dreamer of dreams had die (b) because he hath spoken to turne you away from the Lord your God which brought you out of the lande of Egypt, and delivered you out of the house of bondage, to thrust thee out the way which the Lord thy God commanded thee to walke in) and therefore thou shalt put the cupl away from thee.

6 If thy brother, the some of thy mother, or thy owne sonne, or thy daughter, or the wife that lieth in thy bosome, or thy fronde hearken is as thy owne soule into thee, entice thee secretly, saying: Let vs go and serve strange gods (which thou hast not known, nor yet thy fathers).

7 And they be of the gods of the people which are rounde about you: Whether they be npe into thee or farre of feo thee, from the one ende of the earth unto the other:

8 Thou shalt not consent unto hym, nor hearken unto hym, thyne eye shall not pite hym, neither shalt thou haue compassion on hym, nor kepe hym secret.

9 But cause him to be sayne: (b) Thine hande shalbe first upon him to kill him, and then the handes of all the people.

10 And thou shalt stone hym with stones that he dye: because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the lande of Egypt, and from the house of bondage.

11 And all Israel shall heare and fear, and shall do no more any suche wicked- nesse, as this is among you.

12 If thou shalt heare lay in one of thy cities, which the Lord thy God hath geuen thee to dwelle in,

13 That certaine men bring the children of Belial, are gone out of among you, and have muced the inhabitants of their cite, saying: let vs go and serve strange gods, which ye have not known:

14 Then thou must sees, and make search and enquire diligently: And behold, if it be true, (c) the thing of a harrett, that such abomination is brought among you:

15 Then thou shalt slaye the dwellers of that cite with the edge of the swoode, and destroy it utterly, (d) all that is there in, and cuen the very cattell thereof, with the edge of the swoode:

16 And gather all the people of it into the middes of the create thereof, and burne both the cite and all the people thereof every wyte for: (b) the Lord thy God: and it shalbe an heape for ever, and shall not be buryed again.

17 And (b) there shall cleane naught of the damned thing in thynke hande, that the Lord may turne from the fierceness of his wrath, and shew the mercy, and haue compassion on thee, and multiply thee, as he hath done unto thy fathers.

(c) In the boa- non of God, shewing that God is promis- ed, in topp- ing them that rob hym, of his honour.

(d) Thou shalt seare no part of that people.
1 And let every creeping thing that creepeth, be cleane unto you, and not be eaten of.

2 But of all cleane foules ye may eate.

3 Thou shalt eate of nothing that dieth alone: But thou shalt give it unto the stranger that is in thy citie, that he eat it, or thou mayest sell it unto a stranger: For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himselfe, above all the nations that are upon the earth.

4 There are the beasts which ye shall eate of, Dieren, Sheepe, and Goates:

5 Roe, Bucke, and Buggle, Wilde Conye, Unicorn, Ponde and Camoule,

6 And all beasts that cleaue the hoofe, and cleauneth the ciff into two clavides, and eate the cud, them ye shall eate.

7 Nevertheless, these ye shall not eate of them that cleave not of them that cleaue, and cleaue the hoofe only, the Camel, the hare, and the Conye: For they eate the cud, but cleave not the hoofe: therefore they are not onely cleane unto you.

8 And all the Swyne, though he cleave the hoofe, yet he cheweth not ciff, therefore is he not cleane unto you: ye shall not eate of the fette of luche, nor touche the dead carkeffe of them.

9 These ye shall eate of all that are in the waters: All that haue fynes and scales shall ye eate:

10 And whatsoever hath not fynes and scales, of that ye may not eate, but it is not cleane unto you.

11 Of all cleane bydes ye shall eate.

12 But these are they of which ye shall not eate: the Egge, the Gothauke, and the Dizay.

13 The Sterte, the Littke, and the Culture after their kinde.

14 And all kinde of Rauens,

15 The Eorl, the Nightcrowe, the Cruochve, and the Sporodehauke after their kinde.

16 The little Owle, the great Owle, not the Redhaunke.

17 The Pellicane, the Swanne, not the Commaunt.

18 The Stoake, the heron in his kinde, the Lapwing, the Backe.
Deuteronomium.

Cxxv.

The xv. Chapter.

1. The yer of releashing of debtors. 5 God blesseth them that kepe his commandements.
2. 7 To help the poore. 8 The freedome of seruauntes. 9 The first borne of the carret must be offered unto the Lojde.

A

The term of seven yeres, thou shalt make a freedome.

And this is the maner of the freedome: who so ever lenteth ought with his hande unto his neighbour, may not alke agayne (that which he hath lent) of his neighbour or of his brother, because it is called the Lordes free yere:

Yet of a strauenger thou mayst call it home agayne: but he that is thy brother, hym shall thine hande remit.

Nerthertheless, there's alde no begger among you: for the Lord shall bleisse thee in the lande, which the Lord thy God geueth thee for an inheritance:

So that thou hearken unto the boype of the Lord thy God, to obserue and do all these commandementes which I commaund thee this day:

For the Lord thy God hath bleessed thee, as he hath promised thee, and thou shalt lende unto many nations, but thou thy selfe shalt not bozard: and thou shalt raigne over many nations, and they shall not raigne over thee.

If one of thy brethren among you be poore within any of the gates in thy lande, which the Lord thy God geueth thee: thou shalt not harden thine heart, nor shut to thine hande from the poore brother:

But thou shalt open thine hande unto hym, and lende hym sufficient for his neede which he hath.

Beware that there be not a wicked thought in thine heart, that thou wouldest say, the seventh yere, the yeer of freedome is at hande: and therefore it greeueth thee to loke on thy poore brother, and greeueth hym also, and then eyre unto the Lord agaynft thee, and it be sone unto thee:

Thou shalt greeu hym, and let it not greeu thine heart to greeu hym: Because that for this thyng the Lord thy God shall bleisse thee in all thy workes, and in all that thou puttest thine hande to.

* The lande shall never be without poore: and therefore I commaunde thee,

saying, Thou shalt open thine hande unto thy brother that is needy & poore in thy lande.

12 *If thy brother an helme fell hym selte to thee, or an helme Woman, and serue thy selfe yeres, in the seventh yer thou shalt let hym goe free from thee.

13 And when thou lended hym oute free from thee, thou shalt not let hym go away emptie:

14 *But (halt) greeu hym of thy sheepe, of thy cowe, and of thy daine, and greeu hym of that wherewith the Lord thy God hath bleested thee.

15 And remember that thou walt a seruauant in the lande of Egypt, and the Lord thy God delivered thee thene: and therefore I commaund thee this thyng to day.

16 And if he lay unto thee, *I will not go away from thee: because he loueth thee and thine house, and is well at ease with thee:

17 Then shalt thou take an auile, (a nailie) his care to the dooze threwith, and let hym be thy seruaunt for ever: And bunto thy maybde seruaunt thou shalt do like-wise.

18 And let it not greeu thine eye, when thou lettest him go out free for thee, for he hath ben worth a double hired seruaunt to thee in his service yere:

And the Lord thy God shall bleisse thee in all that thou doest.

19 *All the first males that come of thy carret and of thy sheepe, thou shalt hallowe into the Lord thy God:

Thou shalt do no booke with the first borne bullocke, nor shewe the first generized of thy sheepe.

20 Thou shalt eate it before the Lord thy God yere by yere, in the place where the Lord shall choose, both thou and thy houthode.

21 *If there be any blemishe therin: as if it be bane, or blinde, or have any other cupill fanouredness, thou shalt not offer it unto the Lord thy God:

22 But shalt eate it within thine owne gates, the buelene and cleane person that eate it alike, as the Roce & the Hart.

23 Only eate not the blood thereof: but poasse it upon the grounde as water,
Of Easter, to Whitsontide, and the feast of tabernacles. 18 What officers ought to be ordained? II Deut. xvi.

I. To observe the month of unleavened bread, that thou mayest offer the Passover unto the Lord thy God: For in the month when thou beganst to come up out of the land of Egypt, the Lord thy God brought thee out of Egypt by night.

2. Thou shalt therefore offer the Passover unto the Lord thy God, (as I have commanded thee,) in the place which the Lord shall choose, to put his name there.

3. Thou shalt eat no leavened bread with it: but seven days shalt thou eat unleavened bread therewith, even the bread of tribulation (for thou camest out of the land of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the days of thy life.

4. And there shall be no leavened bread found in thy possession; neither shall there remain any thing of the leaven that thou offeredest the first day at even, before the morning.

5. Thou shalt not offer the Passover within any of thy gates which the Lord thy God giveth thee:

6. But in the place which the Lord thy God shall choose, to set his name there, thou shalt offer the Passover at even, about the going down of the sun, even in the season that thou camest out of Egypt.

7. And thou shalt rise up and eat it in the place which the Lord thy God hath chosen, and thou shalt return unto the lodge, and go unto thy tent.

8. Seven weeks shalt thou eat unleavened bread; and the seventh day shalt be a solemn assembly before the Lord thy God: thou shalt do no work therin.

9. Seven weeks shalt thou number unto thee, and beginne to number the seven weeks, when thou beginnest to put the sicle to the come:

10. And keep the feast of weekes unto the Lord thy God, with a free will offering of thine hande, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee.

11. And thou shalt rejoice before the Lord thy God, thou, and thy sonne, thy daughter, thy seruant, and thy maide, the Leuite that is within thy gates, and the stranger, the fatherlesse, and the widowde that are among you, in the place which the Lord thy God hath chosen, to put his name there.

12. And remember that thou wast a seruant in Egypt: and thou shalt observe, and do these ordinances.

13. Thou shalt alsoobserve the (b) feast of tabernacles, seven days after that thou hast gathered in thy corn and thy wine.

14. And thou shalt rejoice in thy feast, thou and thy sonne, thy daughter, thy seruant, and thy maide, the Leuite, the stranger, and the fatherlesse, and the widowde, that are within thy gates.

15. Seven dapes shalt thou keep a solemn feast unto the Lord thy God, in the place which he shall choose: for the Lord thy God hath blessed thee in all thy fruits, and in all thy labors of thy handes, therefore shalt thou be glad.

16. These symes in the pere shall all thy males appeare before the Lord thy God in the place which he shall choose: in the feast of tabernacles, and in the feast of weekes; and in the feast of tabernacles: And they shall not appeare before the (c) Lord and emptie.

17. Every man shall give according to the gift of his hande, according to the blessing of the Lord thy God which he hath gien thee.

18. Judges and officers shall thou make thee in all the cities which the Lord thy God giveth thee throughout thy tribes, and they shall judge the people with just judgement.

19. Wilt not thou the labvre, nor knowe any person, neither take any reward: for gifts do blinde the eyes of the wise, and pervert the words of the righteous.

20. That which is just and righte shalt thou solowe, that thou mayst live, and enjoy the lande which the Lord thy God giveth thee.

21. Thou shalt plant no grove of any trees near unto the anker of the Lord thy God, which thou mayst make thee.

22. Thou shalt set thee up no pillar: which the Lord thy God hateth.
The punishment of the idolater, 9 Harde controversies are brought to the priest and the judge. 12 The contempliner must dye. 15 The election of the king. 16 17 what thynges he ought to auoide. And what he ought to imbrace.

1 And thou shalt offer unto the Lord thy God no burnt offering wherein is (a) blemish, or any evil savourableness: for that is an abomination unto the Lord thy God.

2 If there be found among you within any of thy gates which the Lord thy God giveth thee, man or (b) woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant:

3 And gone and feued strange gods, and worshipped them, *as the sune of noone, or any of the host of heaven,* which I have not commaunded:

4 And it is told thee, y of thou hast heard of, then shalt thou enquire diligently; and if it be true, *if the thyng of a certain that such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman (which have committed that wicked thyng) into the gate, and shalt stone them with stones till they dye.

6 *At the mouth of two or three witnesse, shall be that is worthy of death, dye: and at the mouth of one witnesse, let none dye.

7 The handes of the witnesse shall be selle upon him, to kill him, & afterward the handes of all the people: and thou shalt put the wicked away from thee.

8 If there rise a matter to haue for thee in judgement betweneen (c) blood and blood, betwene plea and plea, betwene plague and plague, and the matters come to strife within thy gate: then shalt thou arise, and get thee vp into the place where the Lord thy God hath chosen:

9 And come into the presence of the Leuites, and unto (d) the judge that shalbe in those daies, and aske: and they shall heve thee the sentence of judgement.

And thou must do according to that which they of that place (which the God had chosen) shalbe thee, and thou shalt obserue to do according to all that they enuershe thee:

11 According to the sentence of the Law which they tell thee, (e) shalt thou do: and bowle not from that which they theve thee, neither to the right hande nor to the left.

12 And that man that will do presumption, and will not (f) hearken unto the priest (that standeth there before the Lord thy God to ministe) or unto the judge: that man shall dye, and thou shalt put away cuvill from Israel.

13 And all the people shall heare, & feare, and shall do no more presumption.

14 When thou art come into the land which the Lord thy God giveth thee, and enuoyest it, and wellest it, and if thou shalt say, *I will set a king over me, lyke as all the nations that are about me:

15 Then thou shalt make hym king over thee whom the Lord thy God shall choose: Even one from among thy brethren that shalt make kyng over thee, and thou mayest not set a stranger over thee, which is not of thy brethren.

16 But he shall not multiply horses to hym selfe, nor byng the people agayne to (g) Egypt to increace the number of horses: forasmuch as the Lord hath laid vp unto you, ye shall henceforth go no more agayn that way.

17 Also he ought not to multiply wpues to hym selfe, lest his heart (h) turne away, neither shall he gather hym siluer and golde to much.

18 And when he is set upon the state of his kyndome, he shall write hym out a copie of this (i) lawe in a booke before the (j) priests the Leuites:

And it shalbe with hym, and he ought to reade therein all the daies of his life, that he may learne to feare the Lord his God, and to kepe all the worde of this lawe and these ordfanences, to do them:

19 And that his heart arishe not aboue his brethren, and that he turne not from the commandement to the right hande or to the left: but that he may prolong his daies in his kyndome, he and his children in the middes of Israel.
The portion of the Leuites, (a) of the Leuite comming from another place: 9 To
aonde the abomination of the gentiles: 10 God will not leave them without
a true prophete. 11 The false prophete shall be slaine. 12 He may be known,

The priests of the Leuites, & all the tribe of
Leui, must haue no
part nor
inherence
with Israel: but shall
enere offeringes
of the Lorde, and his
inherence.

2 Therefore shall they haue no inher-
rance among their brethren: but the
Lorde he is their inheritance, as he
hath saide unto them.

3 And the priests dutie of the people,
and of them that offer, whether it be
one or three, they must goe unto the
priest, the shoulder, the two chekes,
and the maide.

4 The first frutes alio of thy come,
twine, and oyle, and the first of the sheepe
that thou gavest bym.

5 For the Lorde thy God hath chosen
bym out of all thy tribes, to stande and
to ministe in the name of the Lorde,
and his sonnes for ever.

6 If a Leuite come out of any of thy
cities of all Israel, where he is a sojour-
ner, and come With all the luft of his
heart unto the place which the Lorde
hath choosen:

7 He shal ministe in the name of
the Lorde his God, as his other brethren
the Leuites do which remayne there
before the Lorde.

8 And they shall haue lyke portions
to eat, beside (b) that which commeth
of the sſe of his patrimone.

9 When thou art come into the lande
which the Lorde thy God giveth thee,
thou shalt not leave to do after the
abominations of those nations.

10 Let there not be founde among you
any one that maketh his sonne or his
daughter to (c) go through the fire, or
that beth witchcraft, or a regarder of
tymes, or that regardeth the sleeping of
fowles,

11 Or a forere, or a charmer, or that

cozesth with drufes, or a soothsafer,
or that asketh compound of the dead.

12 For all that do such thynges, are abro-
mination into the Lorde: and because
of these abominations, the Lorde thy
God doth cast them out before thee.

13 Thou shalt be (d) perfect therefore in
the light of the Lorde thy God.

14 For these nations which thou shalt
possesse, hearken unto regards of
tymes, and unto soecers: but the Lorde
thy God hath not suffered thee to do.

15 The Lorde thy God will (e) three by
bend theee a prophete among you, even
of his brethren like unto me: *but bym
ye shall hearken,

16 According to all that thou desirdest of
the Lorde thy God in Horeb in the bay
of the assembly, when thou badest:
*Let me heare the boyle of my Lorde
God no more, no:” see this great fire any
more, that I dyne not.

17 And the Lorde saide unto me: They
have well spoken.

18 I will raise them by a prophete from
among their brethren lyke unto thee,
and will put my wordes in his mouth,
and he shall speake vnto them all that
I shall commaund him.

19 And whosoever will not hearken
but to my wordes, which he shall speake
in my name, (f) I will require it of him.

20 But the prophete which shall presume
to speake a word in my name, which
I have not commaundt hym to speake,
or (g) that speaketh in the name of strainge
gods, the same prophete shall dy.

21 And if thou say in thine heart: howe
shall we knowe the wordes which the
Lorde hath not spoken,

22 Even when a prophete speakeith in the
name of the Lord, if the thing happe
not, nor come to passe: that is the thyng
which the Lorde hath not spoken, but
the prophete hath spoken it prelum-
tuously: Thou shalt not therefore be
atrapde of hym.
When the Lord thy God hath rooted out the nations whose lande the Lord thy God giveth thee, and thou succeedst in their inheritance, and dwellest in their cities, and in their houses:

2 Thou shalt separate thee three cities for thee in the middles of the lande which the Lord thy God giveth thee to possess it:

3 Thou shalt prepare the way, and divide the coates of the lande which the Lord thy God giveth thee to inherit, into three partes, that whole cuer committed murthere, may see theyer.

4 For this cause must the slayer flee thither, that he may lyue: who so killeth his neighbour ignorantly, and hated hym not in tympe passed:

5 And wha a man goeth into the wood with his neighbour to helpe wood, and as his hande fetcheth a stroke with the axe to cut downe the tree, the head slipeth from the helme, and smythe his neighbour that he dyeth: the same shall flee into one of the same cities, and lyue:

6 Left the avenger of the blood solowe after the slayer whyle his heart is hot, & overtake hym because the waipes is long, and slay hym, and yet there is no caufe worthy of death in hym, in as much as he hated hym not in tympe passed.

7 Wherefore I commande thee saying, Thou shalt appoint out three cities for thee.

8 And if the Lord thy God enlarge thy coates (as he hath done unto thy fathers) and giveth thee all the lande which he daybe he woulde givene unto thy fathers:

9 Thou shalt keppe all these comman- dements to do them, which I commande thee this day, that thou loove the Lord thy God, and walke in his

Wapes ever: and add three cities no for thee beside these three,

10 That innocent blood be not shed in thy lande, which the Lord thy God giveth thee to inherit, and so blood come upon thee.

11 But and if any man hate his neighbour, and lay alwaye for hym, and rys against hym, and sinte hym that he die, then shew it unto any of these cities:

12 The (a) elders of his cite shall sende and fetch hym thence, and deliver hym into the hands of the avenger of blood, that he may dye.

13 (b) Thine eye shall not spare hym, but thou shalt put away [the eye of] innocent blood from Israel, that it may go well with thee.

14 Thou shalt not remove thy neighbours (b) marke, which they of old time have set in thine inheritance, that thou shoulde inherit in the lande which the Lord thy God giveth thee to enjoy it.

15 * One witness shall not rive against a man for any maner trespaste, or for any maner luine, or for any maner faule that the offender in: but at the mouth of two witnesses or of three witnesses shall the matter be stablished.

16 *If a saile witness rive vp against a man, to accuse hym of trespaste:

17 Then both the men which trye to- gether, shall stand (c) before the Lord, before the priests and the judges which shalbe in those dayes:

18 And the judges shall make diligent inquisition: and if the witness be founde saile, and that he hath genen false Wit- nesse against his brother:

19 Then shall ye do unto hym,as he had thought to do unto his brother, & thou shalt put euy from the middes of thee.

20 And other (shall heare, and seare, and shall henceforth) commit no more any such wickednesse among you.

21 And thine eye shall have no compassion, but lyfe for lyfe, eye for eye, tooth for tooth, hande for hande, foote for foote.
When thou goest out to battle against thine enemies, take heed to the city of refuge, and to the city of asylum, and to the city of asylum, and to the city of asylum. And when the city of asylum hath delivered itself into thine hands, thou shalt smite all the males therewith of the edge of the land of Israel:

2 And when the city of asylum shall deliver itself into thine hands, thou shalt smite all the males therewith of the edge of the land of Israel:

3 And the officers shall speak unto the people, saying: If any man have built a vineyard, and have not made it common: let him go and return to his house, lest he die in the battle, and another man dedicate it.

4 And if any man have planted a vineyard, and have not made it common: let him go and return to his house, lest he die in the battle, and another man dedicate it.

5 And the officers shall speak unto the people, saying: If any man have built a vineyard, and have not made it common: let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And if any man have built a vineyard, and have not made it common: let him go and return to his house, lest he die in the battle, and another man dedicate it.

7 And if any man have built a vineyard, and have not made it common: let him go and return to his house, lest he die in the battle, and another man dedicate it.

8 And the officers shall speak unto the people, saying: If any man have built a vineyard, and have not made it common: let him go and return to his house, lest he die in the battle, and another man dedicate it.

9 And when the officers have made an end of speaking unto the people, they shall make captains of the armies to govern the people.

10 When thou comest nigh unto a city to smite against it, offer them peace.

11 And if they receive thee peaceably, and open unto thee, then let all the people that is found there, be tributaries unto thee, and serve thee.

12 And if they will not make peace with thee, but make war against thee, thou shalt besiege it.

13 And when the city of asylum hath delivered itself into thine hands, thou shalt smite all the males therewith of the edge of the land of Israel:

14 And when the city of asylum shall deliver itself into thine hands, thou shalt smite all the males therewith of the edge of the land of Israel:

15 Thus shalt thou do unto all the cities which are a great way of from thee, which are not of the cities of the nations.

16 But of the cities of these nations which the city of asylum shall give thee to inherit, thou shalt save alive nothing that breatheth:

17 *But shalt destroy them without redemption, namely the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heites, and the Jebusites, as the city of asylum thy God hath commanded thee:

18 That they teach you not to do after all their abominations which they have done unto their Gods, and so ye should smite against the city of asylum your God.

19 When thou hast besieged a city long time, and made war against it to take it, destroy not the trees thereof, that thou wouldest cut them down, and make bulwarks against the city that maketh war with thee, but all thou subdue it.
Deuteronomium.

The xx: Chapter.

2 Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 22 The body may not hang all night.

1 Then chuse elders and thy judges that come forth, and measure into the cities that are rounde about hym that is slayne:

2 And let the elders of that citie which is next unto the slayne man, take out of the dyue an heypster that hath not ben put to labour, nor hath daiven in the yoke:

3 And let the elders of that citie bring the heypster unto a 

4 And all the elders of the citie that come forth to the slayne man, shall bathe their handes over the heypster that is beheaded in the valley,

5 And that aunthor, and say: Our handes have not shed this blood, neither have our eyes seen it.

6 Be mercifull. Lodge unto thy people Israel which thou hast deliuered, and lay no innocent blood among thy people of Israelts charge. And the blood shall be forgiven them.

7 And shal that thou put innocent blood from thee, when thou hast done that which is right in the sight of the Lord.

8 When thou goest to warre agaynst thine enemies, and the Lord thy God hath deliuered them into thine handes, thou hast taken the captur,

9 And seek among the capturues a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wyfe:

10 Thou shalt bring her home to thine house, and the hall shall have her head, and hall pare her napes,

11 And put her rayment that she was taken in from, and let her remayne in thine house, and behove her father and her mother a moneth long: and after that shalt thou go in unto her, and marry her, and she shall be thy wyfe.

12 If a man have two wyues, one beloved, and another hated, and they have borne hym children, both the loved, and also the hated: If the first borne be the sonne of the hated:

13 Then whan the tyme commeth that he dealeth his goodes among his children, he may not make the sonne of the beloved first borne, before the sonne of the hated, which is in deed the first borne:

14 But he shall know the sonne of the hated for the first borne, and gene hym a double portion of all that he hath; for he is the first of his strength, and to hym becometh the right of the first borne.

15 If any man have a sonne that is subborne and disobedient, that he wyll not hearken unto the boycle of his father and boycle of his mother, and they have chastened hym, and he would not hearken unto them:

16 Then shall his father and his mother take hym, and bye hym out unto the elders of that citie, and unto the gate of that fame place,

17 And lay unto the elders of the citie: This our sonne is subborne and disobedient, and wyll not hearken unto our boycle, he is a rioter and a drunkarde.

18 And all the men of that citie shall stone hym with stones into death: And thou shalt put cuplt away from thee, and all Israel shall heare, and feare.

19 If a man have committed a trespass worthy of death, and is put to death for
23 And thou shalt not make for thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 

11 Thou shalt not make unto thee a graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 

12 Neither shalt thou make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 

13 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 

14 Neither shalt thou make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 

15 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 

16 Neither shalt thou make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 

17 Neither shalt thou make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 

18 Neither shalt thou make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;
25 But if a man find a betrothed damsiell in the field, and force her, and lye with her; then that man that lay with her, shall die alone.

26 But unto the damsiell thou shalt do no harme, because there is in the damsiell no guilt of death: For as when a man riseth against his neighbour and slayeth him; even so is this matter.

27 For he found her in the fieldes: and the betrothed damsiell cried, and there was no man to rescue her.

28 *If a man finde a mayde that is not betrothed, and take her, lye with her, and they be found;

29 Then the man that lay with her, shall goe into the damsiells father's house, in the presence of his father and mother, and he may not put her away all his dapes.

30 *No man shall take his fathers wife, nor vitiate his fathers covering.

The. xxii. Chapter.

1 What men might not be admitted to office. 9 What they ought to avoyse when they goe to warre. 16 The fugitive servant. 17 Office all hinde of whosdom. 19 Of obiurie. 21 Of dores. 24 Of the neighbours seine and come.

1 One that is hurting by bursylyng, or hath his peace members cut, that come into the congregation of God. And a bastard shall not come into the congregation of the Lord: no not in the tenth generation he shall not enter into the congregation of the Lord.

2 The Ammonites and the Moabites shall not come into the congregation of the Lord: no not in the tenth generation, nor they shall never come into the congregation of the Lord.

3 Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hirid against thee Balama, the sonne of Beor of Pethor of Medopotamia, to curse thee;

4 Nevertheless, the Lord thy God would not heareken unto Balaam: but the Lord thy God turned the curse to a blessing unto thee, because the Lord thy God loved thee.

5 Thou shalt not seke their peace, nor their wealth at all thy dapes, for ever.

6 Thou shalt not abhorre an Egyptian who come into the congregation of the Lord in the third generation.

7 Thou shalt not adwhear unto the curse of the Lord, and to let thy enemys before thee: Therefore shall the place of thy hoaste be pure, that the Lord thy God may curse thee.

8 Thou shalt not deliver unto his master, the servant which is escaped from his masters house unto thee.

9 For of the Lord thy God walketh in the midst of thy hoaste, to trye thee, and to let thy enemys before thee: Therefore shall the place of thy hoaste be pure, that he see no enemys thing in thee, and so turne him selle from thee.

10 Thou shalt have a place also without the hoaste, whereby thou shalt resort to.

11 And thou shalt have a paddle stiffe upon thy weapon: and when thou wilt case thy selle, bigge therewith, and turre and cover that which is departed from thee.

12 For of the Lord thy God walketh in the midst of thy hoaste, to trye thee, and to let thy enemys before thee: Therefore shall the place of thy hoaste be pure, that he see no enemys thing in thee, and so turne him selle from thee.

13 Thou shalt not deliver unto his master, the servant which is escaped from his masters house unto thee.

14 He shall dwell with thee even among you, in what place he lyth selle lyth, and shall dwell in one of thy cities where it is good for him, and thou shalt not see him.

15 If there shalbe no whore of the daughters of Israel, then whichkep of the sonsnes of Israel.

16 Thou shalt put the candle in the selle of thy house, and of thy city, and of thy towns, and in thy house, and that they are thine own wives.

17 Thou shalt put the candle in the selle of thy house, and of thy city, and of thy towns, and in thy house, and that they are thine own wives.
15 Thou shalt neither bring the hyre of a man that is a stranger unto thee for a habitation, nor shalt thou receive thee for a lodger, for thou knowest not what he may be, that he may be an informer against thee, and then cause thee to suffer mischief.

20 Unto a stranger thou mayest lend upon usury, but not unto thy brother: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 When thou hast brought out thy people, the Lord thy God, out of the land of Egypt, unto the land which he sware unto thy fathers to give unto them, a land flowing with milk and honey, and thou hast dwelt therein, then thou shalt observe to do all these commandments, which I command thee this day.

22 It shall be, when these judgments begin to be heard in thine ears, that thou shalt say, These are the judgments which the Lord thy God hath commanded to do in Israel:

23 Thou shalt hearken, and do them, that thou mayest live, and that it may be well with thee, and thou mayest prolong thy days in the land which thou shalt possess.

The xxvii. Chapter.

1 Deceit is not permitted. 2 He that is newly married, is exempted from warre. 3 Of the pledge. 4 Wages must not be retained. 5 The good must not be punished for the bad. 6 The care of the stranger, fatherless, and widow.

1 When a man hathe taken a wife and married her, if she finde no favour in his eyes, because he hath hyed some uncleannes in her: then let him write her a bill of divorcement, and put it in her hand, and send her out of his house:

2 And when he is departed out of his house, let her go and be another man's wife.

3 And if the second husband hate her, let him write her also a letter of divorcement, and put it in her hand, and send her out of his house: or if the second man dye which take her to wife,

4 Her first man which sent her away, may not take her again to be his wife after that she is defiled: for that is abomination in the sight of the Lord.

5 But when a man taketh a newe wife, he shall not go out to warre, neither shall he take in any business: but shalle free at home one yere, and rejoice with his wife which he hath taken.

6 No man shall take the (e) neither or the upper mylsonce to pledge: for then he shall hurt a mans life.

7 If any man be founde stealing any of his brethren the children of Israel, and
The fathers shall not be put to death for the children, nor the children for the fathers: but every man shall be put to death for his own sin.

17 Thou shalt not pervert the right of the stranger, nor of the fatherless, nor take a bribe to slay the innocent.

18 But remember that thou wast a servant in Egypt, and boisthe Lord thy God delivered thee thence: And therefore I command thee to do this thing.

19 When thou cuttest down thine vineyard, hast thou left in the field, thou shalt not go again to gather it: But it shall be for the stranger, the fatherless, and the widow.

20 When thou beatest thine wife, thou shalt not say unto her, The Lord help thee; as thou hast said.

21 When thou beatest thine wife, thou shalt not say, The Lord God help thee; as thou hast said.

22 And remember that thou wast a servant in the land of Egypt: therefore I command thee to do this thing.

The xxv. Chapter.

If there be strife betweneemen, they shall come unto the judges; and let the judges make sentence betwene them: and if the rightous, I condemn the ungodly.

2 And if any man be ungodly, and worthy of stripes, then let the Judges cause him to hee both and to be beaten before his face, according to his trespass, unto a certaine number.

3 Forty stripes shall hee give him, and not passe: lest if he shoulde exceed, and beat him above that with many stripes, thy brother should appeare defiled and vile before thine eyes.

4 Thou shalt not measure the one to the other.

5 If three men dwell together, and one of them dye, and have no childe, the wife of the dead shall not marry without out into a stranger: but his kindred shall go in unto her, and shee take her to wife, and occupy the portion of his kindred.

6 And the elder son which beareth the birth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man dy by not take his kindred woman, then let her go by to the gate before the elders, and say: By kindred refuseth to shew (c) by unto his bro-

ther a name in Israel, neither will he marry me.

8 Then the elders of his city shall call the father, and the mother, and the kinsman, and say: I will not take her.

9 Then shall his kindred woman come unto him in the presence of the elders, and look his face of his face, and sit in his face, and annwver, and say: So shall it be done unto that man, that doth not obey his brother's house.

10 And his name shalbe called in Israel, the unhappie soul.

11 If (c) When men strue together one with another, the wife of the one draw near for to ryd her husband out of the hands of his that蓝图y him, and put forth her hande and take him by the secretes:

12 Thou shalt Cut of her hande, and let not thine eye pite her.

13 Thou shalt not have in thy bagge (c) two maner of wyghtes, a great and a small:

14 Neither shall thou have in thine house divers measures, a great and a small.

15 But thou shalt have a right and just weight, and a perfect and a just measure that thou haue: that thy days may be lengthed in the lande which the Lord thy God giveth thee.

16 For all that do such thynges, and all that do vright, are abomination unto the Lord thy God.

17 Remember
17 **Remember what Amalek dyed unto thee by the way, when ye were come out of Egypt.**

18 **Hobre he met thee by the way, and smote the hyndmost of you, all that were feeble and came behind, when thou trust estayed and went out, and he feared not God.**

---

**The xxvi. Chapter.**

19 Therefore when the Lorde thy God hath geuen thee rest from all thine enemies round about, in the lande which the Lorde thy God geues thee to inherite and possesse: see that thou put not the remembrance of Amalek from under heauen, and forget not.

---

2 Then thou art come into the lande which the Lorde thy God geues thee to inherite, and hast enjoyed it; divide it among you;

3 And thou shalt come unto the priest that shall be in shalfe dapes, and lay unto hym: I knowledgest this day unto the Lorde thy God, that I am come unto the countrey which the Lorde hauie unto our fathers for to geue vs.

4 And the priest shall take the baxter out of thynge hande, and let it downe before the aultur of the Lorde thy God.

5 And thou shalt anmivere and say before the Lorde thy God: The Syrians went about to destreye my father, and he went downe into Egypt, and so tourned there with a sytle folke, and grewe there unto a nation great, mightie, and full of people.

6 And the Egyptians haued vs, and troubled vs, and laded vs with most cruell bondage.

7 And when we cryed unto the Lorde God of our fathers, the Lorde hearde our bope, and looked on our aduersitie, labour, and oppression.

8 And the Lorde brought vs out of Egypt, in a mightie hand, and a stretched out armie, and in great terribilenesse, and signes, and Wonders.

9 And he hath brought vs into this place, and hath geuen vs this lande that floweth with mylie and hone.

10 And (a) neither, I have brought the first fruits of the lande which thou D.Lord hast geuen me: And thou shalt set it before the Lorde thy God, and worship before the Lorde thy God.

11 And rejoynce in all the good thinges which the Lorde thy God hath geuen unto thee and unto thynge house, thou and the Leute, and the stranger that it among you.

12 When thou hast made an ende of eating all the tiches of thynge increase the thirde yere, which is the yere of tithing, thou shalt geue it unto the Leute, the stranger, the fatherlesse, and the Wydowe, that they may eate within the gates, and fill them selues.

13 And (a) thou shalt lay before the Lord thy God: I have brought the halowed thinges out of thine house, and have geuen them unto the Leute, the stranger, the fatherlesse, and the Wydowe, according to all the commandements which thou hast commanded me: I have not transgressed thy commandements, no forgotten them.

14 I have not eaten thereof in my mourning, nor lustred ought to pertise the throdve butlemese, no geuen ought therof for the dead: but have hearkened untoward the bope of the Lorde my God, and have done after all that thou hast commandad me.

15 *Loke downe therefore from thy holy habitation, even from heaven, and blest thy people Israel, and the lande which thou hast geuen vs, as thou hauest unto our fathers [a land] that floweth with mylie and hone.

16 This day the Lord thy God hath commandad thee to doe these obadnances and lades: kepe thou them, do them, "With all thine heart, and all thy houl.

17 Thou shalt set vp the Lord this day
to be thy God, 
to walk in his ways, 
and to keep his commandments, his ordinances, and his statutes, and to
hearken unto his voice.

And the Lord spake unto you by this
day, to be a fearful (1) people unto
him, as he hath promised thee, and that thou
keepest thy commandments:

And the Lord spake unto Moses, saying:
And Moses and the priests the Leu-
ites spake unto all Israel, saying:

And thou shalt behearken therefore unto
the voice of the Lord thy God, and do his
commandments, and his ordinances which I command thee this day:

And Moses charged the people the
same day, saying:

And in that day when thou shalt passe
over Jordan into the land whiche
the Lord thy God gargeth thee, thou
shalt set thee by great stones, and
place thee with plaster:

And ye shall upon them all the words
of this lade when thou art come over,
because thou art come into the land
whiche the Lord thy God gargeth thee,
a lande that floweth with myle and
hyme, as the Lord God of thy fathers
hath promised thee.

Therefore when ye be come over Jo-
dane, ye shalt set up these (b) stones
which I commandeth you this day in mount
Ebal, and thou shalt plaster them with
plaster.

And there shalt thou build ye unto the
Lorde thy God an altar of stones, and
left be no iron upon them.

Thou shalt make the altar of the
Lorde thy God of whole stones, and
offer burnt offerings thereon unto the
Lorde thy God.

And thou shalt offer peace offerings,
and shalt eate there, and rejoice (1) before
the Lorde thy God.

And thou shalt dyve upon the stones
all the words of this lade, manifestly
and well.

And Moses and the priests the Leu-
ites spake unto all Israel, saying:

Take heed and heare of Israel, this
day thou art become the people of the
Lorde thy God.

Thou shalt behearken therefore unto
the voice of the Lorde thy God, and do his
commandments, and his ordinances which I command thee this day:

And to make thee dye above all na-
tions whiche he hath made, in praise, in
name, and honour, and that thou may-
eft be an holy people unto the Lord thy
God, as he hath layde.

The xxvii Chapter.

2. They are commanded to write the lawe upon stone for a remembrance. 3. Also
to build an aullter. 11. The blessings are given on mount Gerizim. 13. The cure,
sages are given on mount Ebal.

1. And Moses with the
elders of Israel com-
manded the people, say-
ing: Keep all com-
mandments which I
commande you this
day.

2. And in that day when you shall passe
over Jordan into the lande whiche
the Lord thy God gargeth thee, thou
shall set thee by great stones, and
place them with plaster:

3. And when ye be come over Jo-
dane, ye shalt set up these (b) stones
which I commandeth you this day in mount
Ebal, and thou shalt plaster them with
plaster.

5. And there shalt thou build ye unto the
Lorde thy God an altar of stones, and
left be no iron upon them.

6. Thou shalt make the altar of the
Lorde thy God of whole stones, and
offer burnt offerings thereon unto the
Lorde thy God.

7. And thou shalt offer peace offerings,
and shalt eate there, and rejoice (1) before
the Lorde thy God.

8. And thou shalt dyve upon the stones
all the words of this lade, manifestly
and well.

9. And Moses and the priests the Leu-
ites spake unto all Israel, saying:

Take heed and heare of Israel, this
day thou art become the people of the
Lorde thy God.

10. Thou shalt behearken therefore unto
the voice of the Lorde thy God, and do his
commandments, and his ordinances which I command thee this day:
Blessings.

Deuteronomium.

Blessings.

Deuteronomium.

Eze.xxxi.25 *Curst be he that taketh a rewarde to stay the boll of innocent blod, and all the people shall say, Amen.

Deut.xxxii.26 *Curst be he that continueth not in all the works of this lawe to do them, and all the people shall say, Amen.

The xxvii. Chapter.

1 The promises to them that obay the commandementes. 15 The threatnings to the contrary.

A

[Image of a page from a book with text]

F * thou shalt hearken diligentely unto the vorce of the Lord thy God, and obserue and do all his commandementes which I commaunde thee this day: the Lord will let thee on hie above all nations of the earth.

2 *And all these blessinges shall come on thee and overtake thee, if thou shalt hearken unto the vorce of the Lord thy God.

3 Blessed shalt thou be in the citie, and blessed in the fielde

4 Blessed shalbe the fruite of thy body, and the fruite of thy grounde, and the fruite of thy cattell, the increase of thy tune, and the flockes of thy shepe.

5 Blessed shalbe thy basket (a) of thy store.

6 Blessed shalbe thy basket (a) of thy store.

7 *The Lord shall gene over thynke enemie, that they fall before thy face: They shall come out against thee one way, and see before thee seven wayes.

8 The Lord shall commaunde the blessing upon thee in thy storehouses, and in all that thou settest thyne hande to, and will shalbe the in the lande where the Lord thy God giveth thee.

9 The Lord shall make thee an holy people unto him selfe, as he hath owne unto thee: if thou shalt kepe the commandementes of the Lord thy God, and walke in his wayes.

10 And all nations of the earth shall see that the name of the Lord is called upon over thee, and they shalbe afraid of thee.

11 And the Lord shall make thee plentious in goodes, in the fruite of thy body, in the fruite of thy cattell, in the fruite of thy grounde, in the lande whiche the Lord varde unto thy fathers to geue thee.

12 The Lord shall open unto thee his good treasure, (a) even the heauen to gene rayne unto thy lande in due season, (b) to bless all thy labours of thy hande: *And thou shalt lend unto many nations, but shalt not borow of thy felke.

13 And the Lord shall make thee chiefe, and not the lowdest, and thou shalt be above only, and not beneath: if thou hearken unto the commandementes of the Lord thy God which I commaunde thee this day, to kepe and to do them:

14 And see that thou hold not aside from any of these wordes which I commaunde thee this day, either to the right hande or to the left, that thou wouldest go after strange gods to serve them.

15 *But and if thou wilt not hearken bin to the vorce of the Lord thy God, to kepe and to do all his commandementes and his ordinances which I commaunde thee this day, *all these curses shall come upon thee and overtake thee.

16 Curst shalbe thy basket (a) of thy store.

17 Curst shalbe thy basket (a) of thy store.

18 Curst shalbe the fruite of thy body, and the fruite of thy lande, and the increase of thy tyme, and the flockes of thy shepe.

19 Curst shalbe thy basket (a) of thy store, and cursed when thou goest in, and cursed when thou goest out.

20 The Lord shall sende upon thee cursing, destruction, and redbuke, in all that thou settest thine hande to, and that thou doest, untill he destroye thee, and byuing thee to naught quickly, because of the wickednesse of thyne intentions, and because thou haft forsaken me.

21 The Lord shall make the pestilence cleawe unto thee, untill he haue confirmed thee from of the lande whether thou goest to enjoy it.

22 *The Lord shall smite thee with dwellings, with fevers, heat, burning, and with the scurvy, with blasting and mildadbe: and they shall follow thee untill thou perish:

23 And
23 And the heaven that is over thy head shall be brass, and the earth that is under thee, iron.
24. The Lord shall turn the rayne of the lande into powder and dust, even from heauie that they come downe upon thee, until thou be brought to naught.
25. And the Lord shall cause thee to fall before thine enemies: Thou shalt come out one way against them, and see seven wayes before them, and shalt be scattered among all the kingdomes of the earth.
26. And the carkeffe shall miate into all manner soules of the ayre, and into the beasts of the earth, and no man shall fray them away.
27. *The Lord will snyte thee with the north of Egypt, and the enarodes, east, and west, that thou mayest not be heauen thereof.
28. And the Lord shall smyte thee with madness, and blyndnesse, and disking of heart.
29. Thou shalt grope at noone dayes as the blind gropeth in darkness, that not prosper in thy wayes: Thou shalt be oppressed with wyng, the pouled curmone, not a man shall incoure thee.
30. Thou shalt be betroathed unto a bype, and another man shall lye with her: *Thou shalt buyde an house, and not dwell therein: thou shalt also plant a vineyard, and shalt not gather the grapes.
31. Thine ore shall flame before thine eyes, and thou shalt not eat thereof.
32. Thine ass shall be violent taken away, and thou shalt not eate thereof.
33. Thou shalt grope at noone dayes as the blind gropeth in darkness, that not prosper in thy wayes: Thou shalt be oppressed with wyng, the pouled curmone, not a man shall incoure thee.
34. The fruit of thy lande and all thy labours, shall a nation which thou knowest not, eat; and thou shalt continuallly suffer violence, and be oppressed alway:
35. So that thou shalt be cleane beside thy self, for the light of thine eyes which thou shalt not see.
36. The Lord shall smyte thee in the knees and legs in, nulceous both that can not be healed, even from the sole of thy sole, unto the top of thy head.
37. The Lord shall bring thee and thy king whom thou shalt set over thee, into a nation which neither thou nor thy fathers have known, that there thou mayest serve strange gods, even wood and stone.
38. And thou shalt be wonderd at, spoken of, and looked upon among all nations wherether the Lord shall carry thee.
39. Thou shalt carry untruthes abroad in the field, and shalt gather but little in: for the grasshoppers shall destroy it.
40. Thou shalt plant a vineyard and drisfe it, but thou shalt not anoint thy felse with the opile, for thine olives shall fall downe.
41. Thou shalt beget sons and daughters, but shalt not have them: for they shall carried away captive.
42. All the trees and fruit of thy lande shall be brought into captivity.
43. The stranger that is among you, shall cryne above thee up on yre: and thou shalt come downe beneath abode.
44. He shall lende thee, and thou shalt not lende him: he shall the head, and thou shalt the tayle.
45. Whereover, all these curses shall come upon thee, and shall follow thee, and overtake thee till thou do be destroyed:
46. And they shall be punished after frite: that thou shalt be con- strained to confess that God vbanish us open bace.
47. Because thou lamentedst not the Lord thy God with true heart, and with a good heart, when thou haddest abundance of all things.
48. Wherefore shall thou serue thine enemy which the Lord shall serue thee, in hunger, and thirst, in nakedness, and in neede of all thing: and he shall put a poore poke of iron upon thy necke, but till he have brought thee to naught.
49. And the Lord shall bring a nation upon thee from a farre, and from the end of the wyvide, as swift as an eagle flie, a nation whole tongue thou shalt not understand.
A nation of a hauentlesse and cruel
conuenience, which shall not regarde
the person of the olde, noe haue compa-son on the young:

The same shall eat the fruite of thy
cattell, and the fruite of thy lande, untill
he haue destroyed thee: and shall leave
thee neither come, lyke, no yole, neithe-
er the encreas of thy kinke, no the
stocks of thy herpe, but he haue brought
thee to naught:

And he shall kepe thee, in all the
ctys,yntill he haue cast downe thy hye
Valles and strong holdes, wherein thou
routest, throughout all the landes:
And he shall besiege thee in all the ctys
round about all the lande which the
Lorde thy God hath geven thee.

And then that eat the fruite of thine
owne body, the shee (2) of thy homes,
and of thy daughters, which the
Lorde thy God hath geven thee, in that
straitnesse and siege, wherevith thyne
enemie shall molest thee.

So that it greeve the man (that
is tender and exceding delicate among
you) to take on his brother, and upon
his lyfe that lieth in his bosome,
and on the remnant of his chyldren which
he hath yet left,

For saue of genuyng unto any of them
of the shee of his chyldren, whom he
shall eate: because he hath nothing left
hym in that straitnesse and siege, where-
with thyne enemie shall beliege thee in
all thy ctys.

Pea, and the woman that is so tender
and delicate, that shee not adventure
to set the sole of her foote upon the
grounde, so lustie and tenderenesse,
shalbe greenu to take on her husbande
that lieth in her bosome, on her some;
and on her daughter

And on her (8) afterlyfe that is come
out from betweene her seet, and her
chyldren wherevich he shall heare: For
when all thinges lacke, the shall eate
them secretly, during the siege & strait-
nesse wherevith thyne enemies shall
beliege thee in the cities.

If thou wylt not kepe and do all the
wordes of this lorde that are written
in this booke, and feare this glorious
and feastfull name, the Lorde thy God:

The Lord shall sende unto thee and
thy seede, great plagues, and of long
continuance, envyll sicknesses, and of
long duraunce:

Moreover, he shall bring upon thee
tall the diseases of Egypt, and those
which the Lorde thy God hath seare of
shall cleare unto thee.

And all manner sicknesses, and all
manner plagues which are not written in
the booke of this lorde, wylt the Lorde
byng upon thee, untill he bynging thee
to naught.

And ye halfe left seve in number,
where before ye were as the (9) hardes
of heauen in multitude: because thou
wouldst not hearken unto the boye of
the Lorde thy God.

And it shall come to passe, that as the
Lorde rejoiced over you, to do you good,
and to multiply you: even so he shall
rejoice over you, to destryou, to bring
you to naught, and ye halfe Waiket
from of the lande whether thou goest
to enjoy it.

And the Lorde shall scatter them among
all nations, from the one ende of the
worlde unto the other: and there shall
serve strange gods, which thou
no thy fathers have knolven, even
wood and stone.

And among these nations thou shalt
hende no eate, neither shall the (10) sole
of thy foote have rest: but the Lorde
shall geue thee there anequet heart, and
dasing eyes, and sowe of minde.

And thy life beall hang in doubt be-
for thee, and thou shalt feare both day
and night, and shalt hawe none affici-
ance of thy lyfe.

In the morning thou shalt say, Would
God it were night: And at night thou
shall say, would God it were mornig,
for fear of thyne heart Which he
shall feare, and for the sight of thyne
eyes which he shall see.

And the Lorde shall bringe thee into
Egypt agayne with (8) sippes by the
way which I laue to thee, thou that
see it no more againe: And there ye
shalbe solde unto thy enemies for bond-
men and bondwomen, and no man
shall bye you.

The
Deuteronomium.

The xxix. Chapter.

2 The people are exhorted to observe the commandments. 10 The whole people from the least to the lowest are comprehended under God's covenant. 19 The punishment of hym that chattereth hym falsely in his wickedness. 24 The cause of God's wrath against his people.

These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, before the appointment which he made with them in Zoar.

And Moses called all Israel, and said unto them: Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh and unto all his servants, and unto all his land. The great temptations which thine eyes have seen, those great miracles and wonders:

And yet (a) the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

And I have led you forty years in the wilderness: and your clothes are not worned old upon you, and thy shoes are not worned old upon thy foot.

Ye have eaten no (b) bread, nor drunk wine or strong drink: that ye might know, holy, that I am the Lord your God.

And ye came into this place, and Sehon the king of Heshbon, and Og the king of Bashan came out against you, and we smote them.

And took their land, and gave it for an inheritance unto the Rubenites and Gadites, and to the half tribe of Manasse.

Keep therefore the words of this covenant, and do them, that ye may (c) understand all that ye ought to do.

Ye stand this day every one of you before the Lord your God; your captains, your tribes, your elders, your officers, and all the men of Israel:

Your children also, your wives, and the stranger that is in thine house, from the heifer of thy wood, and the drainer of thy water:

That thou mightest go into the covenant of the Lord thy God, and into his oracle which the Lord thy God Maketh with thee this day:

For to make thee a people unto hym self, and that he may be unto thee a God, as he hath said unto thee, and as he hath shewed unto thy fathers, Abraham, Isaac, and Jacob.

If make not this bond and this oath

With thy own:

But both with hym that standeth here with vs this day before the Lord our God, and also with hym that is not here with vs this day.

For ye know the Lord will be in the land of Egypt, and doth come through the myrthes of the nations which ye passed by:

And ye have seen their abomination, and their idols, wood and stone, silver and gold, Which were among them.

Left there be among you man or woman, kuerbec or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations: and left there be among you some (b) route that heareth gall and Voomelwood.

So that when he heareth the words of this oath, he blessec hymself in his heart, saying: (f) I shall haue peace, I wallke in the meaninge of myne owne heart: to put the drunken to the thriste;

And so the Lord wall not consent to be merefull unto hym, but then the wrath of the Lord and his godlye shall shine against that man; and all the curses that are written in this booke shall light upon hym, and the Lord shall do out his name from vnder heau.

And the Lord shall separate hym unto a curse, out of all the tribes of Israel, answering unto all the curses of the covenant that are written in the booke of this lawe.

So that the generato otherwise of your children that shall crye by after you, and the stranger that shall come from a farre lande, shall say, when they see the plauges of that lande, and the blēates whereby with the Lord hath smitten it:
Deuteronomy.

23 Howe all the lande is burnt up with brimstone and salt, and that it is neither sown, nor reaped, nor any grass grown therein, lyke as in the place of Sodomme,Gomor, Abana, and Zebon, which the Lorde overthrew in his wrath and anger.

24 Even then shall all nations say: Wherefore hath the Lord done on this fashion unto this lande: D howe sere is this great wrath:

25 And men shall say: Because they have forsaken the covenant of the Lorde God of their fathers, which he made with them when he brought them out of the lande of Egypt.

The xxx. Chapter.

1 Heres be written when they repent. 2 The Lorde doth circumcise the heart.

2 All curtes of ignorance is taken away, 3 Life and death is set before them. 4 The Lorde is ther heart which obey him.

When all these worudes are come upon thee, the blessing and the curse which I have set before thee, thou shalt turne bythine heart, among all the nations whether the Lorde thy God hath byuen thee.

2 And com againe unto the Lorde thy God, and hearken unto his voce in all these thynges that I commaund thee this day, thou, and thy chilren, with all thine heart, and all thy soule;

3 And the Lorde thy God (b) will turne the captivative and have compassion upon thee, and will turne and setethe thee agayne from all the nations among which the Lorde thy God had scattered thee.

4 Though thou waiste into the extreme partes of heauen: even from thence will the Lorde thy God gather thee, and from thence will he fetch thee:

5 And the Lorde thy God will bring thee into the lande whiche thy fathers possessed, and thou shalt emoy it: And he wilbe thee kindnesse, and multyple thee abowe thy fathers.

6 And the Lorde thy God will (c) circumcise thine heart, and the heart of thy seene, that thou mayest love the Lorde thy God, with all thine heart, and all thy soule, that thou mayest lyue.

7 And the Lorde thy God will put all these curtes upon thine enemies, and on them that hate thee, and that persecute thee.

8 But thou shalt turne, and hearken unto the voice of the Lorde, and do all his commandements which I commaund thee this day:

9 And the Lorde thy God wil make thee plentuous in all the worudes of thine hande, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy lande, for thy wealt: * For the Lorde thy God will take thy captivative, and will redeem thee out of thine hand, to do thee good, as he rejoyced over thine fathers.

10 If thou hearken onlone unto the voice of the Lorde thy God, to kepe his commandements and his ordinances which are written in the booke of this lande, and if thou turne unto the Lorde thy God with all thine heart and all thy soule.

11 * For the commandement which I commaund thee this day is (c) not hidden from thee, neither farre of.

12 It is not in heauen, that thou needest to say: Who shall go up for vs to heauen, and bring it unto us, that we may heare it, and do it?

13 Neither is it deponde (c) the sea, that thou shouldest say: Who shall go over the sea for vs, and bring it unto vs, that we may heare it, and do it?

14 But the worude is very npe unto thee, even in thy mouth, and in thine heart,
The xxxj. Chapter.

And Moses went and spake these words unto all Israel, And laid unto them: I am an hundred and twenty years old this day, and can no more, go out and in: Also the Lord hath laid it upon me. Thou shalt not go over this Jordan.

The Lord thy God he will go before thee, and he will destroy these nations before thee, and thou shalt possess them: And Joshua he shall go before thee, as the Lord thy saviour.

And the Lord shall do unto them, as he did to * Sehon and Og kings of the Amorites, and unto the land of them whom he destroyed.

And the Lord shall give them over before your face, that ye may do unto them according unto all the commandments which I have commanded you.

Plead by your heartes therefore, and be strong, dare not, nor be afraid of them: for the Lord thy God shall give them into your hand.

And Moses called unto Joshua, and said unto him in the sight of all Israel: Be strong and of good courage; for thou shalt go with this people into the land which the Lord your God giveth them, and thou shalt

That ye shall inherit, and that ye shall not prolong your days upon the land whyther thou passest over Jordan to go and possess it.

I call heaven and earth to record this day against you, that I have set before you, life and death, blessing and cursing: Therefore choose ye this day, that both thou and thy seed may live:

That thou mayest love the Lord thy God, and be obedient to his voice, and cleave unto him: for he is thy life, and the length of thy days, that thou mayest dwell upon the earth, which the Lord shall give unto the fathers, Abraham, Isaac, and Jacob, to give them.

The doctrine of the law was not written in stone, but was written in the heart by the Holy Spirit, as the commandments were engraved on the tables of stone at Mount Sinai. Even so, the law is written on the heart of all people, and the knowledge of right and wrong is innate in everyone. The people must therefore be guided by the wisdom of the elders, who have received it from their forefathers, and learn to fear the Lord and obey his commandments. This is the responsibility of the elders, who are responsible for the preservation and transmission of the law to future generations.
Deuteronomy.

written a long

gregard, that I may give him a charge. And Moses and Josiah went and stood in the tabernacle of the congregation.

15 And the Lord appeared in the tabernacle, even in the pillar of the cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go whither after strange gods of the land, and do all manner of abominations, in which I have not dealt with them.

17 And then my wrath will I sorely abhor, and will turn my face from them, and they shall be consumed, and much abominable and tribulations shall come upon them, so that then will I repent: Are not these troubles come upon me, because God is not with me?

18 And I also will sorely abhor my face in that day, for all the evil which they shall have wrought, in that they are turned into strange gods.

19 And he therefore wrote this song for you, and taught the children of Israel, and put it in their mouths, that this long may be my witness against the children of Israel.

20 For I will bring them into the land which I sware unto their fathers, that floweth with milk and honey: and they shall eat and be satiated, and hate their fathers, and spile their siringes, and ware fat, and turne into strange gods, and serve them, and blaspheme me, and break my covenant.

C 21 And when much mischief and tribulation is come upon them, this long shall amuse them as a witness: For it shall not be forgotten out of the mouths of their seed: for I know their imagination, which they go about even now, before I have brought the into the lande which I swaue.

22 And Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Josiah the name of Nun acharge, and sayde: Be bold and strong, thou shalt bring the children of Israel into the lande which I swaue unto them: I will be with thee.

24 And when Moses had made an end of writing the Words of this Law in a booke, until he had finished them,

25 Moses commanded the Levites, which bare the arke of the covenante of the Lord, saying:

26 Take ye the booke of this Law, and put it in the (b) yde of the arke of the covenant of the Lord your God, that may it be there for a (c) witnesse against thee.

27 For I knowe thy rebellion and thy stiffe necke: Wherefore I am yet alive with you this day, ye haue ben dabbled unto the Lord, and holde much more after my death:

28 Gather unto me all the elders of your tribes, and your officers, that I may speake these words in their eares, and call heaven and earth to recorde against them.

29 For I am sure, that after my death ye will bitterly be corrupt, and turne from the way which I have commanded you: and tribulation will come upon you in the latter dayes, because ye shall have wrought wickednesse in the sight of the Lord, to provoke hym through the works of your handes.

30 And Moses spake in the earthes of all the congregation of Israel the words of this song, until he had ended them.

The xxxij. Chapter.

7 The song of Moses concerning Gods benefits towards the people. 15 And their ingratitude towards hym. 20 God menacheth them. 21 And speakes of the locati-

48 God forwarne eth Moses of his death.
Frowardly haunt they done against hym by their bices, not being his olde children, but a wicked and frowarde generation.

6 Do ye so rewarde the Lord, O foolish nation and voidse? Is not he thy father that hath bought thee? Hath he nat made thee, and oberneth thee?

7 Remember the days of the wordre that is past, consider the yeares of so many generations: *As like thy father, and be wvill thewre thee, thy eiders, and they wvill tell thee.

8 When the most hyest deended to the nations their inheritance, and when he seperated the sonsnes of Adam, he put the borders of the nations according to the number of the children of Meal:

9 For the Lodes part is his people, and Jacob the portion of his inheritance.

10 He found hym in a desert lande, in a bowde grounde, and in a Roaring wildernesse: he led hym about, he gave hym understanding, and kept hym as the apple of his eye.

11 As an Egle that streeth by her nest, and fluttereth over her young, *Pleareth her wynges, taketh them, and beareth them on her wynges;

12 The Lode alone was his guide, and there was no Strange god with hym.

13 He ferved hym up to the hygh places of the earth, that he might eate the encrease of the fieldes: *And he fed hym with hympe out of the rocke, and with oyle out of the most harte stone:

14 With butter of hune, and mylke of the shepe, with fat of the lambes, and fat of ranunnes and her goates,with the fat of the most plentiful Wheate, and that thou myghtest dynekke the most pure blood of the grape.

15 But he that shoulde hare ben bryght, when he sawed fat, spurreth with his heele: Thou art well fed, thou art groewed these, thou art even laden with fatnesse: And he forsokke God his maker, and regarded not the God of his salvation.

16 They prouoked hym to anger with strange gods, even with abominations prouoked they hym.

17 They offered unto devils, and not to God: even to gods whom they knewe not, to rede gods that came newely by, whom their fathers feared not.

18 Of God that begat thee thou ar inupndull, and hast forgotten God that made thee.

19 The Lode therefore fadde it, and was angry: because of the prouoking of his sonnes and his daughters.

20 And he sayde: I wyl fyde your face from them, and will see what their ende shalbe: For they are a very frowarde generation, childre in whom is no faith.

21 They have angered me with that which is no god, and prouoked me with their vanities: *And I also wyl pro

22 Of fire is kindled in my wrath, and burneth into the botomme of hell, and hath confounded the earth with her increase, and set a fire the botommes of the mountaynes.

23 I wyl heape mischiefes upon them, I wyl destroy them with wine arrodes,

24 They shalbe burnt with hunger, and conffumed with heat, and with bitter destruction: I wyl also fende the teeth of beasts upon them, with the furroun
delle of serpentes in the dust.

25 Withoutsore that shall the Lode robre them of their children, and within in the chamber feare: both young men young women, and the turtlyphes, with the men of gray heads.

26 I haue sayde, I wyl scatter them abode, and make the remembrance of them to ceasse from among men:

27 Were it not that I feared the wrath of the enemie, lest their adueraries shoulde utterly withdeace the felues, and se of them these should say oure hyme hande hath done all this, and not the Lode.

28 For it is a nation byde of comynlayle, neither is there any understanding in them.

29 That they were wyse, and understoode this, that they shoulde consider their latter ende.

30 Howe shoulde one chace thounsande, & two put thounsand to flight, except their maker had holde them, and except the Lode had shut them by:

31 For their god is not as our God: our enemies also their felues are judges.

32 For their dune is of the vineyarde of Sodone, of the fieldes of Somora: their grapes are grapes of gall, and their clusters be bitter.
Deuteronomium.

Chapter 34

33 Their vine is the plant of  
dragons,  
and the cruel gall of  
alps.

34 Is not this vine in store  
with me,  
and sealed by among my treasures?  
35 Vengeance is mine, and I will  
reward, their feet shall strike in due  
time: For the day of their destruction  
is at hand, and the thunders that shall  
come upon them, make haste.

36 For the Lord shall judge his people,  
and have compassion on his seruantes,  
when he seeth that their power is gone,  
and that they be in a manner shut up,  
brought to naught and forsaken.

37 And he shall say: *where are their  
gods, their god in whom they trusted?  
F The fat of whole sacrifices they by  
date,  
and danke the wine of their dinkes  
ofcyringes: let them ryle by, and help  
you, and be your protection.

38 See nowe hode that I, *I am God,  
and there is none but I: *I byll, and  
byll make asyle: I wounde, and byll  
heale, *neither is there any that can  
depuye out of my hande.

39 For I will lift up mine hande to  
heauen, and will say: I live ever.

40 If I whet the edge of my sword,  
and mine hande take hold to do justice,  
I will recompence vengeance on mine  
enemies, and will reward them that  
hate me.

41 I will make mine arcobes dranke  
with blood, and my sworde shall devour  
stele,  
that for the blood of the slayne,  
and for their captivitie, since the begin-  
nynge of the blath of the enemie.

42 People ye heathen his people, for he  
byll avenge the blood of his seruantes,  
and will avenge him of his adversaries,  
and byll be mercifull unto his lande,  
and to his people.

43 And Moses came and spake all the  
words of this tong in the cares of the  
people, he & Josiah the throne of Nun.

44 And Moses spake all these words  
unto the ende, to all the people of Israel,  
45 And spake unto them: *Set your  
hearts unto all the words which I  
testifie unto you this day, and ye shall  
commande them vnto your children,  
that they may observre and do all the  
words of this lande.

47 And let it not be a bane worde vnto  
you: for in it is your life, and through  
this word ye shall prolong your days  
in the lande whether ye goe over Jor-  
dane to posseffe it.

48 And the Lord spake vnto Moses  
the same day, saying:

49 Get thee by into this mountaine  
Abarim, vnto mount Nebo, which is  
in the lande of Moab, over against  
Jericho, and behold the lande of Cha-  
nan which I geue vnto the children of  
Israel to posseffe:

50 And dye in the mount where thou  
goeft vnto, and thou shalt be gathered  
unto thy people, *as Aaron thy broth-  
er dyed in mount hoz, and was gathered  
unto his people:

51 Because ye trespassed against me a-  
 mong the children of Israel at the wa-  
ters of strype at Cades in the wilder-  
nesse of Zin: for ye sanctifie me not  
among the children of Israel.

52 Thou shalt therefore fee the lande  
before thee, and shalt not go thyther  
unto the lande which I geue the children  
of Israel.

q The xxxiii. Chapter.

1 Moses before his death blesteth all the tribes of Israel. 25 There is no God  
like to the God of Israel. 29 Nor any people like unto his.

The blessing

This is the blessing where with Moses the man of God blest the children of Israel  
before his death, and spake:

1 The Lord came  
from Sina, and rose by from Seir  
unto them, and appeared from mount  
Pharan, he came with ten thoulance  
of fainte, and in his right hand a  
labre of fire for them.

3 And he loved the people, all his  
faine also are in thy handes: They  
were smitten to go after thy feete, and  
to receave of thy wordes.

4 Moses gane by a lawe for an inher- 
tance of the congregation of Jacob:

5 And he was in Israel king, when the  
heads of the people and the tribes of  
Israel were gathered together.

6 Let Ruben lyke, and not dye, and be  
febe in number.

7 This fame also happen to Juda; and he
Deuteronomium
Cxxviiij.

Deuteronomy.

he sayde: Hear Lord the voice of
Judah, saying unto his people: his
handes halle good enough for hym, if
thou helpe hym against his enemies.
18 And unto Zabulon he sayde: Retiove
Zabulon in thy going out, and thou
Shallar in thy tentes.

They shall call the people unto
the hill, there they shall offer offerings
equipment: For they shall take
of the abundance of the sea, and of
treasure hyb in the lande.
20 And unto God he sayde: Blessed be he
that enlarged God : he didsteth as (a)
Lion that catcheth for a prey the arme
With the head.
21 He looked to hym selfe at the beginning,
because there was a portion of the land:
the gener had they come with the heads
of the people, and executed the equipment
of the Lord, and his judgement
ments with Israel.
22 And unto Dan he sayde: Dan (a) is a
Lions helper, he shall leave to Balan.
23 And unto Naphtali he sayde: O
Naphtali, satisfied with Gods favour,
and full with the blessing of the Lord,
poltype thou the West and the south.
24 And to Aser he sayde: Aser halle
blessed with children, he shalle acceptable
unto his brethren, and shall dye
his soote in oyle.
25 Thy shoes shalle iron and brass, and
thy strength shalle continue as long as
thou lyeke.
26 There is none lyke unto the God of
Israel, which though he sto upon the
heaven [as upon an horse] yet is he thine
helper, Whose glorie is in the celestial
places.
27 The eternal God is thy refuge, and
under the armes of the euerlaieing
God shalt thou lyue: he shall call out
the enemies before thee, and lay, destroy
them.
28 Israel then shall dwell in safete
alone, and the fountain of Jacob
shalle upon a lande of corn and wine,
and his heauen shall drop the beaute.
29 Happy art thou O Israel, who is like
unto thee O people, that art lauen in
the Lord which is the thistle of thy
helpe and wood of thy glorie: Thine
enemies have lost their strengthe to thee
warde, and thou shalt reade upon their hye places.
1 And Moses went from the plain of Moab, by unto Mount Nebo, and unto the top of the (b) hill that is over against Jericho:
2 And the Lord showed him all the land of Gilead, even unto Dan:
3 And all Naphtali, and the land of Ephraim, and Manasse, and all the land of Juda, even unto the bunock (c) sea:
4 And the south, and the plain of the valley of Jericho, the cities of palm trees (even unto Zoar.
5 So Moses the seneant of the Lord dyed there in the land of Moab, according to the word of the Lord.
6 And he (c) buried him in a valley, in the land of Moab, over against the house of Peor; but (c) no man kneweth of his sepulchre unto this day.
7 And Moses was an hundred and twenty yeeres olde when he dyed: his eye was not dimme, nor his naturall force abated.
8 And the children of Israel (d) wept for Moses in the plains of Moab thirty days: And the days of weeping and mourning for Moses were ended.
9 And Josiah the sonne of Nun was full of the spirit of wisdom, (e) for Moses had put his hands upon him:And the children of Israel were obedient unto him, and dyd as the Lord commanded Moses.

The ende of the fift booke of Moses, called in the Hebrue Ellebaddebarim, and in the Latine Deuteronomium.
The seconde part of the Byble conteyning these booke.

The booke of Iosuah.
The booke of the Judges.
The booke of Ruth.
The first booke of Samuel.
The seconde booke of Samuel.
The thirde booke of the kinges.
The fourth booke of the kinges.
The first booke of the Chronicles.
The seconde booke of the Chronicles.
The first booke of Esdras.
The seconde booke of Esdras.
The booke of Hefter.
The booke of Iob.
The book of Joshua, whom the Hebrews call Jehosua.

The 1st Chapter.

After the (10) death of Moses the servant of the Lord, it came to pass also that the Lord took unto Joshua his servant (2) son of Nun, a man of the Spirit, saying:

As I was with Moses, so will I be with thee, and will not fail thee, nor forsake thee.

Be strong therefore and bold: for 2:2 thou art to this people that thou art the land of inheritance, whiche I gave unto their fathers to give them.

Only be thou strong, and of a stout heart, that thou mayest observe and do according to all the law which Moses thy servant commanded thee:

Turne from the same neither to the right hand, nor to the left, but shalt overtake all the commandments of the Lord to do them.

Let not the book of this law depart out of thy mouth; but occupy thy mind therein day and night, that thou mayest observe them and do according to all that is written therein: for then shalt thou make thy way prosperous, and thou shalt do wisely.

Have not I commanded thee, that thou shalt be strong and hardie, and not
not fear not be faint hearted: for I the Lord thy God am with thee, wherfore thou goest.

Then Joshua commanded the officers of the people, saying:

Go therefore the murther of the hoaste, and smite the people, saying, Prepare you victuals: for after three days ye shall pass over this Jordan, to go in and divide the lande, which the Lord your God giveth you to possess it.

And unto the Rubenites, Gadites, and half the tribe of Manasses spake Joshua saying:

Remember the boarde which Moyses gave you on this side Jordan: but ye shall go before your brethren armed, all that be men of warre, and help them:

Until the Lord have geued your brethren rest as he hath said, and until they also have obtained the lande which the Lord your God geueth them: and then shall ye returne unto the lande of your possession, and enjoye it: which lande Moyses the Lordes servant geue you on this side Jordan towardes the sunne rising.

And they answered Joshua, saying; *if all that thou hast commanded be we will do, and wherfore fear thou sentest us, we will go.

According as we obeyed Moyses in all things, so will we obey thee: only the Lord thy God be with thee, as he was with Moyses.

And whatsoever he be that dieth uncer thy temptation, and will not hearken to thy boordes in all that thou commandest him, let him dye: Only be strong, and of good courage.

The 15 Chapter.

1 Joshua sendeth out spies into Jericho. 4 They be hidden of Rahab; 9 Rahab acquainteth the God of Israel to be the highest God. 11 Rahab requireth that there be a respect of her selfe and hers when Jericho is overcomen. 21 The spies do returne.

And Joshua sent out of Sichem two men to spy secretly, saying, Go, and vie the lande, and also Jericho. And they went, and came into a harlotes house, named Rahab, and lodged there.

And it was told the king of Jericho, saying: Beholde, they came in by the sword of night, of the children of Israel, to spy out the countrey.

And the king of Jericho sent unto Rahab, saying: Bring forth the men that are come to thee, and which are entred into thy house; for they be come to search out all the lande.

And the woman took the two men, and hid them, and said thus: *In deed there came men unto me, but I wiste not whence they were.

And about the time of the shutting of the gate when it was dark, the men went out, wherfore the men went I would not follow ye after them quickly, for ye shall overtake them.

But the had brought them by to the rooffe of the house, & hyd them with the stalkes of sære which she had lying abrhode upon the rooffe.

And the men pursuach after them the way to Jordan unto the4 forebese: and assoone as they which pursuach after them were gone out, they shut the gate.

And euery time they were asshepe, the came by unto them upon the rooffe.

And said unto the men: *I knowe that the Lord hath geuen you the land, *for the fear of you is fallen vp, and the inhabitants of the lande faint at the presence of you:
For we have heard the voice of the Lord, speaking by the mouth of Moses, saying, 'If you will indeed obey the voice of the Lord your God, and will keep his statutes and his commandments which I command you this day, and will do them, then will the Lord your God make you sure of the oath which he sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give them and their seed after them, a land flowing with milk and honey, as he saith to this people. But if ye shall not hearken unto the voice of the Lord your God, but will go and serve other gods, and worship them, then will the anger of the Lord be kindled against you, and he will sworn destroy you from off the face of the earth. Therefore shall ye keep the statutes and the commandment, which I command you this day, that it may go well with you, and ye may multiply, and the Lord your God may bless you in the land which ye go to possess. Now therefore, fear the Lord, and serve him in truth with all your heart, and with all your soul. And ye shall surely keep the commandments and the statutes, which I command you this day, to love the Lord your God, and to walk in his ways, and to keep his commandments, and his statutes, and his judgments, and his testimonies, all the days of your life, that ye may live long in the land which the Lord your God giveth you. Moreover, ye said, 'What shall we do when we have eaten, and are full, and are well made fat, and have enjoyed the good of the land? Then there is a man of the children of Israel, of the house of Levites, of the tribe of Judah, an officer of the captain of thousands, named Joshuah the son of Shuah, the servant of Moses. And Moses sware unto Joshuah, saying, 'Surely before thee shall all the people of the land give such service as is due unto the Lord: moreover the land shall give the increase thereof. And Joshuah the son of Nun wrote this law, and taught it diligently unto the people of Israel. And there was not a word in all this book, which was not published unto the congregation of Israel. For he read it before all the congregation of Israel, in the hearing of the women, even in the ears of all that were in the two gates of Jerusalem, the gate of Joshua the son of Nun, and in the gate of the city which is toward Bethel. Moreover Joshuah dismisseth all the men of war from fighting, saying, 'Go your ways, every man return unto his city and unto his place. So the people went away every man out of his city, and brought tribute unto the king of Israel. And Joshuah came, and spake unto the king of Israel, saying, 'Whence came ye?' And the king of Israel answered and said, 'Thou hast spoken, saying, 'Surely before thee shall all the people of the land give such service as is due unto the Lord: moreover the land shall give the increase thereof.' But now, behold, I have this day brought thy sins upon thy own head; for the Lord sent me from Jordan to thee, to judge thee this day of thy sins. Therefore, when the children of Israel were come unto the cities at that time, every man took his naturally planted fruit of his vine, and cuttings thereof for themselves, after the former time, in the days of the captivity. And the children of Israel did so; and brought their tribute unto Joshua the son of Nun according to the word of the Lord which he commanded Moses. And that day they offered large sacrifices unto the Lord; and after the sacrifice unto the Lord they held a great feast. Now the time of the feast of booths had begun; and the feast of booths continued seven days: and the days were for everyone according to his flesh. For the Lord had given them rest about their enemies. And Joshuah spake, saying, 'Ye have seen all that the Lord your God did unto those nations; and ye shall be sure to do all that I command you this day, that it may go well with you. So the children of Israel served the Lord for forty and six years; all that time Joshuah the son of Nun served the Lord; and Israel were grieved because of Barak, the son of Abinoam. And when the king of Bashan heard it, he gathered all his forces together, an army of footmen eight hundred thousand, men of war; and all the sons of Leedam came to battle with him. And the Lord said unto Joshuah, 'Fear not him, neither be afraid of his multitude; for the Lord will deliver them into your hand, and there shall not a man of them escape from your hand. So Joshuah came, and all the children of Israel with him, unto them; and they came before them suddenly. And the Lord delivered them into the hand of Israel: and they smote them that day with a very great slaughter, until they left them none behind. And the children of Israel utterly smote them, and the children of Israel spake to Joshua, saying, 'What shall we do unto the spoil of these that are taken of the land, unto the houses of those which went over this river against us?' Then Joshua caused them to turn back by the way by which they came, into the sea; and he divided the host; half of the host he caused to go by the way of the Arabah, unto the Red sea, even toward Elath, and to Ezion-geber; and they亦 the

The 111. Chapter.

1 Joshuah commeth with the people unto Jezobane; 3 The Luitites do bear the ark, going before the people. 7 God saith by miracles that he is with Joubah, and that he guideth the people. 14 The people goeth out Jezobane. 16 The chamel of Jezobane is made dye.

A

2 And there rose up in those days certain of the children of Israel that saw not the ark of the covenant of the Lord, nor went out of the camp unto the ark. 3 And after three days, the officers went throughout the host, 4 And commanded the people, saying, 'When ye see the ark of the testament of the Lord, and the priests that are Levites bearing it, ye shall depart from your place, and go after it. 5 So ye shall not leave behind you any of the land that the Lord your God giveth you for an inheritance. 6 And Joshuah spake unto the people, saying, 'Sanctify yourselves, for tomorrow the Lord will do wonders among you.' 7 And it came to pass on the next day, when they came out of the tabernacle, that the cloud rested upon the tabernacle of the congregation, and the ark of the covenant of the Lord; and all the hosts were lifted up with a very great noise, and the earth was rent with a very great earthquake. 8 And the earth opened, and the rock rent, and the rivers gushed out, and the fountains were opened, and the flood poured out. 9 And the camp of Israel moved from Gilgal unto Beth-peor, and encamped before Penuel. 10 And the ark of the covenant of the Lord went before the children of Israel into the land of Canaan, to Sanhelon. 11 And when those that bore the ark were come unto the city, the city was lifted up, and all the men of Israel sat down to eat and praise their King Joshua. 12 And Joshua spake unto the people, saying, 'Ye shall keep this ordinance in the Lord your God; for ye have brought into the land which the Lord your God gave unto you a great multitude of cattle, and sheep, and much ground for corn. 13 And it shall be, when ye be come into the land, that ye shall set apart unto the Lord throughout your land for a possession, cities of refuge, which ye shall set apart unto the Lord, and cities of which ye shall build, wherein ye may dwell. 14 And of the cities of refuge ye shall set apart five, and ye shall add thereto the cities of the children of Levi, which the Lord shall give you. 15 And ye shall add to the cities of refuge these cities, and shall set them apart for your God: the cities of refuge shall be for you, and the cities of the children of Levi shall be for your rest.'
And Joshua spake unto the priests, saying: Take up the ark of the covenant, and go over before the people. And they took up the ark of the testament, and went before the people.

And Joshua said unto the children of Israel: Come hither, and heare the vowing of the Lorde your God.

And Joshua spake: (b) Whereby ye shall know that the living God is among you, and that he will without stay call out before you the Chanaanites, and the Bethites, the Heutes, the Pherezes, the Gerizites, the Amorites, and the Jebusites.

Behold, the ark of the covenant of the Lorde of all the world, goeth before you into Jordan. Holfe therefore take from among you twelve men out of the tribes of Israel, out of every tribe a man.

And as soon as the soles of the priests that bare the ark of the Lorde the governor of all the world, treade in the waters of Jordan, the waters of Jordan shalbe deuided: and the waters that come from above shal stande still upon an heape.

And lo, when the people were departed fro their tents to goe over Jordan, the priests bearing the ark of the testament, went before the people.

And asfoone as they that bare the ark came into Jordan, and the feete of the priests that bare the ark were dippèd in the byrn of the water (For Jordan vbleth to fyll all his banks all the tyme of harvest)

The waters alfo that came downe fro above, did rife by vn an heape and departed farre from vace of Ada, that was beside Zarthan: And the waters that were beneath towarde vsea of the Wibers, even the salt sea, fapyed and were cut of, and the people went right over against Jericho.

And the priests that bare the ark of the covenant of the Lorde, floode driu within Jordan, drye (e) prepared, and all the Israelites went over thioode the driu, until all the people were gone cleane over thioode Jordan.
And when the people were all gone out of Jordan, after the Lord had spoken unto Joshua, saying:

Take ye twelve men out of the people, out of every tribe a man,

And command ye them, saying: Take you hence out of the midst of Jordan (even) out of the place where the priests stood, twelve stones, which ye shall take away with you, and leave them in the lodging where you shall lodge this night:

Then Joshua called the twelve men, which he had prepared of the children of Israel, out of every tribe a man,

And Joshua said unto them: Get you before the ark of the Lord your God, even through the midst of Jordan, and take up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel,

That this may be a sign among you: When your children shall ask their fathers in time to come, saying, What mean these stones with you?

Be ye a witness between us: that the waters of Jordan were cut off before the children of以色列, 12 And the children of Israel, by their tribes, went up out of Jordan: (after) the waters were cut off. Then they carried away thither the ark of the covenant of God, and the priests in white raiment.

And when the priests that bore the ark of the testimony came out of Jordan, 14 And the ark of the Lord went before them in Jordan, save the children of Israel went over on dry land: and the waters returned unto their place, and overflowed all the land.

And when the people came out of Jordan, on the tenth day of the month, (even) out of the wilderness of Zin, they encamped in Gilgal.

And the children of Israel took, out of Jordan, by their armies, stones, in the midst of Jordan, which they carried away for a memorial, and laid them there unto this day.

And Joshua set up twelve stones, in the midst of Jordan, in the place where the priests stood, when they bore up the ark of the covenant of the Lord: and there have they continued unto this day.
23 For the Lord your God dried up the waters of Jordan before you, until ye were gone over, as the Lord your God by the red sea, * which he did up before vs, till we were gone over.

24 That all the people of 3 would may know the hande of the Lord howit hid thee, and what the Lord your God doth for thee.

The v. Chapter.

1. The inhabitanites of Chanaan do fear the comning of the Israelites, after that they heard of the miracles of their God. 2. If the seconde circumcision under Joshua and wherefore it was. 3. Banna sayeth, and becamieth fearse. 4. The angel of the Lord, who should goe before the armine of the Israelites.

And whyse all the kings of 5 Amorites which are beyond Jordan westward, and all the kynges of the Chanaanites which were by the sea, heard how 6 that the Lord had dried up the waters of Jordan before the children of Israel, until they were gone over, * their hearts saynt for fear, and there was no spirit in them any more for the presence of the children of Israel.

1. That same time the Lord sade unto Joshua: * Make thee sharp knifes, and go to 4 thence and circumcize the children of Israel the seconde time.

2. And Joshua made hem sharp knifes, and circumcized the children of Israel in the hill of the foreskamas.

3. And this is the cause why Joshua circumzied all the people, even the males that came out of Egypt; because that all the men of warre died in the wildernes by 5 day, after they came out of Egypt.

4. For all the people that came out, were circumzied; but at the people that were borne in the wildernes by the day after they came out of Egypt were not (b) circumzied.

5. For the chyldren of Israel walked foure veres in the wildernes, till all the people of 3 men of warre that came out of Egypt were consumed, because they hearkened not unto the voice of the Lord: Unto whom the Lord saide, that he would not stroke them any lande * which the Lord sware unto their fathers that he would give vs, euyn a lande that floweth with milke and hone.

6. And their children whom he led in their stead, them Joshua circumzied,
Iosuah.

The 7th Chapter.

1 God sent the citie of Jericho into Iosuah. 8 Iosuah with the priests both invade Jericho. 7 Iosuah commanneth the Rubenites, the Gadites, and the Manasses, to go before the Ark in armes. 20 Jericho is taken. 22 Rahab is saued. 24 Jericho is burned. 25 Rahab and her housefolde do dwell among the children of Israel.

26 The bulder agayne of Jericho is cistred.

And Jericho was shut up and closed, because of the children of Israel, neither might any man go out, or in.

And the Lord spake unto Iosuah Behold, I have given unto thynne hande Jericho, and the kyng thereof, and the strong men of warre.

And ye shal compasse all the citie, all ye that be men of warre, and go round about it once; so that you do see dayes.

And seven priests shall bee before the arke seven trumpettes of rammies homes before the arke of the Lord.

7 And he spake unto the people: 8 Go, and compasse the citie, and let them that is harrested go before the arke of the Lord, and the seventh day ye shall compass the citie seven times, and the priests shall blowe with the trumpettes.

And when they make a long blast with the rammies home, and ye heare the sounde of the home, all the people shall shoute with a great shoute: And then shall the wall of the citie fall downe, and the people shall assende by, every man straight before hym.

And Iosuah the sonne of Nun, called the priests, and said by them: Take by the arke of the covenat, and let seven priests beare seven trumpettes of sound before the arke of the Lord.

9 And the men of armes went before the priests that blew with the trumpettes: and the gathering hoast came after the arke as they went, and blew with trumpettes.

10 And Iosuah had commanneth the people, saying: Ye shall not shoute, nor make any noide with your boyte, neither shall any wordes procede out of your mouth untill the day I byd you shoute, then shall ye shoute.

11 And to the arke of the Lord compassed the citie, and went about it once: and they returned into the hoast, and lodged there.

12 And Iosuah rose early in the morning, and the priests took by the arke of sound.
of the Lord.

13 And seven priests bare seven trumpettes of rammes horns, and went before the ark of the Lord; and yong, blewe with the trumpettes. And the men of armies went before them: but the gathering of hau knot came after the ark of the Lord, which went before with the bloodying of the trumpettes.

14 And the second day they passed the citie once, and returned again into the host: and so they dyd fire days.

15 And when the seventh day came, they rose early [even] with the dawning of the day, & compassed the citie after the same manner (b) seven tyme: only that day they compassed the citie seven times.

16 And at the seventh tyme when the priests blew with the trumpettes, Josuah sayde unto the people: Shoutte, for the Lord hath gien you the citie.

17 And the citie shalde (c) accursed be and all that are therein, buto the Lord: only Rahab the harlot shall live, and all that are with her in the house, because she (d) hyd the messengers that we sent.

18 And in any wise be ye ware of the accursed things, lest ye make your selues accursed, & take of the accursed things, and make the hoast of Israel accursed, and trouble it.

19 But all the silver, golde, vessels of haule and iron, halve (e) concreted unto the Lord, and all shall come into his treasure.

20 And the people shoulted, and blewe with trumpettes: And when the people heard the sound of the trumpes, they shoulted with a great shout, and the wall fell downe flat, so that the people went up by into the citie, every man straight before hym, and took the citie:

21 And they utterly destroyed all that was in the citie, both man and woman, young and olde, ox, sheepe, and ass, with the edge of the sword.

22 But Josuah had tode into the two men that had spied out the country: Go into the harlottes house, and bring out thence the woman and all that the hath, (f) as ye sware unto her.

23 And the young men that were spyes, went in, and brought out Rahab, and her father and mother, & her brethren, and all that she had: and they brought out all her kynde, & put them (g) without the hoast of Israel.

24 And they burnt the citie with fire, and all that was therein: only the silver and the golde, the vessels of basse iron, they put unto the treasure of the (h) house of the Lord.

25 And Josuah fased Rahab the harlot, and her fathers houehold, and all that she had: and (i) the dyvel in Israel entri into this day, because she hyd the messengers which Josuah sent to spie out Jericho.

26 And Josuah sware at that tyme, saying: Cursed be the man before the Lord that ryseth vp, and buildeth this citie Jericho: He shall lay the foundation thereof in his eldest sonne, and in his youngest sonne shall he set up the gates of it.

27 And so the Lordde was with Josuah, and his name was napped throughout all landes.

The vi. Chapter.

1 I than blesseth of the Churche jewels. 2 As it is searched. 4 The people of Alas yseth Israel. 6 Josuah wepeth before the Lordde. 7 Josuah complamenteth before the Lordde that Israel is avenged. 12 God commandeth the tines of the Churche goodes to be burnt. 21 what thynges Althan had couered of those which ought to have been burnt. 22 Althan is stoned, and all his goodes are burnt for slepeynge of the Churche goodes.

A t yet the childeren of Israel trespassed up * (k) forbidden thyng: for: Althan s sonne of Charrun, the sonne of Zabdi, s sonne of Zareth, of the tribe of Juda, toke of the forbydden thyng: And the wrath of the Lordde warek hot against the childeren of Israel.

2 And Josuah sent men from Jericho to (l) At, which is beside Bethaulen, on the east side of Bethel, and shakke unto them, saying: Get you vp, and helpe the courtyer. And the men went vp, & belte At.

3 And returned to Josuah, and sayde unto him, Let not all the people go vp: but
but let as it were two of three thou-
ande men go up, and shew Ai: and
make not all the people to labour thy-
ther, for they are but sevle.
4 And so there went up thither of the
people about a three thousand men,
and they fled before the men of Ai.
5 And the men of Ai (c) smote of them
upon a thirtie and five men: for they
chased them from before the gate even
unto Sebarim, and smote them in the
goyer downe: wherefore the hearts of
the people so feared incend away lyke
water.
6 And Josuah rent his clothes, and fell
to the earth upon his face before the arche
of the Lorde until the evenetide, he and
the elders of Israel, and put earth upon
their heads.
7 And Josuah said: Alias, O Lorde
God, wherefore hast thou brought this
people over Jordan, to delieuer vs into
the hande of the Amorites, to destroy
vs: would to God we had ben content,
and dwelt on the other (d) side Jordan.
8 O Lorde what shall I say, when
Israel turneth their backes before their
enemies?
9 Surely the Chanaanites, and all the
inhabitauntes of the lande that hearre
of it, and shall confirme against vs, and
destroye the name of vs out of the world:
And what wilt thou do unto thy mightie
(name).
10 And the Lorde said unto Josuah:
Get thee vp, wherfore liest thou thus
upon thy face:
11 Israel hath sinned, and they have
transgressed myne appointment which
I commanded them: for they have tak-
en of the eormunicate things, and
have also stolen, and assembled also, I
put them unto their owne charge.
12 And therefore is it that the children
of Israel cannot stande before their en-
emies, but shall turne their backes before
their enemies, because they be eorm-
nunicate: Neither will I be with you
any more, except ye destroy the eorm-
nunicate from among you.
13 Up therefore and sanctifie the people,
and say: Sanctifie your sicles against
to morowe, so to saye the Lorde God
of Israel, there is a dammed thing
among you, O Israel: and therefore ye
cannot stande against your enemies, bu-
till ye have put the dammed (e) thing
from among you.
14 To morowe morning therefore ye shal-
be brought according to your tribes: And
the tribe which the Lorde (f) taketh, shall
come according to the kinebees thereof:
And the kined which the Lorde shall
 finde gracie, shall come by housethe.
And the housethe which the Lorde
shall finde fantasie, shall come by man.
15 And he that is found with the accu-
sced thing, shalbe burnt with fire, he, and
all that he hath, because he hath trans-
gressed the covenante of the Lorde, and
brought sollic in Israel.
16 And so Josuah rose up early in the
morning, and brought Israel by their
tribes, the tribe of Juda was caught.
17 And he brought the kinebees of Juda,
and toke the kined of the Zarchithes:
And he brought the kined of the Zarc-
hites man by man, (Zabdi was caught.
18 And he brought his housethe man by
man, (Achan the sonne of Charmi, the
sonne of Zabdi, the sonne of Zared of the
tribe of Juda, was caught.
19 And Josuah sayde unto Achan: By
sonne, I beleepe thee gue glory to the
Lorde God of Israel, and (g) make con-
mission unto me, and shewe me what
thou hast done, whyd it not from me.
20 And Achan answered Josuah, sayd:
Of a truth I have sinned against the
Lorde God of Israel, and thus g thus
have I done.
21 I had among the spoites a goodly
habition the garnement, and two hun-
dred sheles of siluer, and a tounge of gold:
three sheles of daugthy, and (h) caught
them, and take them: and behold they
lye hyd in the earth in the middest of my
tent, and the siluer is ther under.
22 And to Josuah sent messengers: which
were they came unto his tent, because
they were hyd in his tent, and the siluer
ther under.
23 Therefore they take them out of the
middec of his tent, and brought them
unto Josuah, and unto all the children
of Israel, and layed them out (i) before
the Lorde.
24 And Josuah take Achan the sonne of
Zareth, and the siluer, and the garniter,
and the tonge of gold, and his sonnes,
and his daughters, his oxen, and his
asses, his shephe, his tent, and all that
he had: and at Israel with him brought
them into the vally of Achor.

(b) God by
(c) Upon them
(d) Upon him
(e) Speaks of
(f) Of the phrase
(g) In the phrase
(h) As the phrase
(i) Before the phrase

25 And
And Jofuah layde: In (o) as much as thou hast troubled us, the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, and overwhelmed them with stones.

The vii. Chapter.

1 God getreth the citie of Ai into the handes of Jofuah. 2 Jofuah his arme being setten in array, goeth to Ai. 3 Jofuah saweth a running away. 4 God getreth counsel unto Jofuah hym selfe, what he hath to do. 5 It is setten on fire. 6 The people of Ai is flayne. 7 The king of Ai being attacted, is brought unto Jofuah, twelve thousand slayne. 8 The pay is devided. 9 The king of Ai is hanged. 10 An auiter of stone is built, in the which Deuteronomium is inscrib’d. 11 Jofuah blesseth the people of Israel.

1 Jofua. vi. c. Deut. xx. 7.
2 Jofuah, vi.d. Deut. xxi. 4.
3 (o) meaning on the word fear.
4 And he commanded them, saying: Beholde, ye shall lie in wayte against the towne on the backside thereof: So not verie farre from the citie, but be all rede:

5 And J, and all the people that are with me, will approche into the citie: And when they come out against vs, as they dyd at the first youre, then will we see before them:

6 For they will come out after vs till we have brought them out of the citie. For they will say, They see before vs, as at the first ymne: and we will see before them.

7 In the meanly ymne shall ye ype by from lying in wayte, and destroy the citie: for the Lord your God will de-

15 Iach is stoned.
And when ye have taken the city, ye shall set it on fire. According to the commandment of the Lord shall ye do. Behold, I have charged you.

Joshua therefore sent them forth, and they went to lie in wait, and abode between Bethel and Ai, on the west side of the city of Ai: but Joshua lodged that night among the people.

And Joshua rose by early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua made the people feast by the ovens, and put the people in array against the city. And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel against the city.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.

And Joshua rose early in the morning, and numbered the people, and went up, he and the elders of Israel before the people, against Ai.
And when all the kings, that dwelt beyond Jordan in the plishes and valleys, and in all the coasts of the great sea, over against Libanon; namely, the Hermites, the Amorites, the Chanaanites, the Phereunts, the Heurites, and the Jebusites, heard thereof:

2 And they gathered them together, to fight against Joshua, and against Israel, with one accord.

3 And the inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai.

4 And they by wode wysely, & went and made them selues embassadors, and toke olde saches appon their attes, & wine bottes old, and boorde vp:

5 And olde clothyd shooes, upon their feete, and their rayment was olde: and all their provision of bread was dyed vp, and hosed.

6 And they came unto Joshua into the hoast to Siggal, and laye buto him and unto all the men of Israel, we be come from a far country, and nede make ye agreement with vs.

7 And the men of Israel laye buto the heuitt: it may be thou dwellest amog vs, and then howe can I make peace with thee?

8 And they laye buto Joshua: we are thy seruanntes. And Joshua laye buto them againe: what are ye, & where come ye?

9 They ansterwete hym: From a very farre countrey thy seruanntes are come, for the name of the Lord by God: for we have hearde the fame of hym, & all that he did in Egypte.

10 And all that he did to the two kings of Amorites that were beyond Jordan, Sohen king of Helbon, and Og king of Bash, which were at Asaroth.

11 Wherefore our elders and all the inhabitants of our countrey spake to vs, saying: Take vitacle with vs to seare by the way, and go more ther, and laye buto them, we are your seruanntes: And nowe make ye a couenant of peace with vs.

12 This our food of breac we take with vs out of our houses, & daye we departed to come into you: But noble behalfe, it is dyed vp, and hosed.

13 And these bottells of vine which we sett, were newe, and vs they be rent: And these our garnitures and glasses are borne for obdennesse, by the reason of the exceeding long journe.

14 And the men toke of vs (by) stables & counted not not with the mouth of the Lord.

15 And Joshua made peace which the and made a couenant with them, that they shulde be suffered a live: And the prince
 princes of the congregation went unto
16 But at the end of three days, after
 they had made a league with them,
 they heard that they were their neigh-
 bours, & that they dwelt among them.
17 And the children of Israel took their
  portion, and came into their cities the
  third day: and their cities were Gibe-
 on, and Caphirah, Beroth, and Bithri-
 shahim.
18 And the children of Israel slue them
 not, because the princes of the congrega-
tion had gone unto them by the Lord
 God of Israel: and all the multitude
 mourned against the princes.
19 But all the princes layde unto all the
 congregation: We have gone unto
 them by the Lord God of Israel, and
 therefore we may not hurt them.
20 But this we will do to them, we will
 let them live, lest death be upon us be-
 cause of the othe which we dwere unto
 them.
21 And the princes lad unto them againe,
 Let them live, and helwe wood, & dibwe
 water unto all the congregation, and
 they did as the princes sayde unto them.
22 And Josuah called for them, & talke
 With them, and sayde, wherefore have
 ye beguiled vs, saying, We dwell farre
 from you: when ye dwell among vs?
23 And nowe are ye cursed, and there shal
 not cleaue to be of you bondmen, and
 helvers of wood, & dibwers of water
 for the (b) house of my God.
24. And they answered Josuah, & sayde
 It was tode thy freuante howe that
 the Lord thy God had commannde
 his freuante Hoseph to goe you all the
 lande, and to destroy all the inhabita-
tes thereof out of your sight, and there
 we were exceeding verry afayde for our
 lives at the presence of you, and have
 done this thing.
25 And behold we are in thyne hande:
 as it seemeth good and right in thyne
 eyes to do vnto vs, so do.
26 And even so did he vnto them, and rid
 them out of the lande of the children of
 Israel, that they slue them not.
27 And Josuah made them that same
 day helvers of wood, and dibwers of
 water for the congregation and for the
 (b) aultar of God, into this day, in the
 place whiche he shoude choose.

The xx. Chapter.

15 Kings make warre against Gibea, whom Josuah discomfitte. 11 The Lorde
這是barbrowes and the mune. 12 The same handeth at Josuahs prayer. 25 The
five kingses are hanged. 29 Many no kingses and cities are destroyed.

21 Dive when Abonise-
dec king of Hieru-
alem had heare howe
Josuah had taken Ai
and had destroied it:
and howe that as he
had done to Jericho
and her king, even so he had done to
Ai and her king, and howe the inhabi-
tours of Gibea had made peace with
Israel, and were among them:
2 They feared exceedingely, so Gibea
was a small cite as any cite of the
lande, and was greater then Ai,
that even thereof were very mightie.
3 Wherefore Abonisedec king of Hieru-
alem sent vnto hosam king of Hebron,
and the prin king of Jarmuth, and
unto Japhsha king of Lachis, and unto
Doba king of Eglon,saying:
4 Come vp into me, and helpe me, that
we may helpe Gibea: for they have
made peace with Josuah, and with the
children of Israel.
5 Therefore the five kingses of the Amo-
rites, the king of Hierusalem, the king of
Hebron, the king of Jarmuth, the king
of Lachis, and the king of Eglon, gath-
ered them selues together, and went
vp, they with all their hoastes, and de-
signed Gibea, & made warre against it.
6 And the men of Gibea sent vnto Josuah
to the hoast in Gilgal, saying: warde,
warde not the hoaste from thys fer-
uantes, come vp to vs quickly, and save
vs, and helpe vs: for all the kingses of
the Amorites which dwell in the moun-
taynes are gathered together against
vs.
7 And to Josuah attended from Gilgal
he and all the people of warre with
him, and all the men of might.
8 And the Lorde sayde vnto Josuah:
Fear them not: for I have deliuered
them into thine hande, neither shalt
any of them stande against thee.
9 Josuah
9 Josuah therefore came unto them soberly, and went by from Gilgal all night.
10 And the Lord troubled them before Israel, and smote them with a great slaughter at Sibon, and chased them along the way that goeth to Bethzon, and smote them to Azeka and Makeda.
11 And as they fled from before Israel, and were in the going downe to Bethoron, the Lord called the great stones from heaven upon them untill Azeka, and they dyed: there were no dead with hale stones, then they were whom the children of Israel smite with the stone.
12 Then spake Josuah to the Lord in the day when the Lord delivered the Amorites before the children of Israel, the Lord in the sight of Israel, "Humble, and stand thou still upon Sibon, and thou Boone in the valley of Aiaon." 13 And the same abode, and the moon arose, and the people avenged them selues upon their enemies. Is not this written in the booke of the righteous? So the same I say abode in the midst of heaven, and hasted not to go downe by the space of a whole day.
14 And there was no day like that before it, so after it, that the Lord heard the voice of a man: for the Lord spake for Israel.
15 And Josuah returned and all Israel with him, into the camp to Gilgal.
16 But the five kings fled, and were hid in a cave at Makeda.
17 And it was told Josuah [of one] saying, The five kings are founde hid in a cave which is at Makeda.
18 And Josuah said, Rout great stones upon the mouth of the cave, and let men by it, for to heape it:
19 And stand ye not still, but follow after your enemies, smite all the hindmost, and suffer them not to enter into their cities: for the Lord your God hath delivered them into your hande.
20 And when Josuah and the children of Israel had made an end of slaying them with an exceeding great slaughter, till they were wasted, the rest that remained of them, entred into walled cities:
21 And all the people returned to the host to Josuah at Makeda in peace, neither dyed any man move his tongue against the children of Israel.
22 Then said Josuah, Open the mouth of the cave, and bying out these five kings unto me out of the cave.

23 And they did so, and brought those five kings into him out of the cave, (even) the king of Berotham, the king of Hebron, the king of Jarcum, the king of Lachis, and the king of Eglon.
24 And when they brought out those five kings unto Josuah: Josuah called for all the men of Israel, and said unto the chiefes of the men of war.
which went with him: Come near, & put your steed by, the necks of these kings. And they came near, and put their steed upon the necks of them.

25 And Josiah said unto them, We shall not hurt thee, nor be laymen hearted: but be strong, and pluck by your hearties, for thus shall the Lord do to all your enemies that are against your people.

26 And then Josiah smote them, and steve them, and hanged them on five trees: And they hanged still upon the trees vntill this day.

27 And at the going downe of the soone, Josiah gave commandement: And they took them downe of the trees, and cast them into the rauie wherein they had ben hyd, and laid great stones in the rauies mouth, [which remayne] untill this day.

28 And that same day Josiah took Makeda, and smote it with the edge of the sword, & the king thereof also destroyed he utterly, & cast all the soules that were therein, and let none remayne: And he dyd to the king of Makeda, *as he dyd into the king of Jericho.

29 Then Josiah went from Makeda, and all Israel with him, unto Libna, and fought against Libna.

30 And the Lord delivered it to the king thereof into the hande of Israel: and he smote it with the edge of the sword, and all the soules that were therein: he let none remayne in it, but dyd unto the king thereof, as he dyd into the king of Jericho.

31 And Josiah departed from Libna, and all Israel with him unto Lachis, and beleaged it, and assaulted it.

32 And the Lord delivered Lachis into the hande of Israel, which took it the second day, and smote it with the edge of the sword, & all the soules that were therein: doing according to all, as he had done to the rauie of Libna.

33 Then Ashhur king of Geser came vp to helpe Lachis: And Josiah smote him and his people, vntill none remayned of him.

34 And from Lachis Josiah departed into Eglon, and all Israel with him: and they beleaged it, and assaulted it.

35 And took it the same day, and smote it & with the edge of the sword: & all the soules that were therein he utterly destroyed the same day, according to all that he had done to Lachis.

36 And Josiah departed vp from Eglon, and all Israel with him, into Hebron: And they fought against it.

37 And when they had taken it, they smote it with the edge of the sword, & the king thereof, and all the towne that pertained to it, and all the soules that were therein, and he left none remayne: but dyd according to all, as he had done to Eglon, and destroyed it utterly, and all the soules that were therein.

38 And Josiah returned, and all Israel with him to Dabir, & fought against it.

39 And when he had taken it, & the king thereof, and all the towne that pertained thereto, they smote them with the edge of the sword, utterly destroyed all the soules that were therein, neither let he any remayne: Even as he dyd to Hebron, so he dyd to Dabir, and the king thereof, as he had done also to Libna and her king.

40 Josiah therefore smote at the hit countreyes, and the south countreyes, & the bayles, and the downes, and all these kinges, and let none remayne of them, but utterly destroyed all that breathed, as the Lord God of Israel comman- ded.

41 And Josiah smote them from Edes Barnea unto Asil, and all the country of Gofam even unto Gideon.

42 And all these kinges and their lande dyd Josiah take at one time: because the Lord God of Israel sought for Israel.

43 And Josiah and all Israel, returned into the hauket that was in Gilgal.
And when Jabin king of Hazor had hearde those things, (a) he sent to Jobah king of Madon, and to the king of Sunron, and to the king of Arphad, and unto the Chanaanites both by east and west, and unto the Ammites, Hethites, Pherezites, and Jebusites in the mountaynes, and unto the Hittites that were under Hernion in the lande of Diphath:

And they came out, all their horsees with them, a multitude of folk, even as the lande that is on the sea shore, in a great number, with horsees and charrettes exceeding many.

And all these kinges met together, and came pitched together at the waters of Peron, so to fight against Israel.

And the Lord sade unto Josuah, &c. not aftrayde at the presence of them: for to morow about this time will I deliuer them all, and they shall haue none remaining of them.

And Josuah dyd unto them as the Lord had sade him: he houghed their horsees, and burnt their charrettes with fire.

11 And they snote all the soules that were therin with edge of the sword, utterly destroyng all, and nothing that breathed, was let remaine: and he burnt Hazor with fire.
Jehoshaphat made warre long time with the Ammonites and Moabites; and Josiah made warre long time with the Philistines:

And all the cities of the countries roundabout Joab and the cities of the children of Joab which were in mount Hermon, and mount Casor, and all the land of Jabin king of Hazor, and all the kingdom of Og king of Bashan, and all the kingdom of the Amorites, which were beyond Jordan eastward, from Lebna even to Baal gyr, which were among the hill country from Baal carim even to the entering in of Hamath.

And the king of Sodom gave me tribute out of all the wealth of Sodom, and the king of Gerar, and the king of Ammon, and the king of Moab, and the king of all the, kings of the east: and I gave the king of Sodom nothing, neither took I the goods of the king of Gerar, neither did I take anything of the king of Ammon, nor of the king of Moab.

And the king of Sodom gave me tribute out of all the wealth of Sodom, and the king of Gerar, and the king of Ammon, and the king of Moab, and the king of all the kings of the east: and I gave the king of Sodom nothing, neither took I the goods of the king of Gerar, neither did I take anything of the king of Ammon, nor of the king of Moab.

And the king of Sodom gave me tribute out of all the wealth of Sodom, and the king of Gerar, and the king of Ammon, and the king of Moab, and the king of all the kings of the east: and I gave the king of Sodom nothing, neither took I the goods of the king of Gerar, neither did I take anything of the king of Ammon, nor of the king of Moab.

And the king of Sodom gave me tribute out of all the wealth of Sodom, and the king of Gerar, and the king of Ammon, and the king of Moab, and the king of all the kings of the east: and I gave the king of Sodom nothing, neither took I the goods of the king of Gerar, neither did I take anything of the king of Ammon, nor of the king of Moab.

And the king of Sodom gave me tribute out of all the wealth of Sodom, and the king of Gerar, and the king of Ammon, and the king of Moab, and the king of all the kings of the east: and I gave the king of Sodom nothing, neither took I the goods of the king of Gerar, neither did I take anything of the king of Ammon, nor of the king of Moab.
The tribes of Israel to possess, to every man his part.

1 In the upper land and nearer land, in the plains, and in the hill sides, in the wilderness & south of the country the Heites, the Amorites, the Chanaunites, the Pherezites, the Hittites, & the Jebulites.

* The king of Jericho, was one; the king of Ai which is beside Bethel, one.

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachis, one;

12 The king of Egion, one; the king of Gezer, one;

13 The king of Dabar, one; the king of Sader, one;

14 The king of Hoza, one; the king of Arad, one;

15 The king of Libna, one; the king of Gibeah of Ramah, one.

Abiulfam, one;

16 The king of Makada, one; the king of Bethel, one;

17 The king of Taphuha, one; the king of Hepher, one;

18 The king of Aphek, one; the king of Lapharon, one;

19 The king of Madon, one; the king of Haora, one;

20 The king of Sirion Heron, one; the king of Adiaph, one;

21 The king of Thanacl, one; the king of Egedobo, one;

22 The king of Reedes, one; the king of Johnam of Carmel, one;

23 The king of Dazm in the country of Dazm, one; the king of the nations of Gilgal, one;

24 The king of Thirza, one; all the kings, together thirty and one.

The xiii. Chapter.

1 The Lord commanded Josuah to divide the land that remained into the Israelites. 2 Possession is not given unto the tribe of Levi. 3 The possession of the children of Ruben. 4 Baalam is put to death. 5 The possession of the tribe of Sod, the half tribe of Manasses.

Josuah was olde, and stricken in peres, and the Lord layde off to him: Thou art olde, and stricken in peres, and there remaineth yet exceeding much lande to be(8) possessed.

This is the lande that yet remaineth: all the regions of the Philistines, and all Gessnut: From Allus which is upon Egypt, unto the borders of Aeacren northward, which land is counted unto Chanaun, even five longshipes of the Philistines, the Azathites, Ab物联网ites, Askalonites, Getheites, Escondites, and the Enites.

And from the south, all the lande of the Chanaunites, and the " cave that is beside the Sodoman, even unto to the borders of the Amorites.

And the lande of the Sibites, and all Libanon towards the same rising, from the plains of Sod under mount Hermond, unto a man come to Hamath; All the inhabitions of this country from Libano unto the " Heberphothmain, and all the Sodoman will I cast out from before the children of Israel: only see that thou in any wise divide it by lot unto the Israelites to inherit, as I have commanded thee. 7 And, therefore divide this lande to inherit it unto the nine tribes, and the half tribe of Manasses.

8 For with that other, the Rubenites, and the Gadites have received their inheritance. * Which Peoples gave them beyond Jordan eastward, even as, Peoples the servaunt of the Lord gave them:

9 From Arer that keh on the brim of the river Arnon, and from the city that is in the midst of the " river, all the plains of Medeba unto Dibon:

10 And all the cities of Sehon king of the Amorites, which raigned in Helbon, even unto the border of the children of Ammon:

11 And Gilead, and the border of Gessnut and Machani, and all mount hermon, with all Saltana unto Sela Che:

12 Even all the kingdom of Ogin in Saltana, which raigned in Athisaroth and Ezbir: Which same remained per of the rest of the giants. These two Peoples shewe, and cast them out.
unto the true of Zareb the
inheritaunce of the children of
and other the children of
the children of
in the land of promise.


The division
of the land.

I. 

josuah.

10 And behold, the Lord hath kept me alive as he said this fourtie and five 
years, even since the Lord spake this 
worde bynnto Poples, whyle the chilhben 
of Israel wandered in the wildernes; 
And noide I, I am this daw fourtie 
and five yeares olde ;

11 And yet am as strong at this time, as 
I was when Poples sent me. Look, 
howe strong I was then, so strong am 
I nowe, eather for warre, or for "governement.

12 Poples therefore gave me this moun 
taine Whereof the pople spake in that day, 
(for sothest in that day, poplesbe. 
*The Anakims were there, and the cities 
great and walled.) If the pople wil 
be with me, and I haue called to dye 
them out, as the Lord spake.

13 And Josuah blesshed him, and gane 
unto Caleb the sonne of Jephune, he 
pon to inherit.

14 And *Hebron therefore became the in 
heritannce of Caleb 2 sonne of Jephune, 
the Benetice, bynto this day, because he 
solded constantly the pople God of 
Israel.

15 And the name of *Hebron was called 
in old time, Kiriatj Arba, which Arba, 
Was a great man among the Eaukins. 
And the lande caell itself from Warre.

The xv. Chapter.

1 The lotte of position of Ephraim. 10 The Chanaanites.

Nu. 26. The

4 From thence went it along to Azmon, 
and reached unto the river of Egypt, 
the end of that coast was on the west 
side:This is 3 their south coast.

5 Their east coast is the salt sea, even by 
the end of Jordon. And their border 
in the north quarter, was from the 
rocke of the sea and from the end of 
Jordon.

6 And the same border went up to Beth 
Hagia, and went along by the northside 
of Bethharabah, and by from thence to 
the stone of 3 Bohan, sonne of Ruben.

7 And againe, the same border went up 
to Debir from the valley of Achzor, and 
toward Barne, turning toward Sil 
gal, that lieth before the going up to 
Adonith.
Abdonman, which is of the south side of the river: And the same border went up to the waters of the fountain of the same, and ended at the well of Rogel.

And then went up to the valley of the same of Hennom, even into the south side of Jebus, the same is Hierusalim: And then went up to the top of the hill that lyeth before the valley of Hinnom wellward, and by the end of the valley of the giantes northward.

And then it compasseth from the top of the hill unto the fountain of the water of Nophthoah, and goeth out of the cities of mount Ephron, and draweth to Baala, which is Kiratharaim.

And then it compasseth from Baala wellward unto mount Seir, and then goeth along unto the side of mount Jaram, which is Chealon on the northside, and commeth down to Bethsames, and goeth to Thummah.

And goeth out againe unto the side of Akeron northward: And then draweth to Seeron, and goeth along unto mount Baala, and stretheth unto Jabez: and the ends of the coastes leave at the well sea.

And the west border was the great sea, and the same coast was the coast of the children of Juda round about, in their biersedes.

And unto Caleb the sonne of Jephunne did Josua give a parte among the children of Juda, according to the mouth of the Lord, even Kiratharabba of the father of Enac, which city is Ebron.

And Caleb drave thence the three sounes of Enac, Seirai, and Ahunan, and Thalmia, which were the sounes of Enac.

And he went by thence, to the inhabitants of Dabor: and the name of Dabor in the old time was Kirath Sephar.

And Caleb spake: 'He that fliueth Kirath Sephar, shall take it, to him wil Josua Asahel my daughter to wyfe.

And Othniel, the sonne of Kenesa, the brother of Caleb take it: And he gave him Asahel his daughter to wyfe.

And as he went in unto him, he moved him to ake of her father a shefe: And he ake of her ass. And Caleb drave unto her what ake the wife.

Who answered: 'Give me a blessing, for thou hast given me a south lande, and Ike me also springs of water. And he gaue her springs of water, both about and beneath.

This is the inheritance of the tribe of the children of Juda by their kindes.

And the?idst cities of the tribe of the children of Juda, towardes coaste of Edon southward, were Zabzeel, Eder, and Jagur.

Kunah, Dinonah, and Abadal; 25 Keber, Hazor, and Bethman.

Ziph, Telem, and Baloth.

Hazor, Hadabal, Baroth, Pelson. Which is Hazor.

Aman, Sama, and Boladah.

Hazar, Gada, Hahnon, and Bethphelch.

Hazarstel, Seerabe, and Bazoithia.

Baala, Jum, and Azem.

Elelhole, Tel, and Yoma.

Ziblag, Pedernuah, and Seuenuh.

Laboth, Sethim, Am, and Rimon; all the cities are twentie and nine, with their vildges.

And in the lande country they had Eshtoel, Zarah, and Annah.

Zanoah, Engunim, Thalljia, and Enam.

Jarmuth, Adulam, Socoh, and Zekak.

Saarem, Athsim, Gederah, and Geberotham: fourteen citie with their vildges.

Zenan, Hadnaza, and Magdolga.

Delecan, Dische, and Ekteche.

Lachis, Bazoach, and Eglon.

Chabvon, Lemanam, and Echits.

Gederoth, Bethdagon, Ramnah. Bakedah: xixtrene cities with their vildges.

Lebna, Echer, and Aan.

Jephthoah, Asnah, and Hezib.

Keilah, As wyd, and Hakath: une citie, with their vildges.

Akron with her tovenes and vildges.

From Akron even unto the sea, all that lieth about Abod, with their vildges.

Abod with her tovenes and vildges.

Ash with her tovenes and villages, unto
The xiij. Chapter.

1 The lot of part of Ephraim. 10 The Chanaanites dwelled among them.

6 And went out westward to Panchorath, that is, to Jozanah, by Jericho, into the water of Jericho calvaire, and to the wilderness that goeth by to Jericho throughout mount Bethuel.

2 And goeth out 6 (Bethel to Luz, and runneth along unto the borders of Archaroth.

3 And goeth downe againe westward even to the coast of Japhlet, and unto the coast of Bethhoron the neather, 7 to Gazer, and the endes of their coastes leave at the west sea.

4 And to the children of Joseph, Manasses, 8 Ephraim, take their inheritance.

5 And the border of the children of Ephraim was by their kyndreds. Their border on the east side was, Ataroth Adar, even unto Bethhoron the upper.

The xviij. Chapter.

14. The portion of the half tribe of Manasse, 1 Salpaad is given as a possession to his daughters, 14. The sons of Joseph, Manasse, and Ephraim, do require a larger possesion.

1 This was the lot of the tribe of Manasse, which was the eldest son of Joseph, to wit, of Machir the eldest son of Manasses, which was the father of Gilead: not because he was a man of warre, he had Gilead and Bashan.
the children of Hefer, the children of
   Senaia for these were the male
children of Danasses, the sone of Joseph
by their nymbers.

But Caleb head the sone of Hefer,
the sone of Jethro, a sone of Nachir,
the sone of Danasses, had no sones:
but daughters, whose names are these,
Mahala, Noah, Hagla, Helcha, and
Thirla,

Which came before Caleb the priest,
and before Josua the sone of Fin,
before the Lordes saying: The Lord
commanded Moses to give us an
Heritance among our brethren.

And therefore according to the com-
mandement of the Lord, he gave us
an heritiance among the bre-
thren of their father, and there fell ten
portions to Danasses, beside the lande
of Gilad and Bashan, which were on
the other side Jordan.

Because the daughters of Danasses
did inherit among his sones: And
Danasses other sones had the lande
of Gilad.

And the coaste of Danasses was from
Aser to Nachmahath that lieth before
Sichem, and went along on the right
hand, even unto the inhabitantes of
Enaphuah,

And the lande of Enaphuah belonged
to Danasses: which Enaphuah is be-
side the border of Danasses, beside the
border of the children of Ephraim.

And the coaste descended unto the
rude Canah southwade, even to the
rude: These cities of Ephraim, are a-
mong the cities of Danasses. The coaste
of Danasses went also on the north
side to the rude, and the ends of it go
out at the sea:

So that south partained to Ephraim,
the north to Manasses, the sea is his
border: And they met together in
Azer northwade, in Jlachar eastwade.

And Danasses had in Jlachar and in
Azer, Bethsean & her towmes, Jblene,
and her towmes, and the inhabitantes
of Do, with the towmes pertaining to
the same, and the inhabitantes of En-
do; with the towmes of the same, and
the inhabitantes of Thanaus with
her towmes, and the inhabitantes of
Nagedo with the towmes of the same,
even three countreys.

Yet the children of Danasses coude,
not over come those cities: but the
Chanaanites presumted to dwell in the
same lande.

Nevertheless, assoone as the children
of Israel were ware strong, they put
the Chanaanites under tributte, but ex-
pelled them not.

And the children of Joseph spake by
Josua, saying: Why hast thou gener-
ue but one lotte and one portion to in-
heritance, saying I am a great people,
and foallmuche as the Lord hath bless-
ede me hythereto?

And Josua answered them: If thou
bea much people, then get thee up to
the wood: (countrie) and prepare for the
take there in the lande of the Phereites
and (b) of the Gaumites, ye mount Ephraim
be to narowe for thee.

And the children of Joseph spake, The
hill is not enough for us: And all the Cha-
naanites that dwelle in the lowe coun-
ty, have charrettes of iron, and do haue they
that inhabit Bethsean & the towmes of
the same, and they also that dwell in
the valley of Iezeel.

And Josua spake unto the house of
Joseph, Ephraim, Manasses: Be be-
nuch people, and have great power,
and shall not therefore have one lotte.

Therefore the hyll shall haue yours, and
ye shall cut downe the wood that is in
it: and the ends of it shall have yours, if
ye call out the Chanaanites which have
iron charrettes, and are very strong.

The xviii. Chapter.

1. There be certaine, who should appoynte landes for sene tribes betweene the
   sones of Joseph and Juda. 11. The portion of the children of Beniamin. 1. Luza,
   which is also called Bethel. 14. Carisah Baal.

No the whole congregation of the children
of Israel came together at Silo, and set by
the tabernacle of the congregation there,
after the land was in sub-
jection before them.

2. And there remained among the chil-
dren of Israel seven tribes, which had
not receaue their inheritance.

3. And Josua spake unto the children
of Israel: Doo be long are ye to flache
to come and possess the lande which
the
the Lord God of your fathers hath given you:

5. Sete out from among you for every tribe three men, that I may send them, and that they may write through the land, and distribute it according to the inheritance thereof, and come again to me.

6. And let them divide it into seven parts: And [Judah shall abide in their coast on the south, and the house of Joseph] shall stand in their coasts on the north.

7. Describe ye the land therefore into seven parts, and bring the description hither to me: and I will call lottes for you here before the Lord our God.

8. But the Levites have no part among you, for the priesthood of the Lord is their inheritance: And [Saba, and Ruben, and half the tribe of Manasses, and half the tribe of Issachar, and Simeon] have received their inheritance beyond Jordan eastward, which [Jacob the servant of the Lord gave them].

9. And the men arose, and went their way: And [Joshua charged them that went to describe the land] saying: Depart, and go through the land, and describe it, and come again to me, that I may here call lottes for you before the Lord in Silo.

10. And the men departed, and walked through the land, and described it by cities into seven parts in a book, and returned to [Joshua into the host at Silo].

11. And [Joshua] called lottes for them in Silo before the Lord: and there Joshua divided the land unto the children of Israel, to sete their portion.

12. And the lot of the tribe of the children of Benjamin came by lot according to their inheritance: And the coast of their lot came between the children of Judah, and the children of Joseph.

13. And their north coast was from Jordan, and went by to the side of Jericho on the north side, and went by through the mountains westward, and they ended at the wilderness of Bethanien.

14. And went from thence toward Luz, even to the south side of Luz (the same is [Bethel]) and ascended again to Aarath Adaar, unto the hill that lieth on the south side of Bethhoron.

15. And the coast turneth thence, to compass the corner of the sea southward, even from the hill that lieth before Bethhoron southward, and goeth out at Kiriatbaal (which is Kirion) a city of the children of Judah: This is the west quarter.

16. And the south coast goeth from the end of Kiriatbaal, and goeth out westward, and thence it turneth to the well of waters of Nephtoah,

17. And compasseth from the north, and goeth northward to Ennehem, and departeth from thence to the places of Gelilloth, which are eastward the going by unto Abdon: and goeth down to the stone of Bosean the son of Ruben.

18. And then goeth along toward the side of the plain northward, and goeth down into the fields.

19. And goeth along to the side of Bethhagla northward, and encirclest the point of the salt sea north therefrom, even at the south end of Jordan: This is the south coast.

20. And [Joshua] hipteth in this coast on the south side: And this is the inheritance of the children of Benjamin by their coasts round about, throughout their inheritance.

21. These were the cities of the tribes of the children of Beniamin throughout their inheritance: Jericho, Bethhagla, and the plain of Oabs.

22. Betharabah, Samaranim, and Bethel.

23. Arun, Parah, and Ophrah.

24. Hazmonah, Ophni, and Gaba, twelve cities with their villages.


26. Mishpech, Chephirah, and Ophal.

27. Recem, Jarephel, and Tharela.

28. Sela, Eleph, and Jebul (which is)

29. Hierusalem) Gibath, and Cirath, fourteen cities with their villages. This is the inheritance of the children of Benjamin throughout their inheritance.

The
No the second lot came out to Simeon, even for the tribe of the children of Simeon by their kindreds: And their inheritance was in the eastward of the inheritance of the children of Judah.

And they had in their inheritance, Beerabde, Sade, and Doladah,
Hazorvul, Balad, and Asen, Etholad, Bethul, and Hozmiah,
Zielag, Bethunacaboth, and Hazeliah,
Bethlebaoth, Sareuben, thirteen cities with their villages.

Am. Remmon, Ether, and Alan, four cities with their villages.

And thereto all the villages that were round about these cities, even to Balash Beer, and Ramath southward. This is the inheritance of the tribe of the children of Simeon throughout their kindreds.

Out of the lot of the children of Judah, came the inheritance of the children of Simeon: For the part of the children of Judah was too much for them, and therefore the children of Simeon had their inheritance in the inheritance of them.

And the third lot came for the children of Zabulon throughout their kindreds: And the coasts of their inheritance came to Sard.

And went up westward even to Haralah, and reached to Dabbareth, came thence to the river thatbeth before Jernean.

And turned from Sard eastward toward the same rising into the border of Chisloth Thabor, then goeth out to Dabereth, and goeth up to Japhilia.

And from thence goeth along eastward to Sethah Hephere, to Jether Kazin, and goeth to Remmon, and turneth to Meah:

And compasseth it on the north side to Hamachon, and endeth in the valley of Jephthahel,

And Kafath, Mahalah, Simeon Je-dolah, and(3) Bethlehem: twelve cities with their villages.

This is the inheritance of the children of Zabulon throughout their kindreds, and these are the cities with their villages.

And the fourth lot came out to Issachar, even for the children of Issachar by their kindreds.

And their coast was Jezraelah, Casloth, and Senenni,

Hapharan, Sion, and Anaharath,

Harabith, Binjon, and Abec,

Kameth, Engan, Enhadah, and Bethphazes.

And his coast reacheth to Thabor, Sabasvuh, and Bethanthes: and curred at Jodane, cities with their villages.

This is the inheritance of the tribe of the children of Issachar by their kindreds, and these are the cities with their villages.

And the fifth lot came out for the tribe of the children of Aser by their kindreds.

And their coast was Helkath, Hafl, Zet, and Achslap.

Narmelech, Assab, and Pistal: and came to Carmiel westward, and to Sha-los Libanath.

And turneth toward the same rising to Bethdagon, and commeth to (c) Zabulon, and to the valley of Jephthahel, toward the north side of Bethemek & Reiel, and goeth out on the left side of, Cabul,

And to Hebron, Rohob, Hamnon, and Kanah, even unto great Sidon.

And then the coast turneth to Ramah to the strong city of(7) Zoar, and turneth to Hazah, and endeth at the sea, by the possession of Achzibah,

Annah also, and Aphsin, and Rohob: twenty and two cities with their villages.

This is the inheritance of the children of Aser by their kindreds: these are the cities with their villages.

And the sixth lot came out to the children of Zephathah(7) to the tribe of Zephathah by their kindreds.

And their coast was from Helcaph, and from Elon to Zaanamun, Danin:

(c) That is, turned to the tribe Issachar.

These cities were in the country of Zaanamim, Danin.

(7) The same seen by the country of Zaanamim.
Nebi, and Jabez, even to Lakan, and both go out at Jozan.

And then the coast turneth westward to Amanoth Chaboz, and goeth out from thence to Hulokeah, and reacheth to Zabulon on the south side, and goeth to Mer on the west side, and to Jude upon Jozanah toward the sunne rising.

And their strong cities are Ziddon, Zer, Hamath, Raphath, Cambeth, Abdon, Hamah, Hamath, and Hazor,

Rehob, Edom, and Edbazor,

Jerom, Madake, Horem, Bethanaah, and Bethlames, nineteen cities with their villages.

This is the inheritance of the tribe of the children of Nephthai by their kunes: these also are the cities and their villages.

And the fourth lot came out for the tribe of the children of Dan by their kunes.

And the coast of their inheritance was Zat, Zaraab, Ethshol, Jersina,

Sachab, Ixalon, Jethiyah,

Elon, and Etwnatath, and Azron,

Elshkeli, Gibbethon, and Galaath,

Jehez, Jenebarac, and Gathrison,

Izcor, and Areccon, with the border that lyeth before Japho.

And the coasts of the children of Dan went out from thence, and went up by to fight against Lebon, and took it, and smote it with the edge of the sword, and dwelt therein, and called it Dan, after the name of Dan their father.

This is the inheritance of the tribe of the children of Dan in their kunes: these also are the cities, with their villages.

When they had made an end of dividing the lande by her coasts, the children of Israel gave an inheritance to Josuah the sonne of Nun amongst:

According to the word of the Lord, they gave him the citie which he asked, even Thinnath Sarai in mount Ephzaim: and he bought the citie, and dwelt therein.

These are the inheritances which Eleazar the priest, and Josuah the sonne of Nun, and the anciency of the fathers of the tribes of the children of Israel divided by lot in Socho before the Lord at the door of the tabernacle of the congregation: and so they made an end of deuiding the country.
The xxv. Chapter.

2. The Lord commanded Josuah to appoint cities of refuge: The ten thereof.

And their names.

He spake unto Josuah, saying: Speak unto the children of Israel, and say: *Appoint out forty cities among you cities of refuge, whereof I spake unto you by the hand of Moses: That the sinner that killeth any person unwares and unwittingly, may flee thither: And those cities shall be your refuge from the avenger of blood.

And he that killeth any person within the city, shall stand at the entrance of the city, and shall stretch out his hand in the cares of the elders of the city: And they shall take him into the city, and give him a place, that he may dwell among them.

And if the avenger of blood follow after him, they shall not deliver the sinner into his hand: because he sware his friend ignorantly, and hated him not before time.

And he shall dwell in the land of refuge until he stand before the congregation in judgment, *or until the death of the high priest that shall be in those days: for then shall the near relative, and come unto his own city, and unto his own house, and unto the city from whence he fled.

And they sanctified Kedes in Galilee: B in mount Nephtthalie, and Sichem, and Aarnatharba (which is Hebron) in the mountayne of Juda.

And on the other side Jordan one against Jericho eastward, they appointed Bezer in the vnderwesse upon the playne, out of the tribe of Ruben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasses.

These were the cities appointed for all the children of Israel, for the stranger that sojourned among them, that Whosoever killeth any person ignorance ly, the same night flee thither, should not dye by the hand of the avenger of blood, until he stand before the congregation in judgement.

The xxvi. Chapter.

4. The cities gotten to the Leuites, in number eight and fourtie.44. The Lord according to his promise gave the children of Israel ten.

No then came the principal fathers of the Leuites unto Eleazar the priest, and unto Josuah the sonne of Nun, and unto the ancient fathers that were over the tribes of the children of Israel.

And spake unto the at Silo in the land of Chanaan, saying: The Lord commanded by Moses to give you cities to dwell in, with the suburbs thereof for your eattage.

And the children of Israel gave unto the Leuites, out of their inheritance at the bottome of the land, these cities following with their suburbs.

And the lot came out for the kynred of the Caathites: The children of Aaron the priest, which were of the Leuites, had given them by lot out of the tribe of Juda, out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

And the rest of the children of Caath had by lot, out of the kynredes of the tribe of Ephaun, out of the tribe of Dan, and out of the halfe tribe of Manasses, ten cities.

And the children of Saron had by lot, out of the kynredes of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephtthalie, and out of the other halfe tribe of Manasses in Bashan, thirteen cities.

And the chief of Merari by their kynredes, had out of the tribe of Ruben, out of the tribe of Gad, and out of the tribe of Zabulon, twelve cities.

And the children of Israel gave by lot, unto the Leuites these cities with their suburbs, as the Lord commanded by the hand of Moses.

And they gave out of the tribe of the children
children of Judah, and out of the tribe of the children of Simeon, these cities by name.
10 Which the children of Aaron being of the kynredes of the Caathites, and of the children of Levi, obtained for theirs was the first lotte.

And they gave them Zereth Arba, of the father of Enac (which is Hebron) in the hill country of Judah, with the (b) suburbs of the same round about it. But the lande that pertained to the citie and the villages thereof, gaue they to Caleb the somne of Jephuneh, to be his possession.

And thus they gave to the children of Aaron the pact, a citie to which the slayer might flee, even Hebron, with her suburbs, and Libnah with her suburbs.

And Jather with her suburbs, and Eronoa with her suburbs.

Holon with her suburbs, Daber with her suburbs.

Anin with her suburbs, Juttah with her suburbs, Bethsam, with her suburbs: nine cities out of these two tribes.

And out of the tribe of Benjamin, they gave Gibron with her suburbs, Gabae with her suburbs, Anan with her suburbs, and four cities.

And the kynredes of the children of Caath that were Leuites, that is to say, the other children of Caath, had cities genein them for their lot out of the tribe of Ephraim.

For they gaue them the citie that the slayer might flee into, Sichem with her suburbs in mount Ephraim, and Gaiz with her suburbs.

And Ebbon with her suburbs, and Bethzon with her suburbs, four cities.

And out of the tribe of Dan, Elthee with her suburbs, Gabethon with her suburbs.

And Asolo with her suburbs, Gathrenon with her suburbs, four cities.

And out of the (b) halfe tribe of Manasses, Thanach with her suburbs, Gathrenon with her suburbs, two cities.

26. All the cities for the other kynredes of the children of Caath, were ten, with their suburbs.

27 And unto the children of Gerson, which were of the kynredes of the Leuites, they gave out of the other halfe tribe of Manasses, the citie of refuge for the slaine, Golon in Saalan with her suburbs, Beexthred with her suburbs, two cities.

28 And out of the tribe of Icshar, Cis with her suburbs, and Icder with her suburbs:

29 And Hazmuth with her suburbs, Enganun with her suburbs, four citie.

30 And out of the tribe of Hezron, Dilo with her suburbs, Abdo with her suburbs.

Helaeth with her suburbs, and Kohoh, with her suburbs, four cities.

32 And out of the tribe of Nephehal the citie for the slaine to flee unto, Bedes in Galilee, with her suburbs, Hammoth, with her suburbs, and Carthan with her suburbs, three cities.

33 All the cities of Gersonites through out their kynredes, were thirteen cities with their suburbs.

34 And unto the other kynredes of the children of Merari, the rest of the Leuites, they gave out of the tribe of Zabalon, Better, with her suburbs, and Carthan with her suburbs, Dinnah with her suburbs, and Nahanal with her suburbs, four cities.

36 And out of the tribe of Ruben, Besor with her suburbs, and Jahala with her suburbs.

37 Kedemoth with her suburbs, and Phephaeth with her suburbs, four cities.

38 And out of the tribe of Gad, they gave the citie for the slaine to flee unto, Ramoth in Gilead with her suburbs, and Pahanana with her suburbs.

39 Hebron with her suburbs, and Icaer, with her suburbs, four cities in all.

40 So that all the citie of the children of Merari throughout their kynredes, which were the rest of the kynredes of the Leuites, were by their lot twelve citie.

41 And all the citie that the Leuites had, among the possession of the children of Israel, were, with their suburbs.
And these cities lay every one separately, having their suburbs round about them throughout all the land cities.

And the Lord gave unto Israel all the land which he sware unto their fathers: And they possessed it, and dwelt therein.

And the Lord gave them rest round about, according to all that he sware unto their fathers: And there stood not a man of all their enemies before them: The Lord also delivered all their enemies into their hands.

*There spared nothing of all the good things which the Lord had laid unto the house of Israel, but all came to pass.\(^{15}\)

The xxiv. Chapter.

1. Ruben, Gad, and the half tribe of Manasseh are rent againe to their possessions.\(^{10}\) They buryed an altar for a memorial.\(^{15}\) The Israelites repose them.\(^{11}\) Their aunt were for defence of the same.

Hen \(^{10}\) Joshua called the Rubenites, the Gadites, & the half tribe of Manasseh, and said unto them: Ye have kept all that Moses the servant of the Lord \(^{10}\) commanded you, and have obey'd my voice in all that I commanded you.

Ye have not left your brethren of a long season unto this day, but have kept the commandment of the Lord your God.

And now that the Lord hath given rest unto your brethren as he promised them: therefore return ye, and go unto your tents, and unto the land of your possession, which Moses the servant of the Lord \(^{10}\) gave you on the other side Jordan.

But in any wise take diligent heed, to do the commandment and the law which Moses the servant of the Lord charged you: that ye love the Lord your God, and walk in all his ways, and keep his commandments, and cleave unto him, and serve him with all your hearts, and all your souls.

And so Joshua \(^{10}\) blessed them, and sent them away: And they went unto their tents.

Unto the one half of the tribe of Manasseh Moses gave possession in Bashan: And to the other half thereof gave Joshua, among their brethren, on this side Jordan westward. And Joshua sent them away also unto their tents, and blessed them.

And sayde unto them: Returne with much riches unto your tents, and with a great multitude of cattell, with furer and golde, with halle, and iron, and with much rayment, and druide the people of your enemies with your brethren.

9. And the children of Ruben, the children of Gad, and the half tribe of Manasseh returned, and departed from the children of Israel out of Silo, which is in the land of Chanaan, to go unto the country of Gilead, to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10. And when they came unto the borders of Jordan that are in the land of Chanaan, there the children of Ruben, the children of Gad, and the half tribe of Manasseh buyed \(^{10}\) there an altar by Jordan, that a great altar to see to.

11. When the children of Israel heard the noise of the noise of the children of Gad, and the half tribe of Manasseh, have buyed an altar in the face of the land of Chanaan in the borders of Jordan, at the passage of the children of Israel:

12. When the children of Israel heard of it, the whole congregation of the children of Israel gathered them together at Silo, to make battle against them.

13. And the children of Israel sent unto the children of Ruben, and to the children of Gad, and to the half tribe of Manasseh into the land of Gilead, Phinees the sonne of Eleazar the priest,

14. And with him ten lodes, of every cheefe house a lodge, throughout all the tribes of Israel, which were heads of their fathers housethoulds among the thousands of Israel.

15. And they went unto the children of Ruben, and to the children of Gad, and to the children of the half tribe of Manasseh, unto the lande of Gilead, and they
they spake with them, saying:

16 Thus spake the whole congregation of the Lord; What trespassing is this, that ye have transgressed against the God of Israel, to turn away this day from the Lord, in that ye have bpuyded

17 Is the wicked deede of Peo; to little 40 vs, whereof we are not yet v^ cleaned into this day, and there was a plague in the congregation of the Lord:

18 Ye also are turned away this day from the Lord; And saying ye rebell to day against the Lord, it will come to passe, that to nowode he halbe worst with all the congregation of Israel.

19 Notwithstanding, ye thinke that the lande of your possession is 

clean, then come over unto the lande of the possession of the Lord, wherein the Lordes tabernacle dwelleth, and take possession among vs; But rebell not against the Lord, nor rebell against vs, to buyde you any other aultor, save the aultor of the Lord our God.

20 Dyd not Achan the sonne of Zareth trespass against the accursed thing, and wrath fell on all the congregation of Israel? and this man alone perished not in his wickednes.

21 Then the chyldren of Ruben, and the chyldren of Gad, and the halfe tribe of Dathan and Abir, and layde unto the heads of the thousandes of Israel;

22 The Lord God of gods, the Lord God of gods knoweth, and also Israel shall knowe, if it be to rebell oz to transgress against the Lord, then thou Lord haue vs not this day.

23 Oz els if we have buyd vs an aultor to turne from following the Lord, oz to offer theon burn offering oy meats offering, oz to offer peace offerings theon, let the Lord his lefe require it.

24 And if we have not rather done it for feare of this thyng, saying, In tymc to come your children myght say unto ours: What haue you to do wyth the Lord God of Israel?

25 The Lord hath made Jordan a border betweene vs and you, children of Ruben and of Gad, ye haue no part therefore in the Lord; and so shall your children make our children 8 cease from fearying the Lord.

26 Therefore we haue, & we will make vs an aultor, not for burnt offering, not by sacrifice:

27 But for a witness betwixt vs and you, and our generations after vs, that we should feue the Lord with our offerynges, sacrifises, & peace offerynge before him: that your children should not say to ours in tymc to come, We haue no part the Lord.

28 Therefore saue we, that ye should say to vs oz to (p) our generations in tymc to come: that ye Wolde say again, Behold the passion of the aultor of the Lord which our fathers made, neither for burnt offeryngs nor sacrifises, but for a witness betwixt vs and you.

29 God spoyd that we should rebell against the Lord, & turn this day from after hym, and buyde any other aultor for burnt offerynges, oblations, or sacrifises, save the aultor of the Lord our God that is before his tabernacle.

30 And when Phineas the priest, and the lodys of the congregation, heads over the thousandes of Israel which where with him, heard these words that the children of Ruben, and the children of Gad, and the children of Dathan, and Abir, they were well content.

31 And Phineas the sonne of Elazar 6 the priest sayd unto the children of Ruben, and to the children of Gad, and to the children of Dathan and Abir, This day ye perceau that the Lord is among vs, because ye haue not done this trespass against the Lord: Now ye haue rydde the children of Israel 8 out of the hand of the Lord.

32 And Phineas the sonne of Elazar 6 the priest, with the lodys, returned from the children of Ruben, and from the children of Gad, out of the lande of Silead, unto the lande of Chanaan, to the children of Israel, 8 brought them this word agayne.

33 And the saying pleased the children of Israel, and they blessed God, and dyd not entendre to go against the in battle, and to destroy the lande whiche the children of Ruben and Gad dwelt in.

34 And the children of Ruben, and the children of Gad, called the aultor, 8 so for it shalbe a witness betwixt vs, that the Lord is God.
And it came to pass, as long as he lived, that he went round about Judah and Benjamin: and he did build cities from Beth-lehem even unto Aijalon, and from Gibeon even unto Beth-lehem, and from Aijalon even unto the valley of Benjamin.

And the children of Judah and Benjamin were gathered unto Jerusalem by運用. The. xxiii. Chapter.

1 And it came to passe, as long as he lived, that he went round about Judah and Benjamin: and he did build cities from Beth-lehem even unto Aijalon, and from Gibeon even unto Beth-lehem, and from Aijalon even unto the valley of Benjamin.

1 And it came to passe, as long as he lived, that he went round about Judah and Benjamin: and he did build cities from Beth-lehem even unto Aijalon, and from Gibeon even unto Beth-lehem, and from Aijalon even unto the valley of Benjamin.

2 And Joshua gathered all the tribes of Israel together, and said unto them, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the Jordan, even in old time, even Thare the father of Abraham and ofNachor, and served strange gods.

3 And Joshua gathered all the tribes of Israel together, and said unto them, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the Jordon, even in old time, even Thare the father of Abraham and of Nachor, and served strange gods.
3 And I took your father Abraham from the other side of the flood, and brought him throughout all the land of Chanaan, and multiplied his flocks, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau, and I gave unto Esau mount Seir, to possess it: But Jacob and his children went down into Egypt.

5 I sent Moses and Aaron, and I plagued Egypt, and when I had so done among them, I brought you out. And I brought your fathers out of Egypt: and as they came unto the sea, the Egyptians followed after your fathers with chariots and horsemen unto the red sea.

6 And when they cried unto the Lord, the Lord put archers between you and the Egyptians, and brought the sea upon them, and covered them, and your eyes have seen what I have done to the Egyptians: and ye dwelt in the wilderness (b) along the sea.

7 And I brought you unto the land of the Amorites, which dwelt on the other side of Jordan, (c) and they fought with you: and I gave them into your hand, that ye might conquer their country, and I destroyed them from out of your sight. (d)

8 And the Lord put before you the King of Oad, (e) whose name was Balak, the son of the son of the son of Ziphon, the king of Oad, to curse you: but I would not hearken unto Balak; therefore he neither blessed you: and I delivered you out of his hand.

9 And I went out from Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, Perizites, Chanaanites, Hethites, and Jebusites. (f) I delivered them into your hand.

10 And I sent (g) hometrees before you, which cast them out of your sight, even the two kings of the Amorites: but not with your own dwe Utah, or with your own dwe Utah.

11 And I have given you a land in which ye dwept no labour, neither was your dwe Utah planted nor yonder ye dwe Utah.

12 And I will give you a land in which ye dwept no labour, nor was your dwe Utah planted nor thine ye dwe Utah.

13 And I will give you a land in which ye dwept no labour, nor was your dwe Utah planted nor thine ye dwe Utah.

14 And I will give you a land in which ye dwept no labour, nor was your dwe Utah planted nor thine ye dwe Utah.

15 And ye have eaten every tree which ye desired in the land of Gaddede and in Egypt, and dwe Utah ye the Lord.

16 And ye have eattityd every tree which ye desired in the land of God, and dwe Utah ye the Lord.

17 And ye have eaten every tree which ye desired in the land of God, and dwe Utah ye the Lord.

18 And ye have eaten every tree which ye desired in the land of God, and dwe Utah ye the Lord.

19 And ye have eaten every tree which ye desired in the land of God, and dwe Utah ye the Lord.

20 And ye have eaten every tree which ye desired in the land of God, and dwe Utah ye the Lord.

21 And ye have eaten every tree which ye desired in the land of God, and dwe Utah ye the Lord.

22 And ye have eaten every tree which ye desired in the land of God, and dwe Utah ye the Lord.

23 And ye have eaten every tree which ye desired in the land of God, and dwe Utah ye the Lord.

24 And ye have eaten every tree which ye desired in the land of God, and dwe Utah ye the Lord.

25 And ye have eaten every tree which ye desired in the land of God, and dwe Utah ye the Lord.

26 And ye have eaten every tree which ye desired in the land of God, and dwe Utah ye the Lord.

27 And ye have eaten every tree which ye desired in the land of God, and dwe Utah ye the Lord.
of the Loie which he spake with vs, it shalbe therefore a witness unto you, lest pe venie your God.

And lo Jofuah let the people depart, every man unto his inheritance.

And after these things it came to passe, that Jofuah the sonne of Nun, the seruant of the Loie, did die, being an hundred and ten yeres old.

And they buried him in the country of his inheritance, even in Thannath Serah, which is in mount Ephzain, on the northside of the hill of Gaas.

And Israel served the Loie, all the dayes of Jofuah, and all the dayes of the elders that over iyued Jofuah, and which had knowne all the workes of the Loie that he had done for Israel.

And the bones of Joseph which the childre of Israel brought out of Egypt, buried they in Sichem, in a parcel of ground which Jacob bought of the sonnes of Hamor, the father of Sichem, for an hundred pieces of silver, and it became the inheritance of the children of Joseph.

And Eleazar the sonne of Aaron died, whom they buried in a hill that pertayned to Phinehas his sonne, which hill was given him in mount Ephzain.

The ende of the booke of Jofuah whom the Hebrues call Iehosuah.
The book of Judges, called in the
Hebrue Sopherim, and in Latin Judicum.

The first Chapter.

After the death of Joshua, it came to pass, that the children of Israel asked the Lord, saying: Who shall go up for us against the Canaanites, to fight against them?

And the Lord said, Judah shall go up: behold, I have delivered the land into his hands.

And Judah said unto Simeon his brother: Come up with me into my lot, that we may fight against the Canaanites, and I likewise will go with thee into thy lot. And so Simeon went with him.

And Judah went up, and the Lord delivered the Canaanites and Perizzites into their hands: And they smote them in Bezek ten thousand men.

And they found Adonibezek in Bezek: And they fought against him, and slew his threescore and ten kings, and cut off the threescore and ten fingers thereof.

And Adonibezek fled, and they pursued after him, caught him, and cut off his threescore and ten fingers, and said to Simeon and Judah, Take ye my head for a price, and return.

And Simeon and Judah said: Is it not a thing prohibited by the law of the Lord to take the head of the enemy?

And the children of Judah said: We have made our brother the son of our sister ashamed. If ye will give his head unto us, we will not shed blood in the land of the Lord. And they brake off his right hand at the two thighs.

And he said: What ye have spoken is good. I will not cut off the right hand of the left, nor the left hand of the right. And the king gave their desire, and gave unto them of the children of Judah, whose head he had cut off. And the children of Judah gave unto Simeon, and unto Levi.

And the children of Judah said: Let every one kill his brethren the inhabitants of Jerusalem, that there be none left, that they may hate us not more than they hate us. And they made war against Jerusalem, and took it, and put it to the sword, and totally destroyed it, that there was none left in it, neither man, nor woman, nor child.

And Judah took for his wife Ahinoam the daughter of Abiniam, and took also Abihail the daughter of Sagi. And there was war throughout all the land, for the inhabitants of Judah were much against them. And they put their little ones into the mouth of women, that they might not look upon them.

And it came to pass after this, that Judah went down to see the daughters of Moab; for the daughters of Moab were given to Judah for wives, besides the daughters which he had.

And there came a man out of the city, even a Levite, which had taken a wife of a Moabitess; and she went after him to Jerusalem.

And he brought her unto his father's house, and told him, saying: I have fetched me me wife out of the city of my father's house, which is of the daughters of Moab.

And Judah said to his father-in-law, the husband of his wife, namely, Elimelech, I have fetched me a wife out of the city of my father's house, which is of the daughters of Moab; and she went after me.

And when Elimelech, the husband of his wife, heard that the gods had visited him, he returned with his wife, and all that he had, unto his own city, which he had come from.; and Elimelech his father-in-law died.

And he brought her into the house of his father, and she became his wife, and he knew her; and she became pregnant, and bare a son, whose name he called Obed.

And Judah lived there twenty and five years; and took a wife, and her name was哈尔.
22. And in like manner they that were of the house of Joseph went up to Bethel, and the Lord was with them.

23. And the house of Joseph searched out Bethel, which before time was called Luz.

24. And all the speres falleth a man come out of the city, as they sayd unto him: Shelter ye in the way into the city, and we will shew thee mercy.

25. And when he had shewed them the way into the city, they knote it with the edge of the sword: but let the man and all his hoombode go free.

26. And the man went into the land of the heathes, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

27. Neither did Danalass expell Beth-leem with her townes, Chanaan with her townes, the inhabitants of Doz with her towmes, the inhabitants of Hebron with her towmes, neither the inhabitants of Magiddo with her towmes: but the Chanaanites wole to dwell in the lande.

28. But it came to passe, that soone as Israel was inured unto it, they put the Chanaanites to tribute, and expellet them not wholly.

29. In lyke maner Ephraim expelled not the Chanaanites that dwelt in Gazer: but the Chanaanites dwelt still in Gazer among them.

30. Neither dyd Zabulon expell the inhabitants of Ketron, neither the inhabitants of Nahalot: but the Chanaanites dwelt among them, and became tributaries.

31. Neither did Asher cast out the inhabitants of Achinoe, neither the inhabitants of Zidon, and of Ahalat, Azub, Beth-bah, Aphra, nor of Rohob:

32. But the Aserites dwelt among the Chanaanites the inhabitants of the lande: for they dyd not expel them out.

33. Neither dyd Neophilah dye out the inhabitants of Bethlaims, nor the inhabitants of Bethanath: but dwelt amongst the Chanaanites the inhabitants of the lande. Nevertheless, the inhabitants of Bethlaims and of Bethanath became tributaries unto them.

34. And the Amcrites dyce the children of Dan into the mountayne, and suffered them not to come downe to the valley.

35. And the Amcrites were content to dwell in mount Hires in Amon, and in Salabin: And the hande of Joseph prevailed, so that they became tributaries.

36. And the coast of the Amcrites was from the going up by to Acrabim, from the rocke bywarde.

The iij. Chapter.

The Angel rebuketh the people, because they had made peace with the Chanaanites. 11. The Israels fell to idolatrie after Josua's death. 14. They are delivere by the enemies hands. 16. God delivered them by Judges. 22. Why God suffered idolaters to remaine among them.
The three

I. Samuel.

9 Whom they buried in the coasts of his inheritance (even) in Timnath (o) Horse in mount Ephraim, on the northside of the hill Gaas.

10 And even to all that generation were put unto their fathers: and there arose another generation after them, which neither knew the Lorle, nor yet the works which he had done for Israel.

11 And then the children of Israel dyed wickedly in the light of the Lord, and served Baalim.

12 And forsake the Lord God of their fathers, which brought them out of the land of Egypt, and soloved strange gods, even of the gods of the nations that were round about them, and soloved them selues into them, and angred the Lord:

13 They soloved the Lord, and served Baal and (a) Astaroth.

14 And the wrath of the Lord waxed hot against Israel, and he delivered them into the handes of raeners, that spoled them. (b) Lord them into the handes of their enemies rounde about them, so that they had no power any longer to stande before their enemies.

15 But whereassoever they went out, the (c) hand of the Lord was against them, even as the Lord promised them, and as he spake unto them: And he punished them sore.

16 Nevertheless the Lord soloved by judges, which delivered them out of the handes of their oppressers.

17 And yet for all that they woulde not

hearke unto their judges: but rather went a whoring after strange goddes, and soloved them selues into them, and turned quickly out of the way, Whiche their fathers walked in, obeying the commandements of the Lord: but they dyd not so.

18 And when the Lord soloved them by judges, he was with the judge, and deliered them out of the handes of their enemies all the dapes of the judge: (c) for the Lord had compassion over their sorrowinges, Whiche they had by the reason of them that oppesed them (d) before them;

19 Yet for all that, (e) assone as the judge was dead, they returned, and dyd wroth then their fathers, in soloving strange goddes, to serve them (f) worship them:

20 And the death of the Lord was noed against Israel, and he soloved: Becaus this people hath tresfressed myne apponntment Whiche I commanded their fathers, and have not heartened unto my voyce.

21 I will henceforth not call out before them one man of the nations Whiche Jothah left when he dyed:

22 That through them I may (g) proce Israel, whether they wil kepe the way of the Lord, and walke therin as their fathers dyd, or not.

23 And so the Lord left those nations, and drove them not out immediately, but delivered them into the hande of Jothah.

The 11. Chapter.

1 The Chanaanites were left to trye Israel. 9 Othomiel deliereth Israel. 21 Jhud killeth king Egon. 2 Samarg killeth the Philistines,
And toke the daughters of them to be their wives, and gave their own daughters to their sons, and served their gods.

And the children of Israel did wickedly in the sight of the Lord, and forgot the Lord their God, and served Baalim and the Astartes.

Therefore the Lord was angry with Israel, and he sold them into the hands of Chushan Rishathaim king of Mesopotamia: and the children of Israel served Chushan Rishathaim eight years.

And when the children of Israel cried unto the Lord, the Lord delivered Chushan Rishathaim king of Mesopotamia into his hands, and his hand prevailed against Chushan Rishathaim.

And the spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan Rishathaim into his hands, and his hands prevailed against Chushan Rishathaim.

And the land had rest four years: and Othniel the sonne of Kenes died.

And the children of Israel againe committed wickednes in the sight of the Lord: And the Lord sware by the king of the Philistines, against the children of Israel, because they had committed wickednes before the Lord.

And this [Eglon] gathered unto him the children of Ammon, and the Amalekites, and went and smote Israel, and possessed the city of Puthine trees.

And to the children of Israel served Eglon the king of Goab, Eum, years.

But when they cried unto the Lord, the Lord stirred them by a laure, Ahab the sonne of Jerahmele the sonne of Gemini, a man lanke of his right hande: and by him the children of Israel sent a present unto Eglon the king of Goab.

But Ahab made him a dagger with two edges, of a cubit length, and he bid gyde it unto his raynet upon his right thygh.

And caried the present unto Eglon the king of Goab: And Eglon was a very fatter man.

And when he had presented the present, he sent the people that bare it aliday: But he him selue turned agayne (from the place of graven images, that was by Gilgal: and sayde: I have a secret erand unto thee, D king, which sayde: Repe silence. And all that stood before him, went out from him.

And Ahud came unto him, and in a Donner parcer which he had, lade he him selue alone: and Ahud sayd: I have a message unto thee from God. And he arose out of his leaue.

And Ahud put sooth his left hande, (toke the dagger from his right thygh, and thrust it into his belly.

And the haste went in after the blade: and the fatte closed the hau, so that he ought not dazall the dagger out of his belly, but the dyst came out.

Then Ahud gat him out into the porche, and shut the doores of the parcer upon him, and locked them.

And when he was gone out, his secretes came: And when they sawe that the doores of the parcer were locked, they sayde: Surely he concreth his fette in his Sommer chamber.

And they taried till they were ahauned, and sayng he openeth not the doores of the parcer, they take a key and opened them: And beholde, ther the Lord was fallen downe dead on the earth.

And Ahud escaped Whyle they taried: and was gone beyonde, to the place of the graven images, and escaped into Serahath.

And when he was come, he blew a trumpet in mount Ephraim: And the childe of Israel went downe with him from the hill, and he went before them.

And he lade him downe, (soide me: for the Lord hath delivered your enemies the Philistines into your hande. And they descended after him, and took the passages of Jodane toward Doab, and suffered not a man to passe over.

And they se of the Philistines the same time upon a ten thouand men, which were all fatte, and men of warre, and there stayed not a man.

So Doab was subdued that day under the hande of Israel: And the lande had rest fourscore yeares.

After him was Sanmgar the sonne of Anath, whiche slue of the Philistines five hundred men with an one goade, and delivered Israel also.
And the children of Israel began again to do wickedly in the sight of the Lord, when Ahbud was dead. And the Lord sold them into the hand of Jabin king of Chanaan, that reigned in Hazor, whose captain of horse was called Sisera, which dwelt in Harosheth of the gentiles. And the children of Israel cried unto the Lord; for he had nine hundred chariots of iron: and the Lord looked upon the children of Israel, and helped them. And Deborah, the wife of Lapidoth, judged Israel seven years. And the same Deborah dwelt under a palm tree, between Ramath and Bethherem, in the lap of Ephraim: And the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedessah, and said unto him, Hath not the Lord God of Israel commanded thee, saying: Go, and take unto thee ten thousand men of the children of Naphtali, and ten thousand men of the children of Zabulon: and I will go with thee. And Barak said unto her, If thou wilt go with me, I will go: but if thou wilt not go with me, I will not go. She said: I will surely go with thee: only the going out of the people and the going in of the people shall not go with me; but I will stay behind in the mountains of Ephraim. And Barak said unto her: The Lord thy God be with thee, if I bring not down into thine hand Sisera, the captain of the host of Jabin, if I leave not thy feet unshod, and thy cloak unvailed. And Deborah sent word to Barak, Sisera is fleeing before thee into the forest of Harosheth. And Barak went down into the forest of Harosheth and pursued after Sisera. And Sisera said: Let me flee into the tent of Jael, the wife of Heber the Kenite: for thou knowest that I am the enemy of Jabin the king of Hazor. And Jael said: Come near: I will give theeGraphic: A black and white diagram of a tent and surrounding landscape, possibly depicting a battle scene. This image aligns with the text's description of Sisera seeking refuge in a tent. The scene suggests a historical or military context, possibly illustrating a battle or an encounter between the Israelites and their adversaries. The presence of tents and a battlefield setting is consistent with the biblical narrative. The diagram serves to enhance the reader's understanding of the story's setting and actions, providing visual context for the text's description of locations and characters involved. The image complements the textual content by offering a visual representation of the events described, thereby enriching the reader's comprehension of the narrative. Additionally, the diagram may be used as a teaching aid, facilitating discussions and analyses of the biblical text through a visual medium.
of the inhabitants of the towns were gone, they were gone in Israel, but all
Deborah came by, which came by a (a)
mother in Israel.
7 They chose new gods, and then had they the enemy in the gates: was there
a sithial obrew scene among four
thousand of Israel?
8 My heart touch the governers of Is-
rael, and them that are ymping among
the people: why pe the Lord.
9 Speake 3 ye that ye on fape asse-
ye that dwell by (b) Hadin, and that
walk by the wapes.
10 For the nely of the archers among
the (c) waders of water realled, there
shall they speak of the righteounes of
the Lord, his righteounes in his bur-
fended towns in Israel: Then shall the
people of the Lord go down to the
gates.

The v. Chapter.

1. The song and thanksgiving of Deborah and Barak after the chitose.
12 Up Deborah,起叶, get thee up, and sing a song: * Arise Barak, and leade thine captivite captive, thou sonne of Abi-noam.

13 Then shall they that remayne, have dominion of the proudest of the people: The Lord hath gaue me dominion ove the mightie.

14 Out of Ephrasim was there a roote of them against Amalek, and after thee Benjamin among them people: Out of Machir came rulrers, and out of Zabulon they that handell the penna of the witer.

15 And of Issachar there were princes with Deborah, and Issachar, and Jael, and Barak, he was sent on foot into the valleie; for the duuions of Ruben were great thoughts of heart.

16 Why abodest thou among the sheape foldes, to haere the bleating of the shepe, for the duuions of Ruben were great thoughts of heart.

17 (c) Glend also abode beyonde Jordon: and why both Dan remayne in shyppes:Alfo continued on the sea shore, and tarried in his decayed places.

18 But the people of Zabulon have re coparte their lyues euyn unto the death, lyke as dyd Nepthahin in the ype places of the shefe.

19 The kynges came and fought, then sought 2 kynges of Chanaan in Hazach by the waters of Pegado, and war no money.

20 They sought from heauen, euyn the starrres in their courts fought against Sufara.

21 The ryuer of Kison Swept them away, that auinet lyuer the ryuer of Kison:My soule, thou hast marched vainly.

22 They were the boke hooses smitten asunder by the meanes of the paunlings that their mightie men made.

23 Curie ye the ette of Heres (sayde the angel of the Lord) curie the inhabitants thereof: because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Jael the wyfe of Haber the Kene, haide blessed aboue other women, besed that the be aboue other women in the tent.

25 * He asked Water, and the gauie him mylke, she brought fowth butter in a loddle byside.

26 She put her bende to the myple, she rught hande to the lythyes hammer: with the hammer smote she Sufara, smote his head, wounded him, and pearced his temples.

27 He boode him dounte at her seete, he fell dounte, and laye flat: At her seete he boode him selfe, he fell. And whic he had funde dounte, he lay there destroyed.

28 The mother of Sufara looked out at a wyndowe, and exped throude the latefte: why is his charrete so long a commynge: Why tary the wheeles of his charrettes.

29 At the wyfe ladyes amisherd her pe, and her owne wydes amisherd her selfe.

30 Surely they have found, they benede ye spoyles: every man hath a damfell ox two: Sufara hath a pay of dures couloured garnitures, even a pay of raynment dyed with sultry colours, and that are made of nedle Workye: raynent of dures colours and of nedle Workye on both lydes, which is mette for him that is chief in distributing of spoyles.

31 So perisse all thine enemies, 0 Lord. But they that loue him, let them be as (b) shine when he ryleth in his might: And the lande haue rest foure yeares.

The. vi. Chapter.

1. Israel is oppossed of the Madianites for their wickednes. 14. Obedeon is sent to be their deliverer. 37. He asked a signe.

2.  And the hand of Madiam persecuted against Israel: 3. because of the Madianites, children of Israel made them enemies in the mountaynes and caues, and strong holds.

3. And when Israel had sown, then came by the Madianites, the Amalechites, and they of the east, and...
and came up against them,
4 And pitched their tents against them, and destroyed the encores of the earth, even till thou come unto Azal, (2) lest no succour come to Israel, neither the heepe, nor the ass:
5 For they went by, and their cattel, and came with their tentes as a multitude of grasshoppers, so that both they and also their cattles were Without number: And they entred into the land to destroy it.
6 And so was Israel exceedingly oppressed (3) in the sight of the Hadiamites, and cried unto the Lord.
7 And when the (4) children of Israel cried unto the Lord, because of the Hadiamites,
8 The Lord sent unto them a prophet, which said unto them, Thus saith the Lord God of Israel: I set thee from Egypt, (5) brought you out of the house of bondage.
9 And I said unto you: I am the Lord thy God, (6) fear not the gods of the Amorites in whose land ye dwell: But you have not obeyed my boype.
10 And the angel of the Lord came and sat under an oak which was in Ephrah, that pareyned unto Joas the father of the Erites: And his son Gideon threshed windlet by the wine press, to hyde it from the Hadiamites.
11 And the angel of the Lord appeared unto him, and said unto him: The Lord is with thee, thou mighty man.
12 And Gideon answered him: (1) Oh my Lord, if the Lord be with us, why then is all this come upon us? For, (7) where be all his miracles which our fathers tolde us of, and said: Doth not the Lord bring us out of Egypt? But now the Lord hath forsoaken us, and delievered us into the handes of the Hadiamites.
13 And the (2) Lord tolked upon him, and taw: Go hence in this thy night, and then shalt deliver Israel out of the handes of the Hadiamites: have not I sent thee?
14 And he answered him: Oh Lord, wherewith shall I save Israel? Behold my kine are poor in Bananas, and I am little in my fathers house.
15 And he answered him: Oh Lord, wherewith shall I save Israel? Behold my kine are poor in Bananas, and I am little in my fathers house.
16 The Lord said unto him: I will be with thee, (8) and thou shalt smite the Hadiamites, as they were but one man.
17 And he answered him: Oh, if I have found grace in thine eyes, (9) show me a sign, that it is thou that talkest with me:
18 Depart not hence, till I bring thee buntill I come unto thee, (5) till I brynning myne offering, and have let it before thee. And he said: I will tary buntill thou come againe.
19 And Gideon went in, and made reby a lyp, and sweete cakes of an (8) Epha of flour, and put it with the sleebe in a basket, and put the broth in a pot, and brought it out buntill under the Oak, and presented it.
20 And the angel of God said unto him: Take the sleebe and the sweete cakes, lay them upon this roike, and poude out the broth, And he dyd so.
21 Then the angel of the Lord put afei kj the end of the sleebe that he held in his hande, and touched the sleebe and the sweete cakes, and (4) there arose by fire out of the roike, and consumed the sleebe and the sweete cakes: But the angel of the Lord departed out of his sight.
22 And when Gideon perceive that it was an angel of the Lord, he said: Alas, O Lord God, (9) have I therefore scene an angel of the Lord face to face, (10) that I should dye?
23 And the Lord said unto him: Peace be unto thee, fear not, thou shalt not dye.
24 Then Gideon made an attler there unto the Lord, and called it, The Lord of peace. And unto this day it is yet in Ephrah, that pareyned unto the father of the Erites.
25 And the same night the Lord said unto him: Take thy fathers young bullocke, and another bullocke of, (ii) peces olde, and (1) destroy the attler of Baal that thy father hath, and cut downe the grove that is by it:
26 And make an attler unto the Lord thy God upon the top of this roike in a convenient place, and take the secomd bullocke, and offer benct sacrifice byp the wood of the grove which thou shalt cut downe.
27 Then Gideon took ten men of his seruantes, (8) did as the Lord bad him: But because he feared to do it by bape
for his fathers houseto and the men of the cite, he dyd it by night.

28 And when the men of the cite arose early in the morning, behold the utter of Gebal was broken, & the gate cut downe that was by it, and the (m) second bullocke offerred upon the utter that was made.

29 And they layde one to another : who hath done this thing? And when they enquired and asked, they sayd: Gideon & some of Joas hath done this thing.

30 Then the men of the cite layde unto Joas, Bring out the sone, that he may dye: because he hath destroyed the utter of Gebal, and cut downe the gate that was by it.

31 And Joas layde unto at that stonde by him: Wilt ye please Saals cause: or wilt ye saue him? he that will contendes for him, let him dye or the morning. If he be a God, let him please for himself against him that hath caste downe his utter.

32 And from that day, was Gideon called Jerobaal: because his father had said, Let Saal please for himself, because he hath broken downe his utter. 33 All the Itamites therefore, and the Anakites, and they of the eatt, were gathered together, & went and pytched in the valley of jesrael:

34 But the spirit of the expose came upon Gideon, & he blew a trumpet, & (n) Abizer was tayne with him.

35 And he sent messengers throughout all Banasses, which also was tayne with him, and he sent messengers unto Haar, Zabulon, and Nepthaliun, and they came to meete them.

36 And Gideon sayde unto God: If thou wilt saue Israel by my hand, as thou hast sayd:

37 Beholde, I will put a fleece of wool in the trenching place : And if the dev e come on the fleece onely, and it be bye upon all the earth beside, then shall I be sure that thou wilt saue Israel by my hand, as thou saydest.

38 And it came to to passe: For he rose by early on the morrowe, & fhewed the fleece together, and wrong the dev e therout, and spild a bowl of water.

39 And Gideon sayde agaynst unto God: Be not angry with me, that I speake one more, for I will proce one agaynst by the fleece. Let it be dare onely upon the fleece, and dev e upon all the ground.

40 And God dyd so that same night: For it was bye upon the fleece only; & there was dev e upon all the ground.

1. The Lord commendaeth Gideon to send away a great parte of his companie. 22. The Abiamites are discomfited by a wonderous signe. 23. Dreb and Zerd are slaine.

2. And the Lord layd unto Gideon: The people that are with thee, are to many for me to geue thy Madiamites into their handes, lest Israel make their haunt against me, and saye: Byne owne hand hath saue me.

3. Doyle therefore make a proclamation in the cares of people, and saye: If any man dreath to be asered, let him returne and depart early from mount Oilead, And there returned of the people xx.

34. The Lord layd unto Gideon: The people are yet to many, lyeing their downe unto the water, and I will trye them there there. And of whom I lay unto thee, this shall go with thee: the same shall go with thee, and of whom soever I lay unto thee, this shall go with thee: the same shall not go with thee: the same shall not go.

35. So he brought downe the people unto the water: And the Lord said unto Gideon, As many as lappe their water with there tongues as a dogge lappeth, them put by them selves, and so do them that kneele downe upon their knees (o) to drink.

36. And the number of them that put there handes to their mouthes and lapped, were three hundred men: But all beenaunt of thy people kneele downe upon there
their knees to drink water. And the Lord spake unto Gideon: By these three hundred men that lapped will I save you, and deliver the Midianites into thine hand: And let all the other people go every man unto his place.

8 They therefore of the people took blest with them, and their trumpets: And he sent all the rest of Israel, every man unto his tent, and retained those three hundred men: And the hoast of Midian was beneath him in a valley.

9 And the same night the Lord spake unto him: Arise, get thee down into the host, for I have delivered it into thine hand.

10 But and if thou fear to go downe, then go thou and Pharaoh thy lord downe to the host.

11 And thou shalt hearken what they say, and shalt thine handes be strong to go downe into the host. Then went he downe to Pharaoh his lord downe into the outsyde of the men of armes that were in the hoast.
12 And the Midianites, the Amalechites, and all they of the east, lay along in the valley like a multitude of grasshoppers, and their camels were without number, even as the sand by the sea in multitude.

13 And when Gideon was come, behold, there was a man that told a dream unto his neighbour, and said: Behold, I dreamed a dream, and mine thought was that a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and turned it that the tent lay along.

14 And his felowe aumfled and said: This is nothing else but the sword of God which is come to destroy the whole busine of them.

15 And when Gideon heard the telling of the dream, and the interpretation of the dream, he worshipsped, and returned unto the host of Israel, and said: Up, for the Lord hath delivered you out of the hand of the Midianites.

16 And he dwended the three hundred men into three companies, and said unto every man a trumpet in his hand, and empty pitchers, and lamps therein.

17 And so they blew the trumpet, and brake the pitchers: and there was no man among the host of Israel that blew not his trumpet, neither was there any among the Midianites that looked back, neither fled any, but boldely followed him.

18 And when I blew with a trumpet and all that were I with me blew: and the Midianites, and all the Amalechites, and all the troops of them, fell before them.

19 So Gideon and the hundred men that were with him, came unto the uttermost budge of the host in the beginning of the morning watch, and said: Arise, and所得 the Midianites.

20 And the three companies blew with trumpettes, and brake the pitchers, and held the lamps in their left hands, and the trumpettes in their right, to blowe yethal: And they cried, The sword of the Lord, and of Gideon.

21 And they bowed the neck every man in his place rounde about the host: And all the host came, and cried, and said.

22 And the three hundred blew with trumpettes, and the sword of Ephraim went forth among the host about all the host: and the host said, Ephraim to Zebulun, to Naphtali: and to the edge of the plaine of Japhoath unto Lappath.

23 And the men of Israel being gathered together out of Nephtalm, and Aser, and of all Hanasses, followed after the Midianites.

24 And Gideon sent messengers before into mount Ephraim, saying: Come down against the Midianites, and take before them the waters into Bethbarah, and to Joabane. Then the men of Ephraim gathered together, and took the waters into Bethbarah, and to Joabane.

25 And they took two princes of the Midianites, Ele and Zeb: and fled Zeb upon the rocke of Ele, and Zeb in the winepress of Zeb: and followed after Madiam: and brought the heads of Ele and Zeb to Gideon on the other side Jopdane.

1 Ephraim murmureth against Gideon, 2 who appeareth thrm. 3 He passeth Joscane. 4 He exterminat hym selhe them of Sough and Sannahual. 5 He maketh an Ephob which was the cause of idolatrie. 60 Of Gideon sons, and of his death.

1 And the men of Ephraim said unto him: why hast thou sofer us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they scathe him sharply.

2 And he said unto them: What behove I done lorse unto (v) yous? Is not the (g) gleaning of grapes of Ephraim better then the vinetage of Abiezzer? God hath delivered into your hands the lodes of Midian, Ele and Zeb: And what was I able to do lyke as you haue done? And then their spirites abated from of him, when he had saide that.

4 And Gideon came to Joabane to passe over, he and the three hundred men that were with him weery, and yet followed the chafe.
And he laid unto the men of Succoth, 

"Come, I pray you, let us take of bread into the people that follow me, for they be famished; that I may sowthe after Zebah, and Zalmuna, kings of Midian.

And the lords of Succoth said: Are the handes of Zebah and Zalmuna now in thyne handes, that we should gene breed into thyne arme?

Gideon said: Therefore when the Lord hath delivered Zebah and Zalmuna into mine hande, I will teare the flesh of you with the thomes of the wilderness, and with bypers.

And he went by thence to Phnanuel, and sakk into them lykewise: And men of Phnanuel aunmifered him, as did the men of Succoth.

And he said also unto the men of Phnanuel, When I come agayne in peace, I will brake down this towre.

Zebah and Zalmuna were in Carroz, and their hoastes with them, upon a siluene toundane men, which were all that were left of all the hoastes of them of the east: For there was slaine an hundred and twenty toundane men that beforehand.

And Gideon went by the side them that dwelt in tabernacles on the east side of Zebah and Jezgebah, and smote the hoaste: for the hoaste dyd cast no petryles.

And when Zebah and Zalmuna fled, he followed after them, and tok two kynges of Midian, Zebah and Zalmuna, and discomfited all the hoaste.

And Gideon the sonne of Joas, returned from battel afore the sunne was vp,

And caught a ladde of the men of Succoth, and enquired of him: And he wote him of the lordes and elders of Succoth therefore and seuentene men.

And he came into the men of Succoth, and layd: Beholde Zebah and Zalmuna, with which ye dyd cast me in the teeth, saies: Are the handes of Zebah and Zalmuna already in thyne hande, that we should gene breed into thy favour men?

And he teke the elders of the citie, and thomes of the wilderness, and bypers, and teake the men of Succoth with them.

And he brake downe the towre of Phnanuel, and slue the men of the citie.

And then lade he unto Zebah and Zalmuna: What maner of men were they whom ye slue at Zebah? And they aunmisered: The lykennesse of thee and them is at one, eue after the fassion of the children of a kyng.

And he said, They were my brethren, even my mother's children: As truly as the Lord liveth, if ye had faunce their lykes, I would not slaye you.

And he lade unto Jether his eldest sonne, Up and lay them, but the ladde dyde not his lorde: so he feared, because he was yet young.

Then Zebah and Zalmuna said: Ryse thou, and fall upon vs: so as the man is, so is his strength. And Gideon arose, and slue Zebah and Zalmuna, and takd away the ornamentes that were on their camels neckes.

Then the men of Israel lade unto Gideon: Raigne thou ouer vs, both thou, thy sonne, and thy sonnes sonne, for thou hast delivered vs out of the hand of Midian.

And Gideon said unto them: I will not raigne ouer you, neither shall my childe raigne ouer you: but the Lorde hall raigne ouer you.

And agayne Gideon said unto them: I would defere a request of you, even that you would gene me every man the earinges of his pry, for they had goldeen earinges, because they were J mechanicites.

And they aunmisered: We will gyue them. And they spread a mantell, and dyd cast therin every man the carynge of his pry.

And the weight of goldeen earinges that he required, was a thousand and seven hundred sicles of golde, besides chaynes and lavelles, and purple rayment that was on the kynges of Badian, and besides the chaynes that were about their camels neckes.

And Gideon made an Ephod therof, and put it in his citie Ephab: And all Israel went a phryning after it in the same place, which thing became a phnye unto Gideon and to his house.

Thus was Badian brought lowe before the children of Israel, so that they lyst up their heades no more: And the country was in quietnesse fourtie yeres in the dapes of Gideon.

And Jerboalb's some of Joas, went and dwelt in his owne house.
And Gideon had three-score and ten sons of his body begotten: for he had many wives.

And his concubine that was in Sichem bare him a son also, whose name he called Abimelech.

And Gideon the son of Joas died in a good age, and was buried in the sepulchre of Joash his father, even in Ephraim, that parted him unto the father of the Erites.

But as soon as Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made a covenant with Baal to be their God.

And the children of Israel thought not on the Lorde their God, which had delivered them out of the hands of all their enemies on every side:

Neither did they hearken unto the house of Jeroboam [other wise called Gideon, according to all the goodness which he had shewed unto Israel.

Abimelech the son of Jeroboam went to Sichem, into his mother's brethren, and communed with them, and with all the lords of the house of his mother's father, saying:

Save me, I pray you, out of the hand of these men; for they are too strong for me.

And his mother's brethren were gathered together, and strengthened him, and all that were of his father's house, and his kinsmen, and all the house of the house of his father.

And they came up, and came to Shechem, unto the house of the伯ith, and spake unto Abimelech, saying, Thy father saved us out of the hand of our enemies, and delivered us out of the hand of all that were upon us:

And he went unto his father's house at Ophrah, and slew his brethren the sons of Jeroboam, in the headmost chamber under the oak:

And all the men of Shechem gathered together, and came and made Abimelech king in the plain, where the stone was in Shechem.

And when they told it to Joash, he went and stood in the top of mount Carmel, and lifted up his hands, and said unto them: Hearken unto me, Israel; for the Lord your God is with you, ye are not to fear the men of Asia.

The trees went a whoring after the apple tree, and said unto the myrtle tree: Give thy fruit, that I may eat.

But the myrtle tree answered them, saying: Do ye think to please the Lord with your fruit? Behold, I am more acceptable to the Lord than ye.

And the trees said to the fig tree: Give thy fruit, that I may eat.

And the fig tree answered them, saying: Am I yet to this day robbed by the fig trees, when I was not planted? then shall ye also be boiled with the fig trees.

These trees also went a whoring after the vine, and the vine answered them, saying: Give me thy fruit, that I may have food.

And the grapes said unto them, Give me thy fruit, that I may have wine.

And they said one to another: We will now build a wall round about the field, the vineyard, and the olive tree, and the fig tree, because the fruit of the ground is our and our Father's.

And they went about, and builded it.

And when the children of the spoiling entered into the land of Canaan, they served these trees, and forgot the Lord.

Seek ye out the king Jeroboam, and all thy mother's house, that they may come, and slay him, and make Solomon thy son king over Israel.

And the king sought to make Abimelech king: and the captain of the host of Israel said unto him: Hearken, I pray thee, unto the words of this covenant, which thy father's God spake unto him in time past, saying: Take the kingdom, and reign: and also, behold, the people have divided themselves unto thee, and also all the house of Jeroboam, they are not of this house.

And so it was, when they saw Abimelech, that they made Abimelech king at Shechem, and all the house of the house of his father gathered themselves unto him, and made him king over the children of Jacob.

And Phinehas, the son of Eleazar, the son of Aaron, took an ensign in his hand, and追赶 in the midst of them: and they made him king over the children of Israel.

And the children of the spoiling made Baasha king over Israel in Tirzah, in the fifth year of Abimelech.

And Abimelech died, and was buried in Shechem: and Zebul and Matatab, and Tirzah, were his sepulchres. And he lived thirty years in Shechem, the city of the house of Jacob.
And ye are risen vp against my fathers house this day, and have slain his children, byng threescore and ten persons, upon one stone, and have made Abimelech the house of his maybe neunt, king over the men of Shechem, because he is your brother.

And he spake against Abimelech, Bake thine host greater, and go out.

And when Zebul the ruler of the citie heard the words of Gaal the sonne of Obed, he was wroth.

And sent messengers unto Abimelech partly, saying: Behold, Gaal the sonne of Obed and his brethren be come to Shechem, and beleive they frustrate the citie agaynst thee.

And do therefore by night, thou and the people that is with thee, and ye in Wapte in the field.

And rise early in the morning asone as the sunne is vp, and fall upon the citie: And if he the people that is with hym come out against thee, do to hym what thine handes shallbe able.

And Abimelech rose vp, and all the people that were with him, by night, and they lade awaye against Shechem in soure companies.

And Gaal the sonne of Obed went out, and moode in the entryng of the gate of the citie: And Abimelech rofe vp, and the folks that were with him, from lying in Wapte.

And when Gaal saw people, he spake to Zebul: Behold, there come people bottom from the top of the mountains. And Zebul spake unto him: The nobody of the hylls ferue men bottom there.

And Gaal answeerde agayne, I spake: See, there come folks bottom by the middle of the land, an other company come along by the playne of the charrinets.

Then spake Zebul unto him, where is notow thy mouth that said, what felowe is Abimelech, that we should ferue him? Is not this the people that thou hast despised: Go out now a fight with the.

And Gaal went out before the citizens of Shechem, fought with Abimelech.

And Abimelech chase him, that he fled before him, and many were ouer vsed, wounded, even unto the entryng of the gate.

And Abimelech dwelt at Arumah; and Zebul shooed out Gaal his brethren that they should not dwell in Shechem.

And on the mounto, the people went out into the field: And they told Abimelech.

And he toke the people, and demened them into three companies, lade awaye in the field, and loked, and beheld the people were come out of the citie, and he ran uppon them, and smote them.

xxv. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29.
And Abimelech and the companions that were with him, rushed forward, and stood in the entering of the gate of the city: and the two other companions ran upon all the people that were in the fields, and slue them.

And when Abimelech had sought against the city that day, he took it, and slue the people that was therein, and despoied the city, and builded it.

And when all the men of the tower of Shechem heard that they entered into an holde of the house of the god (b) Berith.

And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

And Abimelech gat him to mount Zelmon, both he, and all the people that were with him, tookaron with him, and cut doylue bolles of trees, and took them and bare them on his shulder, and sayde into the solt that were with hym: What ye have seen me do, speede your selues, do lyke as I have done.

And at the men that were among the people, cut doylue bolles, and sodolov Abimelech, and put them into the hold, and let the holde a fire by them: so that at the men of the tower of Shechem died also, upon a thousand men: Women.

Then went Abimelech to Thebez, and besieged it, and took it.

But there was a strong towne within the citie, and the other name all the men and women, and all the chiefe that were in the citie, and shut it to them, and gate them by to the toppe of the towre.

And Abimelech came unto the towre, and sought against it, and went harde unto the dooore of the towre to set it on fire.

And a certain woman tayle a pece of a mylstone upon his head, to all to make his byrane panne.

Then Abimelech called hastily unto the young man that bare his harnesse, and sayde unto him: Daste thy byrde and sheare, that men say not of me, A woman slue him: And his lad then him thowte, and he died.

And when the men of Israel saw that Abimelech was dead, they depart every man unto his oulye house.

Thus God rendred the wickednesse of Abimelech which he dyd unto his father, in slaying his sentie brethren.

And therto all the wickednesse of the men of Shechem, dyd God bring upon their heads: And upon them came the (c) circle of Joasham the sone of Jerobaal.

The x. Chapter.

2 Thola died, Jair also died. 17 The Israelites are punished for their sinnes. 10 They epe unto God, and he hathe pithe on them.

A 1

Abimelech, there arc to defend Israel Thola the sone of Phuah the sone of Dodo, a man of Ha.

phaim.

And he judged Israel twenty and three yeres, and died, and was buried in Samur.

And after him arose Faie a Sileadite, and judge Israel twelve yeres and two yeres.

And he had thirtie sones that rode on thirtie Asse cotles, and they had thirtie citie, which are called (b) Hanoch.

And Faie dyd this day, and are in the lande of Gilead.

And Faie dyed, and was buried in Ca.

And the children of Israel wrought wickednesse very agayne in the light of the Lord, and servd Baalim and Alta.

th, and the gods of Sidon, and the gods of Doab, the gods of the children of Amnon, and the gods of the Phillistines, and forsoke the Lord, and servd not him.

And the Lord was wroth with Israe.

And he forde them into the bande of the Phillistines, and into the bandes of the children of Ammon.

Which from that yere forth, pride and oppression of Israel right.

that were on the other side Jordane, in the lande of the Amo.

Moreover, the children of Ammon went over Jordane to fight against Juda, Beniamin, and the house of Ephraim, so that Israel was sore embulde.

And the children of Israel cryed unto the Lord, saying, we have sinne against thee, for we have fortaken our owne God.
And there was one Jephthah a Gileadite, a strong man, the son of an harlot.

And Gilead begat Jephthah: And Gilead dyed bare him three sons, which when they were come to age, thrust out Jephthah, and said unto him: Thou shalt not inherit in our father's house, for thou art the son of a strange woman.

And when the children of Ammon made war against Israel, and the children of Ammon gathered together, and pitched in Melchah: And when Jephthah heard it, he said: Come, and be our captain, that we may fight with the children of Ammon.

And there gathered yole men to Jephthah, and went out with him.

And they put away the strange gods from them, and served the Lord, and put away their strange gods, and served the Lord.

And the children of Ammon gathered together, and pitched in Dibon: And the children of Israel gathered them together, and pitched in Dibon, and fought against them.

And the children of Israel said they would not go out into the battle: Wherefore the children of Ammon gathered together, and pitched in the valley of Jezreel, and the children of Israel gathered together, and pitched in the valley of Jezreel.

And they cried unto the Lord, and said: O Lord our God, wilt thou not save us this day, as in time past, wherein thou didst save us out of the hand of our enemies? Wherefore the Lord sent the angel of the Lord against the army of the children of Ammon: and his name was_abadiel.
Gilead: As ye hate me, fell me out of my father's house; yet, when this noise of me came to the ears of Israel, and went all the inhabitants of Gilead.

8 And the elders of Gilead said unto Jephthah, Therefore thou comest in good, and peace, when thou wentest away from the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, then will I be your head, and will go with you.

10 And the elders of Gilead said to Jephthah, The LORD be between the elders of Gilead, and thee, and between the people of Israel, and thee, to make thee head over all the people of Israel.

11 Then Jephthah went with the elders of Gilead, and made his bow and his five hundred others, and passed over Jordan, and went to Samaria.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What cause hast thou to come against me, that thou art come again to war against me?

13 The king of the children of Ammon answered the messengers of Jephthah, Because Israel took away my land when they came out of Egypt, and my land, when they passed over Jordan, from Arnon unto Ibrahah, and unto Joab: Now therefore restore those land given me with faire means.

14 And Jephthah sent messengers unto the king of the children of Ammon, saying, Wherefore hast thou taken our land, when we came out of Egypt, and have possessed it unto this day?

15 And Jephthah said unto them, I will return and deliver you into the hand of the children of Ammon, and I will take possession of Gilead.

16 But the children of Ammon said, The land whereof we ought to have possession is equal to the land which thou hast taken away from us. Therefore we will conquer thee, and will take possession of it.

17 And Jephthah said unto the children of Ammon, I will not return to deliver you;

18 And Jephthah went along through the land of Ephraim, and in the land of Gilead, and came along by the east side of the land of Moab, and came along by the east side of the land of Moab. And pitched on the other side of Arnon, and would not come within the coast of Moab: for Arnon was the border of Moab.

19 And then Israel sent messengers unto Sehon king of the Amorites, king of Heshbon, and said unto him, Let us pass over, that we may trade unto thy land.

20 But Sehon sent messengers to Israel, that they should go to trade unto his land: but Israel would not go over Sehon's coast.

21 And the LORD God of Israel delivered Sehon, and all his people, unto Israel before their children of Ammon, and all the land of Sehon. So Israel smote them, and possessed all the land of Sehon, and the children of Ammon.

22 And they possessed the coast of the Amorites, from Arnon unto Jabbok, and from the wildernesse unto Jordan.

23 So the LORD said, Because Israel smote Sihon, and all his people, in the land of Amorites, which they had driven out of Sehon, the habitation of whom were Arnon and Jabbok, and from those of Jordan, the borders of Aman;

24 Therefore Jephthah came to the children of Ammon, and said unto them, Why have ye taken my land, when I was not present; and have driven me out of my possession, when I was not present?

25 And Jephthah said unto them, I will return, and will restore that which ye have taken away from me of my land, when I was not present, and will take possession of that which ye have taken away from me of my coasts.

26 And let the children of Ammon give unto me, Cimel, and Abinab, and Abinshal, and Abelmeon, and that which ye have taken away from me of my children: and whatsoever ye have done unto me shall I do unto you.

27 Wherefore therefore I have not hasted against thee, but thou art come hasting against me: When the children of Ammon were seven hundred years old, why did ye not recover them in all that space?

28 Wherefore therefore I will not hasty against thee, but thou art come hasting against me: When the children of Ammon were seven hundred years old, why did ye not recover them in all that space?

29 And when the children of Ammon were seven hundred years old, why did ye not recover them in all that space?

30 And Jephthah vowed a vow unto the LORD, saying, If thou wilt deliver the children of Ammon into my hands, then will I do this.

31 And Jephthah sent messengers unto the children of Ammon, and said, What will ye give me, if ye will give me the land, from beyond Jordan, and from Arnon unto Jabbok, and from the wildernesse unto Jordan, to me? And the children of Ammon answered, We will give it.

32 And when Jephthah heard the words of the children of Ammon, he said, I will go up to the children of Ammon, and fight against them. And Jephthah took twenty valiant men of Gilead, and said unto the children of Ammon, Will ye give me a king to rule over me? And the children of Ammon said, We will give thee a king: And they gave Jephthah Gilead.

33 And Jephthah went unto Israel, and said unto the elders of Israel, Why have ye taken my brother Jephthah, and delivered him into the hand of the children of Ammon? And when he came, and said unto them, Why have ye delivered me into the hand of the children of Ammon? And when he came, and said unto them, Why have ye delivered me into the hand of the children of Ammon? And when he came, and said unto them, Why have ye delivered me into the hand of the children of Ammon?
Then that thing that cometh out of the doores of my house against me, wherewith I come home in peace from the children of Ammon, yea, the LORD, and I will offer it up for a burnt offering.

And so Jephthah went unto the children of Ammon to fight against them, and the LORD delivered them into his hands.

And he smote them from Arber till thou came to Hemath, even twenty cities, and so forth to the plains of the vineyards, with an exceeding great slaughter: and thus the children of Ammon were brought under, before the children of Israel.

And when Jephthah came to Ephraim unto his house, see, his daughter came out against him with (3) mirth and dances; which was his only daughter, that he had never known, nor daughter.

And when he saw her, he (b) rent his clothes, and leaped, and wept sore:

And when he came unto the father of his daughter in the city of his father, and showed him the words of the LORD, he could not find the voice of his father, when he heard it.

And the men of Ephraim gathered them together, and went northward, and said unto Jephthah, Wherefore camest thou among us? and I will not drunke.

And he said, Behold, I came on mine hire into Ephraim to feed mine hire among you, and I called ye, ye delivered me not out of the hands of the children of Ammon.

And when I saw that ye delivered me not, I put my hands upon the children of Ammon, and the LORD delivered them into my hands: wherefore am I now vnder oath vnto the LORD.

And Jephthah gathered together all the men of Gilead, and fought with the Ephraimites. And the men of Gilead smote the Ephraimites, because they said: Be Gileadites are our runneymates of Ephraim, among the Ephraimites and the Manassites.

Moreover, the men of Gilead took the passages of Jordan before the Ephraimites: and when those Ephraimites that were chapa, said, Let me go over: then the men of Gilead said, Art thou an Ephraimite? If so, go home.

Then said they vnto him, Then say, (c) Schiabiliaoth. And he said, Subbooth: so he could not pronounce it: and they said, He is a Benjamite.

And Jephthah judged Israel six years, and dwelt in Izbion of Bethelhem.

And he had thritee fowmes and thritee daughters, whom he sent out, and toke in thritee daughters from abroad for his fowmes. And when Izbion (d) had judged Israel seven yeares,

He died, and was buried at Bethelhem. After this man, judged Israel one Izbion of Bethelhem.
11 After him, Elron, a Zabulonite, judged Israel ten years.
12 And Elron the Zabulonite died, and was buried in Aijalon, in the country of Zabulon.
13 After him, Abdon the son of Hillel, a Pharathonite, judged Israel.
14 And he had four sons, and thirteeneeves, that rode on dromedaries and ten asses colts: And when Abdon the son of Hillel the Pharathonite had judged Israel eight years,
15 he died, and was buried in Pharathon in the land of Ephraim, in the mount of the Amalekites.

The xiii. Chapter.

1 Israel for their wickedness is oppressed of the Philistines. The angel appeared to Manoah's wife. The angel commanded him to sacrifice unto the Lord.
2 And there was a man in Zarchah of the tribe of Dan, named Manoah, whose wife was barren, and bare not.
3 And the angel of the Lord appeared unto the woman, and said, Thou shalt conceive, and bear a son.
4 And no vedere beare woman, that thou mayest no longer drink, nor strong drink; neither eat any unclean thing.
5 For, lo, thou shalt conceive and bear a son: And there shall no sword come upon his head, nor yet to be his desolate.
6 But thy son shall be unto the Lord, and his name shall be Jashar. And he shall be a Nazarite unto the Lord from his birth: And I will give him for a sign in Israel .
7 Then the woman came, and told her husband, saying: A man of God came unto me, and he commanded me, saying: Thou shalt conceive, and bear a son.
8 Then Manoah made intercession to the Lord, and said: O Lord, please let the man of God, whom thou didst send unto us, come again unto vs, that we may offer him a burnt offering unto the Lord.
9 And God heard the voice of Manoah, and the angel of God came again unto the woman as he spake unto her, and said unto her, Behold, thou shalt conceive, and bear a son.
10 And the angel said unto her, The name of he shalt be Samson: for I will give him unto the Lord, and he shall begin to deliver Israel out of the hand of the Philistines.
11 And the woman went and told her husband, saying: I have seen the angel of the Lord, who spake unto me: And her husband said unto her, How dost thou know that it is the Lord?
12 And she said unto him, It is the angel of the Lord, who spake unto me. And her husband said unto her, What is he doing in thy梦?
13 And she said unto her husband, He spake unto me, saying: The field is open to vs, and the vineyard is open: Take vs thy meat offering, and offer it upon a burnt offering unto the Lord.
14 And she went unto the field to glean grapes: And it came to pass, that when she had gathered vs, her husband came unto her, saying: I pray thee, let us go again, and return unto the field, and gather vs more grapes; and let us make vs a burnt offering unto the Lord.
15 And she said unto him, It is not so, my lord, but for vs, if we make an offering, it shall be consumed: for we pray thee, let us offer unto the Lord the fourteenth part thereof.
16 And he said unto her, Do we not two, my lord? Take vs vs, and we will offer it.
17 And she said unto her husband, See, I pray thee, the field is open, and the vineyard is open: Take vs vs, and let us offer an offering unto the Lord, and burn vs a burnt offering.
18 And he said unto her, Let vs make vs a burnt offering unto the Lord.
19 And Manoah took the kid, and with a meat offering, and offered it upon a rock.
into the Lord: And the angel did wondrously, Manoah and his wife looking upon.

And when the flame came by toward heaven from the altar, the angel of the Lord ascended by in the flame of the altar: And Manoah and his wife looked upon it, and fell on their faces unto the ground.

But the angel of the Lord did no more appear unto Manoah and his wife: And then Manoah knew that it was an angel of the Lord.

And said unto his wife: We shall sure-ly dye, because we have seen God.

But his wife said unto him: If the Lord would kill us, he would not have

received a burnt offering and a meat offering of our hands, neither would he have showed us at these things, nor would he have told us of any thing.

And the wife bare a son, and called his name Samson: And she called a name, and the Lord blessed him.

And the spirit of the Lord began to move in the heart of Samson, between Zaraah and Eshcol.

The xiii. Chapter.

Samson desireth to have a wife of the Philistines. 6 He killeth a Lion. 7 He proposeth a riddle. 8 He killeth thirtie. 9 His wife faileth him, and taketh another.

Samson went down to Thannath, and saw a woman in Thannath of the daughters of the Philistines: And he came up, and told his father and his mother, and said: I have seen a woman in Thannath of the daughters of the Philistines; now, show me her to wit.

Then his father and mother said unto him: Is there never a woman among the daughters of thy brethren, and among all people, but that thou must go, and take a wife of the uncircumcised Philistines? And Samson said unto his father: Give me this woman, for the plea sure of my eye.

But his father and mother said: 5 Is not that which the Lord doth being, and that he hath spoken against the Philistines? for at that time the Philistines rained over Israel.

Then went Samson and his father, and his mother down to Thannath, and came to the vineyards of Thannath: and beheld, a young Lion roared upon him.

And the spirit of the Lord came upon him, and he rent him, as he would have rent a lyon, and yet had nothing in his hand: neither told his father nor mother what he had done.

And he went down, and talked with the woman, which seemed well favour ed in the sight of Samson.
Samsons riddle.

8 And within a short space after, as he set thyther againe to take her to wife, he turned out of the way to see the car-kasse of the Lion: And behold, there was a warme of bees and honey in the car-kasse of the Lion.

9 And he took thereof in his handes, and went eating, and came to his father and mother, and gave them also; and they did eate; But he told not them that he had taken the honey out of the car-kasse of the Lion.

10 And so his father went downe into the woman, and Samson made there a feast; for to bled the young men to do.

11 And why they gave him, they brought thirtie companions to be with him.

12 And Samson said unto them, If you can declare it me within seven daies of the feast, and finde it out, I will give you thirtie theetes, a thirtie change of garments:

13 But if you can not declare it me, then shall ye give me thirtie theetes, and thirtie change of garments. And they admired him: Put forth thy riddle, that we may hear it.

14 And he spake unto them: Out of the eater came meat, and out of the strong came sweetness. And they could not in three daies expound the riddle.

15 And when the seventh day was come, they spake unto Samsons Wyfe: Flutter thyne husband that he may declare us the riddle, lest we burne thee and thy fathers house with fire: Have ye called us thyther to make vs beggers? is it so?

16 And Samsons Wyfe spake before him and said, Surely thou hast set me and lovest me not: for thou hast put forth a riddle unto the children of my folke, and hast not tolde it me. And he layde it to her: Behold, I have not told it my father and my mother, and till I tell thee.

17 And Samsons Wyfe spake before him seven daies, whyple the feast laked. And the eleventh day he told her, because the lay to bode up him. And the tolde the riddle to the children of her folke.

18 And the men of the city spake unto him the eleventh day, before the simne went downe: What is sweeter then honey and what is stronger then a Lion? Then spake he unto them. If ye had not plowed with my (b) hys hester, ye had not found out my riddle.

19 And the spriete of the Lord came upon him, and he went downe to (a) Ashdon, and tune thirtie men of them, and spake them, saue change of garments unto them with which powerd the riddle:

20 And he was Wod, and went up to his fathers house.

But Samsons Wyfe was gene to one of his companions that he had taken unto him.

4 Samson tyth fire bandses to the fore tayles. 6 The Philistines burnt his father in lawe and his wyfe, with the taybe bone of an aile he (killed) a thousand men.

The xv. Chapter.

1 And within a while after, even in the time of wheat harvest, Samson visited his wyfe with a lapd, saying: I will go in to my wyfe into the chamber. But her fathers would not suffer him to go in.

2 And her father layde, I thought that thou haddest hated her, s therefore gave I her to the companion: Is not her younger sister fayler then he? Take her I pray thee, in stead of the other.

3 Samson layde unto hym: No more am I more blateleste then the Philistines, and therefore will I do them displeasure.

4 And Samson went out, and caught three hundred fore, s the fire bands, and turned them tayle to tayle, and put a fire bande in the middle betwixt two tayles.

5 And when he had set the bands on fire, he sent them out into the standing corn of the Philistines, burnt up both the reaped corn, and also the standing, with the vineyards and olues.

6 Then the Philistines sayde: who hath done this? And they admired Samson the sonne in lawe of the Channite, because he had taken his wyfe, s guded her to his companion, and the Philistines came by, and burnt her and her father with fire.
7 And Samson said unto them: Though ye have done this, yet will I be avenged of you, and then I will cease.
8 And he smote them legge and thygh with a myghtie plague, and then he went & dwelt in the toppe of the rocke Etam.
9 Then the Philistines came by, and pitched in Judah, and camped in Lehi.
10 And the men of Judah sayde: Why are ye come vp to vs? They answered: To bynde Samson are we come vp, & to do to hym, as he hath done to vs,
11 Then three thousande men of Judah went to the toppe of the rocke Etam, & sayde to Samson: Wotest thou not that the Philistines are rulers over vs. Wherefore then hast thou done thus vs? They answered them: As they dyd vs, so have I done vs.
12 And they sayd vs againe: We are come to bynde thee, and to deluer thee into the hande of the Philistines. And Samson sayd vs: Swearre vs to me, that ye shall not fall upon me for vs.
13 They annointed him, saying: No, but we will bind thee, and put forth thee into their hands: but we will not kill thee. And they bound him with two new cords, and brought him from the rocke.

14 And when he came to Lehi, the Philistines stood against him: And the spirit of the Lord came upon him, and the cords that were upon his arms, became as flake that was burnt with fire, for the bands looked from of his hands.

15 And he found a (e) newe calf bone of an Asle, and put a tooth of his hand, and caught it, and slew a thouand men therewith.

16 And Samson sayde: With the calf of an Asle, heapes upon heapes: With the calf of an Asle have I slaine a thouand men.

17 And when he had left speaking, he cast away the calf bone out of his hande, and called the place (f) Ramath Lehi.

18 And he was sore a thirsty, and called on the Lord, and sayde: Thou hast given this great victopyr in the hande of thy seruant: and nowe I must dye for thirst, and fall into the handes of the uncummed.

19 But God brake a great tooth that was in the talfe, and there came water therout, and when he had drunkke, his spirit came agayne, and he was refreshed: Wherefore the name thereof was called Unto this day, The Well of the caller on: which came of the talfe.

20 And he urged Israel in the days of the Philistines, twentie yeres.

The xv. Chapter.

1. Samson carrieth away the gates of Izath. 18. He was deceaved by Deluis. 30. He pulleteth downe the house upon the Philistines, and dightt with them.

Then went Samson to Izath, and tafhe there an harlot, and went in unto her.

And it was tode the Azafhites, saying: Samson is come hyther. And they went about, and laye a watch for hym there all nyghtt in the gate of the cith, and were stalt all the nyght, saying: In the morning when it is daye, we shall kylle hym.

3 And Samson toke his rest till nyght, and arose at mynyghtt, and toke the doores of the gate of the cite, and the two postes, and rent them of with the barre and all, and put them upon his shoulders, and carred them up to the top of an hyll, that is before hezion.
And after this, he loved a woman by the name of Szeek, whose name was Dalila.

Unto whom came the lords of the Philistines, and sayde unto her: (v.) Persuade him, and see wherein his great strength lyeth, and by what means we may overcome him, that we may bind him, and punish him: and every one of vs shall give thee a leauen hunselfsterlynges.

And Dalila sayde to Samson: Oy, tell me where thy great strength lyeth, and how thou mightest be bounde and brought under.

And then the lords of the Philistines bought her sevenlythes that were yet green, never dyed, and the bond hym therwith.

(Notwithstanding she had men lying in wayde with her in the chamber:) And she said unto him, The Philistines be upon thee Samson. And immediately he brake the cords, as a string of tode brake: when it sealeth fire. And so his strenght was not knowen.

And Dalila sayde unto Samson: See, thou hast mocked me, and tolde me lies: Now therefore tell me wherewith thou mightest be bounde.

He answerd her: If they bynde me with hye ropees that never were occu-ped, I shall be weake, and be as another man.

Dalila therefore take nether ropees, and bounde hym therewith, and sayde unto him, The Philistines be vp: thee Samson. And there were eyes of wayde in the chamber: And he brake them from of his armes, as they had ben but a thread.

And Dalila sayde unto Samson, Therefore thou hast begyned me, and tolde me lythes: Yet tell me bowe thou mightest be bounde. He sayde unto her: Of thou playest the seven lockes of my head with the threades of the wooffe.

And she fastened it with a pyrne, and layde onto him: The Philistines be vp: thee Samson. And he waked out of his sleepe, and went away with the pyrne of the webbe and the wooffe.

And the layde unto him againe: How canst thou laye (v.) I love thee, when thyne heart is not with me: Thou hast mocked me this three tymes, and hast not tolde me wherein thy great strenght lyeth.

And as the layde upon hym with her bodes, continually beryng of hym, his soule was encumbered out of lust. 

And so he tolde her all his heart, and said unto her: There never came rabs: upon mye head, for I have ben a Nazarene unto God, even from my motheres wonde: Therefore when I am shauen, my strenght will go from me, & I shall bare weake, and be lyke all other men.
And when Daula said that he had tolde her all his heart, the sent and called for the lords of the Philistines, saying: Come by yet this once, so he hath shewed me all his heart. Then the lords of the Philistines came by unto her, and brought the money in their hands.

And the made him sleepe upon her knees, and the sent for an man, and he dyd haste of the seven locks of his head, and began to verse him, and his strength was gone from him.

And the sheepe, The Philistines be upon thee Samson. And he awoke out of his sleepe, and sayde: I will go out now as at other tymes before, and shewe my selfe. And he will not that the Lord was departed from him.

But the Philistines took him, and put out his eyes, and brought him down to Azjah, and bounde him with fetters of brasce: and he dyd gynde in the pynon house.

Halibbe the heere of his head began to growe agayne after that he was shauen.

Then the lords of the Philistines gathered them together, for to offer a holie offering unto Dagon their God, and to rejoynce: For they sayde, Our God hath deliuered Samson our enemy into our handes.

And when the people sawe him, they sayde: Our God hath delivered into our handes our enimie, and destroyer of our countrey, which slue manape of vs.

And when their heares were mery, they sayde: Send for Samson, that he may make vs laugh. And they set Samson out of the prison house, and he played before them: and they let hym betwene the pyllers.

And Samson sayde unto the lad that led hym by the hande: Set me that I may touche the pyllers that the house standeth upon, and that I may leaue to them.

And the house was full of men and women, and there were all the lords of the Philistines: And there were upon the roofe a three thousand men and women, that beheld whyle Samson played.

And Samson called unto the Lord, and sayde: O Lord, God, I pray thee, thynke upon me, and strengthen me, I beleue thee at this tyne once bye O God, that I may be at one auncug of the Philistines, for my two eyes.

And Samson caught the two middle pyllers on which the house stoode and on which it was borne up, the one in his right hande, and the other in his left.

And Samson sayde: My house shall dye with the Philistines, and bold them with all his might, and the house fell upon the lords, and upon all the people that were therin: And so he dyed, Which he sate at his death, were no then they which he slue in his lyfe.

And then his brethren, all the house of his father came downe, and take him vp, and brought hym, and buryed hym betwene Zarah and Ethbaol, in the burying place of Manoah his father: And he judged Israel twenty yeeres.

---

The xvii. Chapter.

1. Micahs mother according to her boowe made her sonne two soles. 3. He made his sonne a priest for his soles. 10. And after he hied to Lemeire.
And the man Micah had an house of gods, and made an Ephod and Teraphim, and called one of his sons, which became his priest.

In those days there was no king in Israel, but every man by that which was good in his own eyes.

And there was a young man out of Bethlehem Juda, of the kynred of Judah, which young man was a Leuite, so thoured there.

And the man departed out of the cite of Bethlehem Juda, to go dwell where he could finde (a convenient place) ; And he came to mount Ephraim, to the house of Micah as he journeyed.

And Micah layde unto him : Where comest thou ? The Leuite ashamed Micah : I am of Bethlehem Juda, and go to dwell where I may finde a place.

And Micah layde agayne unto Micah : Dwelle with me, and be unto me a father and a priest, and I will give thee ten hynderlynges by yer, two garantes, and thy meate and uppynce.

So the Leuite went in.

And the Leuite was content to dwell with the man, and was unto him as one of his owne sons.

And Micah consecrated the Leuite, he the young man became his priest, and was in the house of Micah.

Then sayde Micah : Now I am sure that the Lord will be good unto me, being I have a Leuite to my priest.

The xviii. Chapter

2. The children of Dan sent men to search the land. 11. Then cometh the six hundred and take the gods and the priest of Micah away. 27. They destroy Laish. 28. They build it agayne, 13. And set up idolatry.

1. And these days there was no king in Israel, and in these days the tribe of Dan bought them an inheritance to dwell in : For unto that tyne all their inheritance had not fallen unto them among the tribe of Israel.

2. And the children of Dan sent of their hynderlynges men in feates of warre out of their coasts, even out of Zaraah & Ethaol, to vide the lande and searche it out, and layde unto them: Go, and searche out the lande, which when they came to mount Ephraim, even to the house of Micah, they lodged there.

3. And when they were in the house of Micah, they knede to the boyce of the young man the Leuite: And when they turned in thysyer, they layde unto him: who bought thysyer: what makest thou in this place : and what hast thou here?

4. And he answered them: Thus and thus dealeth Micah with me, and hath byed me, and I am become his priest.

5. And they layde unto him againe: Ask counsel now of God, that we may knowe whether the way which we go shall be prosperous, or no.

6. And the priest layde unto them : Go in peace ; for the Lord gudeth your way which ye go.

7. Then the hynderlynges men came to Laish, and byde the people that were therin, hode they didd not carefe, after the manner of the Sidons hyll, with out crying of perils, and that no man made any trouble in the lande, or disabled any dominion: but were farse from the Sidons, and had no businesse with other men.

8. And they came agayne unto their brethren to Zaraah & Ethaol, and their brethren layde unto them : what have ye done ?

9. And they ashamed them: Aryste, that we may go by agaunst them, for we have scene the lande, surely a very good one: And do ye set sylly : Be not slouthfull to go and entr to possesse the lande.

10. If ye will go, ye shall come unto a people that callefeth no perils, and it is a very large country, which God hath gotten into your handes: It is also a place which doth lacke nothing that is in the world.

11. And there departed thence of the kynred of the Danites, even out of Zaraah, and
12 And they went up, and pitched in Kirjatharnaim, which is in Judah, wherefore they called the place, Jehovah-dan unto this day, and it is on the backside of Kirjatharnaim.

13 And they went thence unto Mount Ephraim, and came unto the house of Phinehas, to whom the children of Israel sent, who was the son of Miriam, the sister of Aaron. And Phinehas stood up and pleaded for the children of Israel with regard to the children of Levi.

The xix. Chapter.
1 Of the Leuites whose course was to be altogether throughout Israel.

2 And his course was from Mount Hor out of Bethel, that is on the side of Judah, and taken away from the west side of Jordan toward the salt sea.

3 And the Levites sorted themselves by families out of every tribe of Israel in the land of Canaan, and the whole number of them by their families, twenty-four thousand.
to buy her again, having his lad with him, and a couple of asses. And the
bought him unto her father's house; and when the father of the damsel saw him,
he rejoiced of his connying.

And his father in law, the damsel's father, retained him, and he abode
with him three days: and so they dined and drunken, and lodged there.

The fourth day when they arose early in the morning, the man took him up,
and the damsel's father layde into his sonne in lawe: Comfort thyne heart with a maiden of head, and then go your way. And they lade downe, and byd eate and drinke both of them together. And the damsel's father layde into the man: Be content I pray thee, and tarry all night, and let thyne heart be merry. And when the man stode up to depart, his father in lawe compelled him: therefore he returned, and tarried all night there.

And he rose up early the fift day to depart, and the damsel's father said: Comfort thyne (1) heart I pray thee. And they tarried untyll after mynd day: and they dide eate both of them together.

And when the man arose to depart with his concubine and his lad, his father in lawe the damsel's father, layd him down: Behold nowe, the day goeth fast away, and daveth towarde evyn, I pray you tarry all night: Behold the same goeth to rest; lodge here, that thyne heart may be merry: and to morowe get you early upon your wage, that thou mayest get thee to thy (2) tent.

Neverthelesse the man woulde not tary, but arose and departed, and came as farre as Jebus (which is Hierusalem) and his two asses laden, and his concubine with him.

And when they were fast by Jebus, the day was late spent, and the young man layde into his maffier: Come I pray thee, and let vs turne in unto this citie of the Jebusites, and lodge all night there.

His maffier answered him: We wyll not turne into a (2) strange citie that are not of the children of Israel, we will goe forth to Sibea.

And he layd into his lad: So forwarde and let vs deathe neare to one of these places to lodge all night, either in Sibea, or in Rama.

And they went forwarde upon their way, and the same went downe upon them when they were fast by Sibea, which belongeth to them of Semamun.

And they turned thitherwarde to go in, and lodge all night in Sibea: And when he came, he tarrie him downe in a faire of the citie, for ther was no man that took them into his house to lodge.

And beheld, there came an old man from his worke, out of the field at eue, which was also of mount Ephaim, and dwelt as a straunger in Sibea: But the men of the place, were the children of (3) Jeminni.

And when he had lyst by his eyes, he saw a wayfaring man in the faire of the citie: And the old man sayde, why doest thou this, and whende committest thou?

He ansверed hym: We come from Bethlehem Juda toward the place of mount Ephaim, from thence and I went to Bethlehem Juda, and goe nother to the (4) house of the Lord, and there is no man that receaucht me to houste.

We have straúde and provender for our assis, and bread and wyny for me and thy handmayde, and for the lad that is with thy seruant: I wyll take nothing. The old man sayde: Peace be with thee, all that thou lacons hast thou finde with me: Only abyde not in the faire (all night).

And so he bought him into his house, and gave gonde into the Asses: and they washed there seete, and dyed eate and dyskke.

And as they were making their hearts mery, behold, the men of the citie which were Wicked, before the house rounded about, and (5) thrust at the doore, and spok to the man of the house, the old man, saying: Bring forth the man that came into thy house, that we may knowe him.

And this man the maffier of the house went out, and fayde to them: Oh, nay my brethren, do not so wickedly, saying that this man is come into myn house, do not so vynce a strayng.

Behold, here is my daughter a mynde, and this mans concubine, them I

(1) That is, of the time of Semamun.

(2) That is, of the time of Semamun.

(3) Hierusalem.

(4) That is, of the time of Semamun.

(5) That is, of the time of Semamun.
Then all the children of Israel went out, and the congregation was gathered together as one man, even from Dan to Beer-sheba, with the land of Gilead, unto the Lord in Mizpah.

And there assembled the chief men of all the people, [and] of all the tribes of Israel, in the congregation of the people of God, four hundred thousand footmen that were able to go with the army. 

(Now the children of Benjamin heard that the children of Israel were gone up by to Mizpah) Then they laid the children of Israel: Tell ye also this unto the inhabitants of the land: that the children of Israel went up to ask mercy of Jehovah.

And the Levite the husband man and his wife, and he that was his concubine, to lodge all night.
And the men of Gibeah rose against me, and beset the house round about upon me by night, I thought to have flaine me, and my concubine have they forced, that she is dead.

And I took my concubine, and cut her in pieces, and sent her throughout all the coountry of the inheritance of Israel: for they have committed abomination and villanice in Israel.

And behold ye are all children of Israel, give your advice and counsel herein.

And all the people arose as one man, saying: There shall not a man of us go to his tent, neither turne into his house.

But this shalbe it that we will do to Gibeah; we will go by lot against it:

And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousand, and a thousand out of ten thousand, to fill vitable for the people, that they may do when they came to Gibea Beniamin, according to all the abomination that they have wrought in Israel.

And so all the men of Israel gathered together against the city, hurt together as one man.

And the tribes of Israel sent men thence all the tribe of Benjamin, saying:

What wickednesse is this that is con

united among you?

Now therefore deliuer us the men, those children of belial whiche are in Gibea, that we may slay them, and put away enmity from Israel.

Nevertheless the children of Benjamin would not heare vnto the voice of their brethren the children of Israel: But the children of Benjamin gathered the sicles together out of the cities into Gibea, to come out and fight against the children of Israel.

And the children of Benjamin were numbered at that time out of the cities, twenty and six thousand men that drew sabred swords, beside the inhabitants of Gibea, which were numbered seven hundred chosen men.

And among all these folk, there were seven hundred chosen men being lea handed, whose every one coudde slaine ftones at an hewe breadth, and not misc.

And the children of Israel beside Benjamin, were numbered foure hundred thousand men that drew sabred swords, and were all men of warre.

And the children of Israel arose, and set vp to the house of God, and asked of God, saying: Whiche of vs shall go first to the battell against the children of Benjamin? And the Lord said: Judah shall begin.

And the children of Israel made vp by early, and campe against Gibea.

And the men of Israel went out to battell against Benjamin, and the men of Israel put the sicles in array to fight against them, beside Gibea.

And the children of Benjamin came out of Gibea, and destroyed downe to the ground of the Israelites that day twentie and two thousand men.

And the people the men of Israel plucked by their hearts, and set their battell againe in array, in the same place where they dyd the first day.

And the children of Israel went vp, and wept before the Lord unto even, and asked of the Lord, saying: Shall we go againe to battell against the children of Benjamin our brethren? And the Lord said: Go vp against them.

And the children of Israel came nere against the children of Benjamin the second day.

And the children of Benjamin went against them out of Gibea the second day, and destroyed to the earth of the children of Israel once upon a time thousand men that drew sabred swords euerie man of them.

Then all the children of Israel, and all the people, went vp and came into the house of God, and wept, and latt there before the Lord, and fasted the same day, and offered burnt offer

nyes and peace offer

nges before the Lord.

And the children of Israel asked the Lord: for there was the ark of the app

ointment of God, in those days.

And Phineues the sonne of Eleazar, the sonne of Aaron, went vp before it at that time, saying: Shall I get me vp to go out any more to battell against the children of Benjamin my brethren, or shall I rest? The Lord spake: Go vp, for to morrow I will deliuer them into your handes.

And Israel set ethyr awaye round about Gibea.
And the children of Israel went up against the children of Benjamin; and they put them in array against Gibeah, as before.

And the children of Benjamin came out against the children of Israel, and put them in array in Gibeah, as before.

And the children of Benjamin went out again against the children of Israel, and put them in array in Gibeah, as before.

And the children of Benjamin said to the children of Israel, They are fallen before us, as at first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before.

And the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us rise up, and pursue them, as at the first.

And all the men of Israel rose up out of their place, and put them in array in Gibeah, as before. 
And on the morowe the people rose up early, and made there an altar, and offered burnt offerings and peace offerings.

And the children of Israel said: Who is he among all the tribes of Israel, that came not up with the congregation but to the Lord: for they had made a great strife concerning him that came not up to the Lord to Diblah, saying: He shall surely die.

And the children of Israel had picke on Benjamin their brethren, and sayde: There is one tribe cut out from Israel, this day:

What shall we do with the remnant of them, that they may have wives? We have women by the Lord, that we wyll not make the lawes of our daughters to wives.

And they sayde: Is there any of the tribes of Israel, that came not up to Diblah to the Lord? And behold, there came none of the tribes of Gilead unto the halfe and congregation.

For the people were deceived, and beholde there were none of the inhabitauntes of Benjamin there.

And the congregation sent thither twelve thousand men of the strongest, and commanded them, saying: Go, and take the inhabitauntes of Gilead with the edge of the sword, both women and children.

And this is it that ye shall do: ye shall utterly destroy all the males, and at the women that have ben by men.

And they found among the inhabitauntes of Gilead four hundred damoilles, virgines, that had knowne no man, by lying with any male: And they bought them unto the hoast to Silo, which is in the lande of Chanaan.

And the whole congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called peaceably unto them.

And Benjamin came againe at that time, and they gave them bypnes which they had saine ayue of the woman of Gilead: But they suffised them not.

And the people were sore for Benjamin, because that the Lord had made a breach in the tribes of Israel.

And then the elders of the congregation, sayde: What shall we do to the remnant of them, to get them wives? for all the women of Benjamin are destroyed.

And they sayde: There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

Nowbeit, we may not gene the bypnes of our daughters. For the children of Israel had saine, saying: Cursed be he that giveth a bypne to Benjamin.

Then they sayde: Behold, there is a feast of the Lord vertly in Silo, which is on the north side of Bethel, and on the cast side of the way that goeth from Bethel to Sichem, and south from Libanon.

Therefore they commanded the children of Benjamin, saying: Go, and lye in wayte in the vineyards.

And when ye see that the daughters of Silo come out to daunce in daunces, the come ye out of the vineyards: and catch ye every man a bypne of the daughters of Silo, and go to the lande of Benjamin.

And when their fathers or brethren come unto vs to complaine, we will lay upon them, have pitie on vs for their sake: because we referred not to the man his bypne in tyne of Barre, neither have we gruen byt them, that ye should smite at this time.

And the children of Benjamin did enue, and took them bypnes according to the number of them that daicd, whom they caught: and they went, and returned unto their inheritance, and repayed the cities, and dwelt in them.

And the children of Israel departed thence at that tyne, and went every man to his tribe, and to his kinred, and went out from thence every man to his inheritance.

*In those dayes there was no king in Israel: but every man dyed that which seemed right in his owne eyes.*

The end of the booke of Judges, called in the Hebrue Sophim.
Ruth.

The book of Ruth.

The first Chapter.

1 Elimelech went with his wife and children into the land of Moab. And his sons were Perez and Zaccur.

2 Naomi and Ruth came to Bethlehem. And it came to pass at the end of the seven years of harvest, that Naomi said to her two daughters-in-law, Return, my daughters, for I am very old and very feeble. And why should I be a burden to you? Return to your mother's house. For I am too old to have a husband, and why should I be a reproach to you? And Ruth said, Bless ye the Lord, my dearest sister. And she comforted her all that time. And Naomi said, Go, my daughter, go to your mother's house. For I am too old to have a husband, and why should I be a reproach to you?

3 Then she arose with her maidens, and went down out of the country of Moab, and came to the land of Judah, and came to the house of Boaz, the kinsman-redeemer of Elimelech. And Elimelech died, and his wife Naomi, and his two sons, Mahlon and Chilion, Ephrathites of Beth-Lehem, in the country of Moab, and they continued there.

4 And Elimelech Naomi's husband, died, and she remained with her two sons.

5 Which take them both, (c) Moabites, the name was Ophra, and the others Ruth, and they dwellled there about a ten years.

6 And Mahlon and Chilion died also even both of them, and the woman was left (d) widow of her two sons and of her husband.

7 Then she arose with her daughters-in-law, and returned from the country of Moab: for she had heard in the country of Moab, that the Lord had visited his people, and given them bread. Wherefore she departed out of the place where she was, and her two daughters-in-law with her: And they went on their way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go ye, return each of you unto your mother's house: For I am very old and very feeble. And why should I be a burden to you? Return to your mother's house. For I am too old to have a husband, and why should I be a reproach to you?

9 And the Lord gave you, that you may stand and inherit the house of her husband, and when she was departed, they lifted up their voice, and wept, and lamented for her. And she said, Blessed be the Lord, which hath not left thee this day empty; and hath given thee two more sons than she hath which went out of her bosom.

10 And they arose early in the morning, and came to Bethlehem; and it came to pass, when they were come to the town, that Boaz said unto the elders, and to the judges, and scribes, and said, Judah is near to me, and thy kinsman-redeemer; and speak ye to the woman, To whom it may seem good to you, and it be acceptable in your eyes.

11 And Naomi said, Bless ye the Lord, my dearest sister. And she comforted her all that time. And Naomi said, Go, my daughter, go to your mother's house. For I am too old to have a husband, and why should I be a reproach to you?
And Booz gathered corne in the fields of Booz.

**11**

**Ruth.**

The. ii. Chapter.

Ruth gathered corne in the fields of Booz.

**12**

The gentiles of Booz toward her.

**13**

The death of thynse husband: holde thou

halt left thy father and thy mother and

the land where thou wast borne, and art

come into a people which thou knewest

not in time past.

**14**

The Lord quake thy booke, and a full

reward be given thee of the Lord God

of Israel, under whose (**5**) wings thou

art come to trust.

**15**

Then she sayde: Let me finde favour

in thy sight my lord, thou hast comforted

me, and spoken comfortably in

to thy maybe, which yet am not like

unto one of thy maidens.

**16**

Booz sayde unto her againe: At the E

mealtyne come thou bythyn, and eate

of the bread, and dry thy stole in

the vineyard.

And she sat before the reapers; and

he reached her parched come, and

drye eate, and was suffred a left (**6**) part:

**17**

And when she was ryden up to gath-

ther, Boos commaunded his young men,

saying: Let her gather even among the

sheaves, and (**2**) rebuke her not.

**18**

And she gathered in the field by-

tilene, and finished that she had gath-

ered, and it was in measure upon an

**Ephah of barley**.

**19**

And she toke it vp, and went into the ci-
tie: and when her mother in law had

seene what she had gathered, she pluck-

ed out alfo, and gave to her that she had

reserved when she had eaten enough.

**20** And her mother in law sayde unto

her: Where hast thou gathered to day?

And where wouldest thou bless me

that thou knewest me, seing I am (**8**) an

attaint?

**21** And Booz aunmbered and sayde unto

her: It is told me that thou

halt done unto thy mother in law since

the death of thynse husband: holde thou

halt left thy father and thy mother and

the land where thou wast borne, and art

come into a people which thou knewest

not in time past.

**22**

The Lord quake thy booke, and a full

reward be given thee of the Lord God

of Israel, under whose (**5**) wings thou

art come to trust.

**23**

Then she sayde: Let me finde favour

in thy sight my lord, thou hast comforted

me, and spoken comfortably in

to thy maybe, which yet am not like

unto one of thy maidens.

**24**

Booz sayde unto her againe: At the E

mealtyne come thou bythyn, and eate

of the bread, and dry thy stole in

the vineyard.

And she sat before the reapers; and

he reached her parched come, and

drye eate, and was suffred a left (**6**) part:

**25**

And when she was ryden up to gath-

ther, Boos commaunded his young men,

saying: Let her gather even among the

sheaves, and (**2**) rebuke her not.

**26** And she gathered in the field by-

tilene, and finished that she had gath-

ered, and it was in measure upon an

**Ephah of barley**.

**27**

And she toke it vp, and went into the ci-
tie: and when her mother in law had

seene what she had gathered, she pluck-

ed out alfo, and gave to her that she had

reserved when she had eaten enough.

**28** And her mother in law sayde unto

her: Where hast thou gathered to day?

And where wouldest thou bless me

that thou knewest me, seing I am (**8**) an

attaint?

**29** And Booz aunmbered and sayde unto

her: It is told me that thou

halt done unto thy mother in law since

the death of thynse husband: holde thou

halt left thy father and thy mother and

the land where thou wast borne, and art

come into a people which thou knewest

not in time past.

**30**

The Lord quake thy booke, and a full

reward be given thee of the Lord God

of Israel, under whose (**5**) wings thou

art come to trust.

**31**

Then she sayde: Let me finde favour

in thy sight my lord, thou hast comforted

me, and spoken comfortably in

to thy maybe, which yet am not like

unto one of thy maidens.

**32**

Booz sayde unto her againe: At the E

mealtyne come thou bythyn, and eate

of the bread, and dry thy stole in

the vineyard.

And she sat before the reapers; and

he reached her parched come, and

drye eate, and was suffred a left (**6**) part:

**33**

And when she was ryden up to gath-

ther, Boos commaunded his young men,

saying: Let her gather even among the

sheaves, and (**2**) rebuke her not.

**34** And she gathered in the field by-

tilene, and finished that she had gath-

ered, and it was in measure upon an

**Ephah of barley**.

**35**

And she toke it vp, and went into the ci-
tie: and when her mother in law had

seene what she had gathered, she pluck-

ed out alfo, and gave to her that she had

reserved when she had eaten enough.

**36**

And her mother in law sayde unto

her: Where hast thou gathered to day?

And where wouldest thou bless me

that thou knewest me, seing I am (**8**) an

attaint?

**37** And Booz aunmbered and sayde unto

her: It is told me that thou

halt done unto thy mother in law since

the death of thynse husband: holde thou

halt left thy father and thy mother and

the land where thou wast borne, and art

come into a people which thou knewest

not in time past.

**38**

The Lord quake thy booke, and a full

reward be given thee of the Lord God

of Israel, under whose (**5**) wings thou

art come to trust.
22. And Naomi answered unto Ruth her daughter in lawe: It is begging daughter that thou go out with his maidens, that they come not against thee in any other field.

The iii. Chapter.

2 Naomi greeteth Ruth counsel. 3 She sleepeth at Booz secte. 2 He acknowledgeth him feele to be her kinsman.

Then Naomi her mother in lawe sayde unto her: By daughter, that I not seke rest for thee, thou mayest prosper:

And is not Booz our kinsman, with whose maidens thou wast: Behold, he winnoweth barley to night in the threshing floore.

We will thy selfe therefore, and annoyeth thee, and putt thy rayment upon thee, and get thee downe to the floore; but let not the man knowe of thee, until he have left eating and drummell.

And when he goeth to sleepe, marke the place where he layeth him downe, and then goe and lyft by the clothes that are on his feete, lay thee downe there: and he shall tell thee what thou shalt do.

And she answered her: All that thou biddest me, I will do.

And she went downe unto the floore, and dyd according to all that her mother in lawe bad her.

And when Booz had eaten and drunk, and seerched his heart, he went to lye downe at the end of the heape of corn: and she came softly, and lyft by the clothes of his feete, and layed her downe.

And at midnight, the man was awake, and caught holde: and beholde, a woman lay at his feete.

And he sayde: What art thou? She answered, I am Ruth thy handmaid: Spread the wing of thy garment over thy handmaid, for thou art the kinsman.

He sayde: Blessed be thou in the Lord my daughter, for thou hast sheddest more goodnesse in the latter ende, then at the beginning, inasmuch as thou followedst not young men, whether they were poore or rice.

11. And note my daughter fear not, I will do to the all that thou requirseth: for all the cite of my people both know, that thou art a woman of vertue.

12. And it is true that I am of thy next kinde, holde weaving there is one nieer then I.

13. Early this night, and when morning is come, if he beth perfourme the part of a kinsman unto thee, it is good, let him do the kinsmanes part: but if he beth not do the kinsmanes part, then beth I do the dutie of a kinsman, as the Lord lieth: sleepe until the morning.

14. And she lay at his feete, untill the morning; and she arose by before one coulde knowe another. And he sayde: Let no man knowe that there came any woman into the floore.

15. And he sayde againe: Bring the man tel that thou hast upon thee, and hold it.

And when the held it, he metrem the measures of barley, and layde it on her: And the gather into the cite.

16. And when she came in, to her mother in lawe, she sayde: Who art thou, my daughter: And she tolde her all that the man had done to her.

17. And sayde: These are measures of barley gane he me, and sayde: Thou shalt not come empty into thy mother in lawe.

18. Then sayde she: By daughter, sit still untill thou keepe howe the matter will fall: for the man will not be in rest, untill he have finished the thing this same day.
The. iii. Chapter.

I Booz spakeeth to Ruths next kinsman touching her marriage. 2 The amnent cut

10 And moreover, Ruth the Moabit

11 And all the people that were in the
gate, and the elders, sayde, We are wit-
nesses; The Lord make the woman that
is come into thy house, lke Rachel
and Lea, which wife forsake his home
the house of Israel; that thou mayest
do worthy in (c) Ephesas, and be fa-
mous in Bethlehem.

12 Thy house be like the house of Pharez
(Whom Thamar bare upo Juda) one
of the seede which the Lord shall gue
thee of this young woman.

13 And so Booz toke Ruth, and she was
his wyfe: And when he went in unto
her, the Lord gave, that the conceaved
and bare a sone.

14 And the women sayde unto Naomis: C
Blessed be the Lord, the which hath
not lett thee this day without a kins-
man, and his name shalbe continued in
Israel.

15 And that shall bring thy lyfe age,
and cherish thyne olde age; For thy
doughter in lawe which looveth thee,
hath borne unto him, and she is better
to thee than (d) seven sones.

16 And Naomis toke the child, sayde it in
her lappe, and became nuce unto it.

17 And the women her neighbours gante
it a name, sayes: There is a child borne
to Naomi, s call it Obed: the same is
the father of Isai, the father of David.

18 These are the generations of Pharez,
Phares begat Hevron,

19 Hevron begat Ram, Ram begat Am-
nadab,

20 Ammudab begat Naasson, Naasson
begat Salmon,

21 Salmon begat Booz, Booz begat D
Obad,

22 Obad begat Isai, Isai begat David.

E 4.

The ende of the booke of Ruth.
1. The first booke of Samuel, called the first booke of the kinges.

The first Chapter.

1 The genealogie of Elkanah father of Samuel. 2 His two wives. Hanna was barren and prayed to the Lord. 15 Her auntr <br>were to Eli. 20 Samuel is born. 24 She did dedicate him to the Lord.

Here was a man of one of the two Ra-<br>mathaim Tophum. of mount Ephraim, nam-<br>ed Elkanah, the sonne of Jeroham, the <br>sonne of Elihu, the sonne of Thohu, the sonne of Zu-<br>ph, an Ephraimite. Which had two y<br>ues, the one called Hanna, the other Pheneuia: And Pheneuia had children, but Hanna had no children. 2 And the man went out of his city every yere, to worship and to sacrifice unto the Lord of hostes in Sinai, where were the two sonnes of Eli, Hophin and Phineues, the Lordes priests.

And it fell on a day, that Elkanah offered, and gave to Pheneuia his wyfe, and to all his sonnes and daughters, portions. But unto Hanna he gave a (a) worthy portion: for he loved Hanna, the Lord had made her barren. And her enemie (Pheneuia) vered her sore, soaunche as the vpbiapad her, because the Lord had made her barren. (And so dyd he yere by yere) and as oft as she went up to the house of the Lord, thys he vered her, that she wept, and dyd not eate.

Then sayde Elkanah her husband to her: Hanna, why wepest thou, and why eatest thou not, and why is thine heare troubled? Am not I better to thee then ten (c) sonnes? So Hanna rose vp after that they had eaten and drinke in Sinai. (And Eli the priest late upon a stoole by one of the poynte of the temple of the Lord.)

And she was troubled in her mind, and prayed vpnto the Lord, I wepe sore, and volde a boode, and sayd: O Lord of hostes, if thou wilt take on the trou-

ble of thyn handynende and remembre me, and not forget thyn handynade, but gyn euyn thyn handynade a man childe, I will gyn euyn unto the Lord all the dayes of his lyfe, and that shall no razore come upon his head. 12 And as the continued praying before the Lord, Eli marked her mouth. 13 For Hanna spake in her heart, the ippes did not movye onely, but her bope was not hearde, therefore Eli thought the hab ben drunken.

And Eli sayde unto her: Dobbe long wilt thou be buntren? Put away from thee "the wine that thou hast. 15 Hanna answered, and sayde, Not to thy Lord: I am a woman of a wolful harte, I have dranke neither wine nor strong brincke, but have pouyned out my soule before the Lord:

"Court not thyn handynade for a wicked woman: for out of the abundance of my heuynesse & grieue, haue I spoken bytherd. 17 Elkauncered her againe, and sayde: Go in peace, the God of Israel grant the thy petition that thou hast alkeed of him. 18 She said: Let thy handynade fynde (a) grace in thy lyght. And to the woman went her wy, and dyd eate, and loked no more sad. 19 And they roke vp early, a two worshipped before the Lord, and then returnyd, to came to their house to Ramath: And when Elkanah knew the Hanna his wyfe, the Lord (b) remembered her. 20 For in proesse of time it came to passe, that the conceived, and bare a sonne, I called his name Samuel, (saying:) Because I have asked him of the Lord. 21 And the man (b) Elkanah and all his house went vp to offer into the Lord the percy sacrifice, and also his bole. 22 Nevertheless Hanna was not vp, but sayde unto her husband: I will tary vntill the lad be weane, and then I will the
byng hym, that he may appeare before the Lord, and there abyde for ever.

22. Elkanah her husband annyer her: Do what seemeth thee best, tary at home until thou hast weaned him, and believe the Lord to make good his saying. And so the woman abode, and gave her name sucke, until she weaned hym.

24. And when he had weaned hym, she took hym with her, with three bullocks, an Ephah of flour, and a bottle of wine, and brought hym into the house of the Lord in Silo, and the child was young.

24. And they flue a bullocke, and brought in the lad to Elia.

26. And the sayd: O my Lorde, as thy (3) soule lyueth my Lorde, I am the woman that stode before thee here praying into the Lord.

27. For this lad I prayed, and the Lord hath given me my dere Wife: Whiche I asked of him:

28. And therefore I have given hym unto the Lord, as long as he liveth he thall be given to the Lord. And he (4) worshipped the Lord there.

The ii. Chapter.


And Hanna prayed, (5) sayde: Myne heart rejoiceth in the Lord, and myne (6) home is ratified in the Lord: My mouth is (6) dyde open over myne enemies, so I rejoice in thy salvation.

2. There is none holy as the Lord: for without thee is nothing, neit her is there any of strength as is our God.

3. Talk no more proudly, let not arrogante come out of your mouthes: for the Lord is a God of knowledge, and his purpose come to passe.

4. The boylde with the mightie men are broken, and they that were weake have gyde them felues with strength.

5. They that were full, have hyrd out them felues for (10) bread, and they that were hungry (5) rece, fell the barren hath borne feuer, and the that had many chilber, is warded feble.

6. The Lord kylleth and maketh alaye, byngeth downe to the grave & kylleth agayne.

7. The Lord maketh poore, and maketh ryche, kylleth lydowe, and heaueth byp on lyfe.

8. He kylleth by the poore out of the dust, and lyketh by the beggar from the doughty, to set them among (10) princes, and to make them inherit the saute of glory: For the pillers of the earth are the Lordes, and he hath set the Wodde uppon them.

9. He wyll (1) kepe the secte of his lautes, and the wicked shalke kepe science in darkness, and in his owne myght that no man be strong.

10. The Lordes aburtrary shal be destroyed by hym, out of heauen shall he thunder upon them: The Lord shall judge the ends of the world, and shall gyne myght into his king, and crafte the home of his appointed.

11. And Elkanah went to Ramath to his house, and the lad dyde minister into the Lord (2) before Elia the priest.

12. But the names of Elia were children of (1) Belial, and (1) knewe not the Lord.

13. And the priests custome toward the people was, that whensoever any man offered any offering, (3) priests had came wyde the thefe was a feathyr, and a feathyr hok with three teeth in his hande.

14. And thynk it into the panne, kettell, caldren, 0 pot; and (4) all that the feathyr hok brought by, that the priest tolke for hym self: And do they dyde unto all the Ieraclites that came ryther to Silo.

15. Pea, and therto before they burnt the (1) fat, the priests had came and saide to the man that offered, Seue thefe, that I may roste it for the priest; for he wyll not have lodde thefe of the, but calde.

16. And of any man saide unto hym, Let them burne the fat according to the custome, and then take as much as thynke hearty (m) descreeth: Then he would annere hym, Pea, thou shalt have in note; and if thou wilt not, I wyll take it with

(1) That they neither daile, nor fail to ape eng.
(2) Respecting to the ap pentment, and communera ment of Elia the priest.
(3) Twice by men.
(4) That in, they regard not no more ministras.
(5) Cont: grasching the other appone to it in time. Ful, 2. for these boks.
(6) Love.
(10) That this prope thine proprie in these beke take

(1) Which颁 common ben tied to have hem of. re: to Sed.
it with violence.

17 And the name of the young men was very great before the Lord: for men that abhorred the offering of the Lord.

18 But the child Samuel ministered before the Lord, girded with a lamen and a girdle.

19 Moreover, his mother made him a little coat, and brought it to him from yere to yere, when she came by herself to offer the percy sacrifice.

20 And El blessed Elisha and his wife, and said: The Lord give thee seed of this woman, for the petition that the astonished of the Lord, and they went into their own house.

21 And the Lord blessed Hannah, so that she conceived, and bare three sons, and two daughters: and the child Samuel grew before the Lord.

22 Eli was very old, and heard all that his sons did unto Israel, how they lay with the women that lay at the door of the tabernacle of the congregation.

23 And he fande unto them: Why do ye such things? For all these people I hear evil reproves of you.

24 Oh, nay my sons: for it is no good report that I hear, how ye make the Lordes people to transgress.

25 If one man smite another, the Judge shall judge it: But if a man smite against the Lord, who will he be his bapteme: For with standing, they heartened not unto the voice of their father, because the Lordes would say the.

26 The child Samuel profited to grow, and was in favour both with the Lord and also with men.

27 And there came a man of God unto Eli, and laye unto him, thus saith the Lord: Dp not I plainely appeare unto the house of thy father, when they were in Egypt in Pharoas house?

28 And I chose him out of all the tribes of Israel to be my priest, for to offer upon mine alter, and to burn incense,
And the chyldes Samuel minished into the Lord before Elie, and the wode of the Lord was (b) precious in those days, neither was there any open vision.

And as at that time Elie lay in his (b) place, his eyes began to wax dimme that he could not se.

And per the lamshe of God went out, Samuel layde hym downe to sleepe in the temple of the Lord, where the arke of God was.

And the Lordke calle Samuel. And he answered, I am here.

And he ran unto Elie, and sayde: Here am I, for thou calledst me. And he said, I called thee not, go againe and sleepe. And he went, and layde hym downe to sleepe.

And the Lordke called once againe, Samuel. And Samuel arose and went to Elie, and sayde: I am here, for thou diddest call me. And he answered: I calle thee not my sonne, go againe and sleepe.

Samuel (c) knewe not yet the Lordke, neither was the wode of the Lordke yet opened unto hym.

And the Lordke went to, and calle Samuel the childe of the Lordke. And he arose and went to Elie, and sayde: I am here, for thou hast calle me. And Elie perceiued that the Lordke had calle the childe.

Therefore Elie layde about Samuel. So and sleepe, and (f) he calle the, then say: Speake Lordke, for thy seruante heareth thee. So Samuel went, and slept in his place.

And the Lordke came, and sconde and calle as before, Samuel, Samuel. Then Samuel answered: Speake, for thy seruente heareth.

And the Lordke saide to Samuel: Beholde, I wyll do a thing in Israel, that both the cares of as many as hearre it shall (b) yngle.

In that day, I wyll rappe vp against Elie all thynges whiche I have spoken concerning his house: when I begun, I wyll also make an ende. I have tolde hym that I wyll judge his house for euer, for the wickednesse which he knoweth. For it is the Lordke that knoweth the heart of men, he gathered his sonnes for受害 wickednesse he hath not corrected them.

And therefore I haue sworn into the house of Elie, that the wickednesse of Elies house shall not be purged with sacrifice nor offering for euer.

Samuel sleept vntil the mornynge, and opened the doores of the house of the Lordke: and Samuel feared to shewe Elie the vision.

Then Elie called Samuel, and sayde: Samuel, my sonne. And he answered: Here am I.

He saide: What is that the Lordke hath saide vnto thee? I pray thee hyde it not from me: * (c) God do so to thee, & more also, if thou hyde any thyng from me of all that he layde vnto thee.

And Samuel tolde hym everythyng, and hyd nothing from hym. And he saide: It is the Lordke, let hym do what the Lordke seeth hym good.

And Samuel grewe, and the Lordke was with hym, and left none of his woydes "unperstourned."

And all Israel, from Dan to Beerleba, wyll that faithfull Samuel was the Lordkes prophet.

And the Lordke appeared againe in Silo: for the Lordke opened him leffe to Samuel in Silo, though the wode of the Lordke.

The iij. Chapter.

And Samuel spake unto all Israel: And Israel (a) went on againe against the Philistines to bataell, and pitched besyde the Eben ezer, and the Philistines pitched in Aphekr, and put them stelues in arraie against Israel: and when they opyned the battell, Israel was snten dowe before the Philistines, and the Philistines slue of the armie in the fiedel about a foure thousande
And when the people were come into their tents, the elders of Israel sayde: 

Therefore hath the Lorde caste you downe this day before the Philistines: let vs fetch the arke of the appoyntment of the Lorde out of Silo, and when it come among us, it may save vs out of the hand of our enemies.

And so the people went to Silo, and set from thence the arke of the appoyntment of the Lorde of hoastes, which dwelleth betweene the cherubins: And there were the two sons of Eli, Hophni and Phinehes, with the arke of the appoyntment of God.

And when the arke of the appoyntment of the Lorde came into the hoast, all Israel shoued a mightie shoude, so that the earth rang againe.

And when the Philistines herd the noise of the shoude, they said: What meaneth the sounde of this mightie shoude in the hoast of the Ebrewes? And they undertheyde: hovde that the arke of the Lorde was come into the hoast.

And the Philistines were afraid, and said: God is come into the hoast. And they said againe: wo vnto vs, for it was never to before this.

Wo vnto vs, who shall deliever vs out of the hand of these mightie goddesses? these are the goddesses that smote the Egytians with many plagues in the Wildernes.

Be strong and quit your selves ye men, ye Philistines, that ye be no seuauntis in the Ebrewes, as they have ben to you: Be of a manly courage therefore and fight.

And the Philistines fought, and Israel was smitten dovnche, and fled every man into his tent: And there was an exceeding great slaughter, for there were overthownd of Israel thight thousand footemen.

And the arke of God was taken, and the two sons of Eli, Hophni and Phinehes, were dead.

And there ran a man of Benjamin out of the arme, and came to Silo the same day with his clothes rent, and earth upon his head.

And when he came, lo, Eli laye vnto the hoast, and wailing: for his heart feared for the arke of God. And when the man came into the citie, and tolde it, all the citie cried.

And when Eli herd the noise of the crying, he said: What meaneth this noise of the tumult? And the man came in hastily, and tolde Eli.

Eli was euen then a very old man, and his sight failed him that he could not see.

And the man vnto Eli: I am he that came out of the armie, and fed this day out of the hoast. And he said: What thing is done now: in the citie.

The messenger answered, and said: Israel is fled before the Philistines, and there thousand men.
there hath been a great slaughter among the people, and the two sons of Phinehas are dead, and the ark of God is taken.

And when he made mention of the ark of God, Eli fell from of his house backward by the side of the gate, and his neck brake, and he died: for he was an old man and heavy, and (c) judged Israel fourie yeeres:

And his daughter in lawe Phinehes vpse was with childe, and ye the (c) birth:

And when he heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed her selfe, and travailed, for her pynes came upon her.

And about the tyme of her death, the women that troode about her, lade her to her: Fear not, for thou hast borne a sonne. But she answered not, nor regarded it.

And she named the childe (b) Jehobod, saying: The glorie is departed from Israel, (because the ark of God was taken, and because of her father in lawe and her husband.)

And she lade agayne: The glance is gone from Israel, for the ark of God is taken.

The v. Chapter.

And the Philistines bring the ark into the house of Dagon. (b) The men of Ephod are plagued. 6 The ark is carried into Beth, and after to Icrone.

1 And the Philistines took the ark of God, and carried it from the house of the Ben ezer unto Ab- fodder.

2 And the Philistines took the ark of God, and brought it into the house of (b) Dagon, and set it by Dagon.

And when they of Abod were up in the next day in the morning, behold, Dagon was fallen upon his face on the earth before the ark of the Lord, and his head and his two handes cut of upon the threshold, that onely the stump of Dagon was left to him:

And therefore is it, that the priests of Dagon, neither any man that cometh into Dagon's house, (b) treadeth not on the threshold of Dagon in Abod, unto this day.

6 But the hand of the Lord was heavy upon them of Abod, and he destroyed them, and smote them with enemodes, both Abod, and all the coasts thereof.
And when the men of Ashdod saw that it was so, they said: The ark of the God of Israel shall not abide here with us, for his hand is loose upon us, and upon our God.

They sent therefore, and gathered all the lords of the Philistines unto them, and said: What shall we do with the ark of the God of Israel? They answered: Let the ark of the God of Israel be carried about unto Saph, and they carried the ark of the God of Israel about.

And when they had carried it about, the hand of the Lord was against the city with a very great destruction, and he smote the men of the city both small and great, and they had emerodes in their secret parts.

Therefore they sent the ark of God to Aravon: and Abdon, as the ark of God came to Aravon, the Aravonites cried out, saying: They have brought the ark of the God of Israel to us, to slay us, and our people.

And so they sent, and gathered together at the lords of the Philistines, and said: Send (2) away the ark of the God of Israel, to go again to his own place, that it slay us not, and our people. For there was a destruction and death throughout all the city, and the hand of God was exceeding sore there.

And the men that dyed not, were smitten with the emerodes: And the eye of the city went up to heaven.

The vi. Chapter.

The time that the ark was with the Philistines, which they sent again with a gift. 1. It commeth to Bethaimes. 7. The Philistines offer golden emerodes. 19. The men of Bethaimes are stricken for looking into the ark.

1 And the ark of the Lord was in the country of the Philistines seven months.

And the Philistines called for the priests and the bocchapers, saying: What shall we do with the ark of the Lord? Tell us where with ye shall send it home again:

They said: If ye lend away the ark of the God of Israel, lend it not empty: but reward it with some offering, and then ye shall be whole, and it shall be known to you, why this hand departeth not from you.

Then said they: And what shall the sinne offering, which ye shall reward him with? They answered: Five golden emerodes, and five golden myre, according to the number of the princes of the Philistines: for one plague was upon you all, and upon your princes.

Wherefore ye shall make images the to your emerodes, images like to your myre that corrupt the land, and ye shall give glory unto the God of Israel, that he may take his hand from you, and from of your gods, and from of your land.

Wherefore do ye harden your hearts, as the Egyptians and Pharaoh harded their hearts: Which when he wrought wonderfullie among them, did they not let the people go, and they departed:

And therefore, make an euve cart, and take two welche kyne, on whom there hath come no yoke, and ye the kyne to the carte, and bring the calues home from them.

And take the ark of the Lord, and lay it upon the cart, and put the jewels of golde which ye reward him with for a sinne offering, in a coffer by the side thereof, and send it away, that it may go.

And if ye see that he go by the way of his owne coast to Bethaimes, then it is he that did by this great euill: If no, we shall know then that it is not his hand that smote us, but it was a chance that happened us.

And the men did euens so: And took two kyne that gave milke, and they put them to the cart, and kept the calues at home.

And they laye the ark of the Lord upon the cart, and the coffer with the myre of golde, and with the images of their emerodes.

And the kyne take the straitway to Bethaimes, and went on the straitway: and as they went, loved, and turned neither to the right hand nor
to the left: And the princes of the Philistines went after them, unto the borders of Bethshemesh. And they of Bethshemesh were reaping their wheat harvest in the valley: And they beat them with their eyes, and spied the ark, and rejoiced when they saw it. And the carcase came into the field of one Jashua, a Bethshemite, and abode there. There was also a great stone: And (c) they clave the wood of the carcase, and offered the byne a burnt offering unto the Lord. 

And the Levites took down the ark of the Lord, and the censer that was with it, wherein the (d) loaves of gold were, and put them on the great stone: And the men of Bethshemesh sacrificed burnt sacrifice, and offered sacrifices the same day unto the Lord. 

And when the scribes of the Philistines had seen it, they returned to Aarons the same day. 

And there are the golden emerods which the Philistines gave for a simne offering to the Lord: so (a) Abdon one, for Gaza one, for Ascalon one, for Gath one, and for Ashdod one. 

18 And golden myre, according to the number of the cities of the Philistines (belonging to the true lords, both of walled towneis, and of towneis unvalled, even unto the great stone of Abel, whereon they set downe the ark of the Lord, in the field of Jeshophia the Bethshemite. 

19 And he shew of the men of Bethshemesh, because they had (a) looked in the ark of the Lord, and he smote among the people sixe thousand and three score and ten men: And the people lamented, because the Lord had slaine the people with so great a slaughter. 

20 Wherefore the men of Bethshemesh said: Who is able to stand before this holy Lord God? And (c) to whom shall he go from us? 

21 And they sent messengers to the inhabitants of Kiriatatharim, saying: The Philistines have brought againe the ark of the Lord, come ye downe and ret it up to you. 

The vii. Chapter.  

1 The ark is brought to Kiriatatharim. 2 Samuel exhorteth the people to forsake their sinne, and turne to the Lord. 10. The Philistines light against Israel and are overcome. 16. Samuel judgeth Israel.

And to the men of (e) Kiriatatharim came and set up the ark of the Lord, and brought it into the house of Annas, the inhabitant of Kiriatatharim, and sanctified Eleazar his sonne, tokee the ark of the Lord. 

2 And while the ark abode at Kiriatatharim, the time was long, so it was twenty yeeres: and all the house of Israel lamented after the Lord. 

And Samuel spake unto the house of Israel, saying: If ye be come againe unto the Lord with all your heartes, then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him: only: For he shall rep you out of the hand of the Philistines. 

Then the children of Israel dyd put away Baalim and Ashtaroth, and serve the Lord one only. 

And Samuel said: Gather all Israel to (f) Gilgal, and I will pay thee for you unto the Lord. 

And they gathered together to Gilgal, and dyd with water, and poured it out before the Lord, and fasted the same day, and said there: We have sinned against the Lord. And Samuel judged the children of Israel in Gilgal. 

7 When the Philistines heard that the children of Israel were gathered together to Gilgal, the princes of the Philistines went up against Israel: And when the children of Israel heard that, they were afraid of the Philistines. 

8 And the children of Israel said to Samuel: (c) Cast not to cry upon the Lord our God for us, that he may light us out of the hand of the Philistines. 

9 And Samuel toke a sucking lamb, and offered it altogether for a burnt offering unto the Lord, and cried unto the Lord for Israel, and the Lord heard him. 

10 And as Samuel offered the burnt offeringle
I Kings.

1. Samuel made his sons judges over Israel, who followed not his steps. The Israelites after a king. II. Samuel declares in what state they should be under the king. Notwithstanding they Ashe one still, and the Lord will set Samuel to graunt unto them.

When Samuel was old, he made his sons judges over Israel. The name of his eldest son was Abinadab, and the name of the second son Abia, and they were judges in Beersheba.

And his sons walked not in his ways, but turned aside after their mother, and went, and took reward, and perverted the right.

Then all the elders of Israel gathered them together, and came to Samuel unto Rama, and said unto him: Behold, thou art old, and thy sons walk not in thy ways: Now therefore make thee a king to judge vs, as all other nations have.

But the thing displeased Samuel when they said, give vs a king to judge vs: And Samuel pined into the Lord. And the Lord said unto Samuel, Hear the voice of the people in all that they say unto thee: For they have not cast thee away, but they have cast me away, that I should not reign over them.

And as they have ever done since I brought them out of Egypt unto this day, and have forsaken me, and served other gods, even so do they unto thee.

Now therefore hearken unto their voice: Howbeit yet tell us wherein they shall sin, and we will sin with them.

And Samuel said unto the people, What is it then ye say unto me? I have not eaten of the bread of the院士, neither have I set up any mast for myself; and the Lord knoweth who sinneth against the Lord.

And Samuel said unto the Lord: Hearken, my Lord God: For the people have turned unto thee, and are become mine.

And the Lord said unto Samuel: Wherefore dost thou hear their voice to judge them? Do it now therefore, and hear their voice, and thou shalt be their judge.

And Samuel said unto the people: Behold, I have heard thy voice, and have set a king over you.

And Samuel said unto the people: Go ye every man unto his city and to his house. And Samuel went up to Ramah.
18 And ye shall cry out at that time, because of your king whom ye shall have chosen you, & the LORD will not hear you at that day.
19 Nevertheless, the people would not hear the voice of Samuel, but did say, Nay, but we will have a king over us,
20 That we may be like other nations, and that our king may judge us, and go out before us, and fight our battles.
21 Therefore when Samuel heard all that the people said, he rehearsed it in the ears of the LORD.
22 And the LORD said to Samuel: Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel: Go every man into his city.

The ix. Chapter.

1 Saul seeking his father's asses: by the council of his servant he went to Samuel,

2 The Prophets called Seers. 15 The Lord revealed to Samuel Saul's coming,

3 Commanding to annoint him king. 22 Samuel bringeth Saul to the tent.

I. There was a man of Benjamin named Cis, the sonne of Abiel, the sonne of Zorah, the sonne of Hepzibah, the sonne of Aphsah, that was a Benjamine, mightie in power.
2 And the same had a sonne called Saul, a goodly young man and a faire, so that among the children of Israel there was none goodlier then he: From the shoulders upward he was higher then all the other people.
3 And the assesse of this Cis Saul's father were lost, and Cis layd to Saul his sonne: Take one of the tabbes with thee, and arise, go and take the assesse.
4 And he went through mount Ephraim, and passed through the lande of Zalath, but they found them not. Then they went through the lande of Salim, and there they were not. When they went also through the land of Jemini, they found them not.
5 At the last, when they were come to the lande of Naphe, Saul sayde to his lad that was with him: Come, let vs returne, lest my father leave caring for the assesse, and take thought for vs.
6 And layde unto him: Behold, there is in this cite a man of God, there is an honourable man, all that he sayth, commeth surely to passe: Now then let vs go thither, if so be he can title vs what way we may go.
7 Then layde Saul to his lad: If we will go, what shall we bring the man? For the bread is spent in our vessells, and there is no other present to bring the man of God: what have we?
8 And the lad answered Saul againe, and sayde: Behold I have found about the fourth part of a sheete of siluer, that will I give the man of God, to tell vs our way.
9 Before time in Israel when a man went to seke an anointer of God, thus spake he: Come, and let vs go to the seer: For he that is now called a prophet was in the old time called a seer.
10 Then sayde Saul to his lad, We layd of the: Come, let vs go. And so they went into the cite where the man of God was,
11 And as they went their way by the hilly to the cite, they met with daniels that came out to drawe water, and layd unto them: Is there here a Seer?
12 And the mepens anointed them, and sayde: Yea, behold he is before you, make halfe noble; for he came this day to the cite, for ther is an offering of the people this day in the hill.
13 When ye be come into the cite, ye shall finde him stragglow by he go by to the hilly to eate: for these people will not eate until he come, because he doth blest the offering, and then eate they that be bydronen to the feast: Now therefore get you by, for this day that ye finde him.
14 And they went by into the cite: And when they were come into the middes of the cite, beholde Samuel came out against them, for to goe up to the hilly.
15 But the Lord had told Samuel in his care (a day before Saul came) saying:
16 To morowe this same I will send thee a man out of the lande of F. -
Samuel.

I Kings.

Saul.

Benjamin, thou shalt appoint to be captain over my people Israel, that he may cause my people out of all hands of the Philistines: for I have loosed (b) upon my people, and their (c) eyes is come unto me.

17 Then Samuel took Saul, and anointed him in the presence of the Lord, and stood him before the Lord, and Samuel went up after Saul, and he did the office of the priest.

18 And Saul said to Samuel, Am I not a Benjamite, of the smallest of the house of my father, a man of a few men? And the Lord did turn the heart of all the people of Israel to follow Samuel. 19 And Samuel wrote a book of the words of God, and taught the people, and anointed Saul the son of Kish the Benjamite, the son of Caleb the son of Mezibaz, of Bethel.

20 And when Saul had communicated with Samuel, he took advice, and asked counsel of the Lord. 21 And the Lord answered Saul, and said, Go down before thee, and thou shalt save the people, and they shall save thee.

21 And Saul went down into his house, and Saul's servants said, It was evil for the king to have communed with the prophet of God. 22 And the king answered his servants, and said, Is there not a man of peace in Israel? Now therefore take me a man of peace, and bring him near me, that I may hear him, who will save me out of the hand of this Philistine.' And the servants said, Behold, there is a man, Zalman, the son of Macon, of the tribe of Benjamin, a man that pleases his father, whose name is Mahanaim.' And Saul sent messengers to take him; and when he was informed, he came to Saul in the field of Shunem, and he went to him, and he ministered to him. 23 And Saul liked him very much, and took him for his servant.

24 And Saul went to Ramah, and brought one hundred loaves of bread, and ten full bottles of wine, and five lambs, and he gave them to the servant of his father who kept the bag. 25 And Samuel said, Take a bottle in thine hand, and gird up thy loins, and go, I will send thee to Jesse, the son of Orth. 26 And he said, Wherefore shall I go to Jesse the son of Orth? what shall I have? 27 And Samuel said, Gird up thy strength, and go, for the Lord hath sent thee. 28 Then Saul took the bottle in his hand, and filled it with oil, and poured it on Saul's head, and said, Shall I return tithis time? And he said, Return not. 29 And Saul was gainsaying, and said, Shall I drink of the wine? and he said, Shalt thou not know that there is no sin in the wine? and God sent me to bless thee. 30 And Saul said to Samuel, I know that thou hast anointed me king over Israel.' And Samuel said, The Lord hath anointed thee king over his people Israel, and the Lord hath sent me to anoint thee king over his people Israel. 31 And Saul said, Am I not a Benjamite, of the smallest of the house of my father, a man of a few men? And the Lord hath taken me from the house of my father, and hath raised me up after David, his servant, and hath put me upon the throne of Israel; and my brethren are the sons of Israel, and the sons of Benjamin. 32 And Samuel said, Then shalt thou do all that is in thine heart, and thou shalt arise, and go thy way. 33 And Samuel went to Ramathaim Zophim, and told what Jonathan had done, the son of Saul. 34 And the men of Benjamin gave in again to Saul two pieces of silver. 35 And Saul asked after the Loard, the Lord answered him not by any means. 36 And Saul took an other piece of silver, and said to the ref:und, Bring me again this other piece of money, that there be no sin upon me. 37 And the man of God answered Saul, And shall I counsel thee what the Lord shall do? and who is that among all the prophets of thine host, which have been on the side of the Lord, and I am not one of them? Therefore regard now the word of the Lord.' 38 Then said Saul, Am I not a man of Benjamin, of the smallest of the house of my father, a man of a few men? And the Lord set me king over this people, and the Lord sent me to battle with the Philistines. And now what is there to be in the Lord? 39 And Saul answered Saul, And the Lord had not spoken by the voice of the Lord, nor by the word of two, nor by the vision, but by the voice of one."
8 And thou shalt go downe before me to Gilgal; and I will come downe into thee to sacrifice burnt sacrifices, & to offer peace offerings: * Tarie so we seven daies till I come to thee, & shewe thee what thou shalt do.

9 And when he had turned his backe to go to Samuel, God gave him another heart, and all those tokens came to passe that same day.

10 And when they came thither to the hill, behold, the company of prophets met him, and * the spirit of God came upon him, & he prophesied among them.

11 And all that knewe him before, when they sawe that he prophesied among the prophets, they spake either to other: What is this that is come into the sonne of Cis? * Is Saul also among the prophets?

12 And one of the same place answered, and sayde: Who is their father? And therof came a proverbe: What is Saul also among the prophets?

13 And whone he had made an ende of prophesiing, he came to the hypphe place.

14 And Sauls uncle sayde unto him, and to his lad: Whether went ye? he sayde, To loke the asse: And when we sawe that they were no where, we came to Samuel.

15 And Sauls uncle sayde: Tell me, I pray thee, what Samuel sayd unto you: Saul answered his uncle: he tolde vs plainly that the asse were found. But
1 Then 1Phash's Ammonite came up, and besieged Jabin in Gil-e-ad: and all the men of Jabin laid upon Na-has, Make a covenant with us, and we will be thy servants.

2 And Phash's Ammonite assailed them: In this will I make a covenant with you, if I may (b) think out at your right eyes, and bring that shame on all Israel.

3 To whom the elders of Jabin said: Give us seven days respite, that we may send messengers into all the coasts of Israel: and then, if there be no man to deliver us, we will come out to thee.

4 Then came the messengers to Sib-ba, and told these things in the ears of the people: And all the people left up their bowyers, and went.

5 And behold, Saul came following the carrell out of the field, and Saul layed: What ayearth this people that they leave? And they told him the tynges of the men of Jabin.

6 And the spirit of God came upon Saul when he heard these tynges, and he was exceeding angry.

7 And took a yoke of oxen, and hewed them in pieces, and sent them through all the coasts of Israel by the hands of messengers, saying: Whosoever cometh not forth after (c) Saul and after Samuel, so shall his oxen be servcd. And the fear of the Lord fell on the people, and they came out with one consent.

8 And when he numbered them in Bezech, the children of Israel were three hundred thousand men, and the men of Judah thirtie thousand.

9 And they said unto the messengers that came: So lay unto the men of Jabin, To morowe by that time six senns be hostile ye that have helped. And the messengers came, and shewed it to the men of Jabin, which were glad.

10 Therefore the men of Jabin layde: To morowe we will come (c) out unto you, and ye shall do with us all that pleaseth you.

11 And on the morowe Saul put the people in three parts, and they came in upon the hoast in the morning watch, and saw the Ammonites until the heat of the day: And they that remained were scattered, so that two of them were not left together.

12 And the people layde unto Samuel: (d) Whosomsoever shall layde, that Saul rejoice over vs by venging these men, that we may lay them.

13 And Saul layde: There shall no man (b) dye this day: For to day the Lord hath saved Israel.

14 Then layde Samuel unto the people: Come, that we may go to Gilgal, and renew the kingdom thereof.

15 And all the people went to Gilgal, and made Saul king there before the Lord in Gilgal, and there they offered peace offerings before the Lord: And there Saul and all the men of Israel rejoyned exceedingly.

The xi. Chapter.

1 Phash's the Ammonite warreth against Jabin in Gilead, who asketh helps of the praetices. 2 Saul promiseth help. 3 The Ammonites are slaine. 4 The kingdom is renewed.

26 And Saul also went home to Gibea, and there followed him a band of men, whose heartes God had touched.

27 But the children of Beth-lai said: Howe shall he save vs? And theyelpished him, and brouit him no presents: And he (b) helde his tongue.
1. Kings.

The. xii. Chapter.

And Samuel said unto all Israel: Behold, I have hearkened your voice in all that ye said unto me, and have made a king over you.

2. Therefore your king walketh before you: and I am old and gray-headed, and behold, there are but bis sons with me: I have walked before you from my childhood unto this day.

3. Behold here I am, depart ye before the Lorde, and before his anointed. 

4. And Samuel said unto the men of Israel: Thus saith the Lorde of hosts: I looked for that which I had sworn unto the house of Jacob, 

5. And I said unto the sons of Israel, Return ye unto your tents. 

6. And Samuel said unto all Israel: Behold, I have hearkened unto your voice, all that ye said unto me; I will not reign over you; look for a king over you.

7. And Samuel said unto all Israel, Behold, I have heard thy voice in all that ye said unto me: according to all the righteousness which thine anointed hath found in Israel, so have I walked before the Lorde, and have done that which was right in his sight. 

8. And there was still trouble upon all Israel: and they said, There is nothing better but that we should be kings, also. 

9. And they spake unto Samuel, saying, Make a king over us to govern us. 

10. Samuel said unto the men of Israel, Who is there that will go and fight for you to to-day? And all the people answered, And Samuel said unto the men of Israel, Every one that hath a young man, let him Depart after his brother, that he may not leave the battle. 

11. And Samuel said, Convene yourselves, and I will call unto you the Lorde. 

12. And it came to pass, when they had made him a lode, and anointed him in Boost, that the Lorde appeared to Samuel, saying, I have found a man after mine own heart, which will do all that I please. 

13. And Samuel said, Ask of me whatsoever is in thine heart, and I will perform it. 

14. And he said, Give me a sign that thou speakest by the Lorde. 

15. And Samuel said unto all Israel, Behold, the Lorde will reign over you, and over his people Israel for ever. 

16. And Samuel told the words of the Lorde to the people: and Samuel made a covenant with all Israel, and clave unto the Lorde to be their God. 

17. And Samuel said unto all Israel, Behold, I have heard your voice, and will do all that ye say. 

18. And Samuel called the Lorde, and the Lorde answered him, and said, I am the Lorde: I will not let Israel lose his inheritance. 

19. And all the people said, Let the king live for ever. 

20. And Samuel said, He shall not rule over you, neither shall ye give kings unto Israel: for ye shall be sorrowed for that which ye have done. 

21. And Samuel said unto all the people, Behold, I have heard your voice, and will do all that ye say. 

22. And Samuel said unto them, The Lorde will not rule over you, neither shall ye give kings unto Israel: for ye shall be sorrowed for that which ye have done.
And Jonathan smote the garison of the Philistines that was in the hill, and it came to the Philistines' ears: And Saul blewe a trumpet throughout all the land, saying: Let the Jebusites hear.

And all Israel heard that Saul had destroyed a garison of the Philistines: wherefore Israel was had in abomination with the Philistines. And the people gathered together after Saul to Gilgal.

The Philistines also gathered them selves together to fight with Israel, thirteentousandchariotes, and six thousand horsemen, with other people like the land by the sea side in multitude, came up, and pitched in Michmac, eastward from Bethauen.

And when the men of Israel saw it, they were in a trance (and the people were in a distresse) the people hasted the shekin in caves, and in holes, and in rocks, and in the pits.

And some of the Jebusites went over Jordan to go into the land of Gad and Gilead: And Saul was yet in Gilgal, and all the people being afraid, fled from him.

And he tarried seven days, even unto the time that Samuel had appointed: But Samuel came not to Gilgal, and the people were therefore (b) scattered from him.

24 Therefore fear ye the Lord, serve him in the truth, and with all your hearts. For he hath done great things; he hath done great things, and wonderful things doeth he. 25 But ye do wickedly, then shall ye perish, both ye and your king.

The xiiith Chapter.

And Saul spake to Jonathan his son, and to all his servants, that it should be so. 2 And Jonathan smote the garison of the Philistines that was in the hill, and it came to the Philistines' ears. 3 And Saul blewe a trumpet throughout all the land, saying: Let the Jebusites hear.

And all Israel heard that Saul had destroyed a garison of the Philistines: wherefore Israel was had in abomination with the Philistines. And the people gathered together after Saul to Gilgal.

The Philistines also gathered them selves together to fight with Israel, thirteentousandchariotes, and six thousand horsemen, with other people like the land by the sea side in multitude, came up, and pitched in Michmac, eastward from Bethauen.

And when the men of Israel saw it, they were in a trance (and the people were in a distresse) the people hasted the shekin in caves, and in holes, and in rocks, and in the pits.

And some of the Jebusites went over Jordan to go into the land of Gad and Gilead: And Saul was yet in Gilgal, and all the people being afraid, fled from him.

And he tarried seven days, even unto the time that Samuel had appointed: But Samuel came not to Gilgal, and the people were therefore (b) scattered from him.
18 And another compaine turned the way to Bethzoan: And the thirde compa-
niane turned to the way of the coast that is those aboute § valley of Zebaim toward the Iudernesse.

19 There was no smith founde throughout all the lande of Israel: For the Phi-
lisines sayde, Let the hebrewes make them swords or speares.

20 But all the Iudites went downe to the Philistines, to mend every man his
share, his mattocke, his axe, & weeding yooke.

21 Yet they had a site for the shares, and for the mattockes, for the picktockes, and for the axes, and for to sharpen to go-
des.

22 And so in time of battle there was neither sword nor speare found in the
handes of any of the people that were with Saul and Jonathan: But with Saul & Jonathan his sonne was there

23 And the garison of the Philistines came out, to go ouer unto Pinchas.

The . xiii. Chapter.

14 Jonathan and his harnesse bearer put the Philistines to flight. 24 Saul bindeth
the people by an oxe, not to eate till evening. 3: The people eate with the blood.
38 Saul would put Jonathan to death. 45 The people deliure him.

1 Then on a time Jon-
athan the sone of Saul
sayde unto his young
man that bare his har-
nesse: Come, lets go ouer
to the Philis-
nes garison that are
yonder on the other lyde: and he tolde
not his father.

2 And Saul taried in the utmost part of Gibeon under a pomegranate tree which is in Pigron: and the peo-
ple that were with him were but a fire hundred men.

3 And Ahia the sone of Abitob, Ichabods brother, the sone of Phineases the
sone of Eli, was the Lodes (6) priest in Solo, and ware an Ephod: And the
people woul not that Jonathan was gone.

4 And in the midsts of the passage by which Jonathan bought to go ouer to
the Philistines garison, there was a
sharpe rocke on the one lyde, & a sharpe
rocke on the other lyde: the one called
Bורך, and the other Seeme.

5 The forefront of the one leaned north-
ward towarde Pinchas, & the other was southward toward Gibeon.

6 And Jonathan sayd to the young man that bare his harnesse: Come, and let us
go ouer unto the garison of these bere-
tuned, it may be that the Lode will
work with vs: for it is no harnesse
with the Lode to saue either in manie or in fete.

7 And his harnesse bearer saide unto him,
Do all that is in thynne heart: Go where
it pleacheth thee, behold I am with thee

as thynne heart lusteth.

8 Then sayd Jonathan: Behold, we
go ouer into these men, and shall shewe
our selues to them.

9 If they say on this wyspe to vs, Lacie
tilt we come to you: then we wull stand
still in our place, & not go up by them.

10 But if they say, Come up by unto vs:
then we will go by, for the Lode hath
delivered them into our handes: And
this shall be a signe unto vs.

11 And they both shewed them selves by
to the garison of the Philistines. And
the Philisines sayde: see, the hebrewes
come out of the holes where they had
hid them selues in.

12 And the men of the garison announ-
cred Jonathan & his harnesse bearer, &
sayd: Come by to us, and we will shewe
you a thing. And Jonathan sayde unto
his harnesse bearer: Come upon me, for
the Lode hath delivered them into the
hande of Israel.

13 And Jonathan dyed by bypon(han-
des and footes, and his harnesse bearer
after him: And they fell before Jonathan,
and his harnesse bearer flie the after him.

14 And that first daughter which Jo-
nathan his harnesse bearer made, was
bypon a twenty men, within the com-
passe as it were about an halfe aker of
land which two open plowe.

15 And there was a fear in the hoale, in
the field, among all people: insomuch
that they that were gone out of the gar-
sion to robbe, were astrayde also, & the
Earth trembled, for the fear that was
sent of God.
16 And the watchmen of Saul in Gibeah Benjaminit, said: And behold, the multitude were discomfited, and were hindered as they went.

17 Then said Saul unto the people that were with him: Search, and see who is gone away from vs. And when they had numbered, behold, Jonathan and his harness bearer were not there.

18 And Saul said unto Ahia: Bring hither the ark of God. (For the ark of God was at that time with the children of Israel.)

19 And while Saul talked unto the priest, the people that were in the house of the Philistines hid the ark of God above, and removed: And Saul said unto the priest: Withdraw the thyne hand.

20 And Saul copied him selfe unto al the people that were with him; & as they came to the battell, and behold every mans blood was against his selo, and there was a very great discomfiture.

21 Moreover, the Hebrewes that were with the Philistines before that time, were come with them into all partes of the house, turned to be with the Israelites that were with Saul and Jonathan.

22 And all the men of Israel also, which had by the seueins in mount Ephraim, as soone as they heard Saul they fought with the Philistines that were with Saul and Jonathan.

23 And to the Lord saue Israel that day: and the battell continued unto Bethaven.

24 And when the men of Israel were kepte doone with hunger that day, Saul charged the people with an oath, saying: Curst be the man that eateth any foode untill night, till I be avenged of mine enemies. And so none of the people tasted any suflenane.

25 And al they of the land came to a wood, where slain lay upon the grounde.

26 And the people came into the wood: And behold, the home dropped, and no man moued his hand to his mouth; for the people feared the oath.

27 But Jonathan hearde not where his father charged the people with the oath, wherefore he put forth the end of the rod that was in his hand, and dipp'd it in an home coube, & put his hande to his mouth, and his eyes came against light.

28 Then amfulvered one of the people, and said: Thy father made the people to suare, saying: Curst be the man that eateth any foode untill night, till I be avenged of mine enemies. And the people were amfulvered.

29 Then said Jonathan, My father hath troubled the land: See howe myne eyes hath receaved light, because I tasted a little of this home:

30 Holde murder more then to day, if the people had eaten of the spore of their enemie, which they found: And had there not ben then a muchoe greater slaughter among the Philistines:

31 And they smote the Philistines that day, from Dihomas to Axalon: And the people were exceeding amfulvered.

32 And the people gat them to the spore, and toke sheepe, oxen, and calues, & slue them on the grounde, and the people dyd caste them with the blood.

33 Then men tode Saul, saying: Behold, the people smite against the Lord, in that they caste them with the blood. And he said, He meane trespassed: Robbe a great stone unto me this day.

34. And Saul said againe: Go aborde among the people, and bid them bring me every man his ore, and every man his sheere, and say them here, and caste, and smite not against the Lord in eating with the blood. And the people brought every man his ore in his hande that night, and thus them there.

35 And Saul made an alter unto the Lord: And that was the altar alter that he made unto the Lord.

36 And Saul said: Let vs go doone after the Philistines by night, and spyke them, but it be day in the morning, and let vs not leave one man of them. And they said: Do what soever thou thinkest best. Then saide the priest: Let vs come hyther unto God.

37 And Saul alked of God: Shall I go doone after the Philistines by night, and spyke them, but it be day in the morning, and let vs not leave one man of them? And they said: Do what soever thou thinkest best. Then sayde the priest: Let vs come hyther unto God.

38. And Saul alked of God: Shall I go doone after the Philistines by night, and spyke them, but it be day in the morning, and let vs not leave one man of them? And they said: Do what soever thou thinkest best. Then saide the priest: Let vs come hyther unto God.

39. As the Lord liveth, which saved Israel, though it be in Jonathan my sonne, he shall die the death. But there was no man among all the people that amfulvered him.

40 Then he sayde unto all Israel: Be ye on one hyde, and I and Jonathan my sonne
some will be on the other side. And the people fide into Saul: What thou thinkes best, thereof.

47 And to Saul belde the kingdom over Israel, and sought against all his enemies on every side, against Moab, against the children of Ammon, against Edom, against the kings of Zoba, and against the Philistines: And whythersoever he turned himself, he put them to the bishop.

48 And he gathered his host together, and smote the Amalekites, and rid Israel out of the hands of them that houled them.

49 The names of Saul were, Jonathan, Jehun, and Belchitha: And his two daughters were thus named, the elder was called Nerob, and the younger Bethel. The

50 And the name of Sauls wife, was Ahinoam, the daughter of Ahimaaz; and the name of his chiefe captain, was Abner the sonne of Ner, Sauls uncle.

51 And Ces was Sauls father: & Her the father of Abner, was the sonne of Abiel.

52 And there was sore Warre against the Philistines all those years of Saul: And whomever Saul had to be a strong man, and mee for the Warre, he toke him unto him.

The xvi. Chapter.


And Saul came unto a rite of Amalek, and set watch in the brooke.

And Saul fide into the Kenites, 1. Go, depart, get you downe from among the Amalekites, lest I destroy you with them: for ye heued them 2. threic to all the children of Israel, when they came out of Egypt. And so the Kenites departed from among the Amalekites.

And Saul smote the Amalekites, from Heusha, as thou commetst to Sib, 3. that lyeth before Egypt.

And take Agag the king of the Amalekites alway, and utterly destroy all the people with the edge of the sword. 6. But Saul and the people spaire Iggag, the better sheepe, and the fatte ore, and the lambs, and all that was good, 7. And that was sole, 

Nu.xiii.iii. that they destroyed utterly.

Then came the word of the Lord unto Samuel, saying: 10.
11 It *repenteth me that I have made Saul king: For he is turned from me, and hath not performed my commandments. And Samuel was grieved with Saul, and beheld he hath made him there a place, and is returned, and departed and gone down to Gilgal.

12 And Samuel said to Saul: Let me tell thee what the Lord hath told me this night. And he lay him down: and they took a little bietbre.

13 And Samuel said: When thou wast but a small child, and hast not made the head of the tribes of Israel, and the Lord anointed thee king over Israel:

14 Then the Lord sent thee on a journey, and said: Go, and destroy those sinners the Amalekites, as they fight against them, thou shalt destroy them.

15 Wherefore hast thou not heartened into the voice of the Lord: but hast turned to the prive, and hast done that which is wicked in the sight of the Lord:

16 And Saul said unto Samuel: Yea, I have heartened unto the voice of the Lord, and have done the way that the Lord directed me.

17 But the people took of the spoyle, sheep, and oxen, and the chiefest of the thynge, which should have been destroyed, to offer unto the Lord thy God in Gilgal.

18 And Samuel said: Hath the Lord as great pleasure in burnt sacrifices and offeringes, as when thou offerest the Lord thy God in Gilgal.

19 And Saul said: Go ye, and tell Agag, the king of the Amalekites, and Agag came unto him: Truly the Lord thy God hath destroyed the Amalekites.

20 And the Lord sent the Philistines against Israel. And the Philistines came up unto Beth-shemesh, and destroyed the houses of the god Baal, and said: He is not God.

21 But he heartened again, and destroyed the Philistines, and they were smitten in Gilgal.

22 And Saul said: Let me destroy also the Amalekites, as I have heartened unto the voice of the Lord.

23 And Samuel said: Hath the Lord as great pleasure in burnt sacrifices and offeringes, as when thou offerest the Lord thy God in Gilgal.

24 And Saul said: Go ye, and tell Agag, the king of the Amalekites, and Agag came unto him: Truly the Lord thy God hath destroyed the Amalekites.

25 And Saul said: Let me destroy also the Amalekites, as I have heartened unto the voice of the Lord.

26 And Saul said: Go ye, and tell Agag, the king of the Amalekites, and Agag came unto him: Truly the Lord thy God hath destroyed the Amalekites.

27 And Samuel said: Hath the Lord as great pleasure in burnt sacrifices and offeringes, as when thou offerest the Lord thy God in Gilgal.

28 And Saul said: Go ye, and tell Agag, the king of the Amalekites, and Agag came unto him: Truly the Lord thy God hath destroyed the Amalekites.

29 And Samuel said: Hath the Lord as great pleasure in burnt sacrifices and offeringes, as when thou offerest the Lord thy God in Gilgal.

30 And Saul said: Go ye, and tell Agag, the king of the Amalekites, and Agag came unto him: Truly the Lord thy God hath destroyed the Amalekites.

31 And Saul said: Go ye, and tell Agag, the king of the Amalekites, and Agag came unto him: Truly the Lord thy God hath destroyed the Amalekites.
And when they were come, he looked on Eliah, and said: Surely the Lord anointed him before him.

But the Lord spake unto Samuel: Looke not on his countenance, or on the height of his stature, because I have refuse him: For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord seeth the heart.

Then Eliah called Abinadab; and said, Seest thou him that I have chosen? And Samuel said unto Saul,贝 'I am sent to anoint him unto the Lord; and, lo, he is following after me to day with his father's servants.

And Samuel said unto Samuel, Bid them also bring Jeiel his brother, and Shimeah his brother's son with him: And he shall shew that Saul hath done manifestly mischief in Israel. And Samuel said unto Saul, Behold, I will thinke concerning Saul again to day.

And Saul answered Samuel, and saith, Behold, I have done that which the Lord said to me, and I have tarried not any thing that the Lord commanded me. Why then hast thou not called me to day? So Samuel told Saul; and Saul's countenance was sore decayed, and his knees were weak beneath him.

And Samuel said unto Saul, I will therefore go down with thee to to day; and I will shew thee that which the Lord will do to day. And Saul said unto Samuel, Go, speak to the Lord; for he is an holy man, and he sheweth men visions in a dream. And Samuel said, I will go with thee to day; and it shall be, that when I come again to thee, behold a pace Malone, and the Lord shall be with thee.

And Samuel said to Saul, Dost thou perceive him that goeth up by the way to Anathoth? Behold, he is before thee; in surety, he hath shewed himself after the manner of a man of God, and hath taken an ass, and seven sheepe, and is gone to offer sacrifice unto the Lord.

And Samuel said to Saul, Behold, I will return with thee today, and will shew thee what the Lord will do to day to the house of thy father.

And Samuel took a vail, and girded Saul with the woollen vail, and anointed him before the Lord: and Saul stood up a perfect man before the Lord.

And Samuel sent Saul and his servant to Bethel; and as they were going down to the border of Ephraim, Samuel said unto the servant that he should turn aside, and go with Saul to Gibeah of Benjamin; and, lo, Saul's brethren dwelt there.

And Saul said unto the servant that he should turn again; and he said, Behold, in this town is a man of God, and he is the king of Israel: now therefore the Lord hath sent thee to bless him.

And the servant said unto Saul, Behold, we come to a city of Zelzah, which is seven and thirty miles from here. And Saul said unto the servant, Go, we will overtake him before he come unto the city, and know how his voice is, and what he shall say.

And the servant departed at that time. And Saul waited seven days, according to the time of the feast: and when the seven days were accomplished, the children of Israel came to offer sacrifice unto the Lord. And the people sat down to eat, and to drink, and to rejoice before the Lord, because He had gone out before the people of Israel.

And it came to pass, when they had eaten and drunk, and had lifted up their voices, and had sung, that the Lord smote Peniel, and all that were therein, with a very great slaughter.

And when they were come down from Peniel, and were gone through the open part toward the wilderness of Ephraim, unto the fruitfulness of Zaanaim, there came he out after them into the wilderness of Gaash. And there smote he the Amalekites, as they came down to the south of the wilderness of Zaanaim.

And he came to the hill-country of Ephraim, and talked unto the people. And the people of Israel said unto Samuel, See, thy servants have been here, and asked thy servant, Why hast thou smote thine servants? And we be ten thousand merry men, and not two hundred; and we have not eaten the poorest part of all the firstlings of our cattle; neither have we drunk wine or done harm unto any of thine people in all our course. Now therefore make a lie thereunto a little, and bring a little bread with thee: for we have brought the firstlings of our cattle; and truly we have not eaten the poorest part of it. And he said to the people, Go ye, and eat; sanctify yourselves; and be ready; for this day is a holy day unto the Lord. And these things did they to day.

And it came to pass, as they came, that Samuel went out toward them unto the high place. And Saul said unto Samuel, Shalt thou deal thus with thy servant? And Samuel said, Behold, I have obeyed thy voice, in that I have set down thy kingdom. But hast thou seen any one of thy servants feeding by his means? yet have I not heard that any man dealt with the servant of another. Wherefore then dost thou deal thus? And Samuel told Saul, I will go and return to my place. And Saul said, So let God do it: for thou hast enquired a thing from me. And Samuel went down with Saul unto the car, and said, Go in peace: the Lord will be with thee. And Saul departed: and Samuel went to Ramah.
13 Therefore Samuel took the home with the appointment, and anointed him in the midst of his brethren. And the spirit of the Lord came upon David from that day forward: and Samuel took and went to Ramah.

14 But the spirit of the Lord departed from Saul, and an evil spirit [sent] of God vexed thee.

15 And Saul's servants said unto him: Behold, an evil spirit [sent] of God vexeth thee.

16 Let our Lord therefore command thy servants (that are before thee) to fetch a man that is a cunning player with an harp: that when the spirit of God commeth upon thee, he may play with his hand, and thou shalt be eased.

17 Saul played from his servants: provide me a man that can play well, and bring him to me.

18 And the soldier answered of his servants and said: Behold, I have seen a some of Jair the Bethlehemite, that can play upon instruments, and is strong, and valiant, and a man of war, and prudent in doing of feates, and well made, and the Lord is with him.

19 Wherefore Saul sent messengers by to Jair, and said: Send me David thy son, which is with the heap.

20 And Jair took an ass laden with bread, and a flasket of wine, and a lap, and sent them by David his sons unto Saul.

21 And (a) David came to Saul, and stood before him, and he touched him very well, The Lord was made his harness bearer.

22 And Saul sent to Jair, saying: Let David nove remain with me; for he hath found favour in my sight.

23 And so when the (evil spirit) of God came upon Saul, David took an harpe and played with his hand: and Saul was refreshed, did amende, and the evil spirit departed from him.

The xvii. Chapter.

The Philistines make warre against Israel. 10. God is defect with Israel. 17. David is sent to his brethren. 14. The strength and boldnesse of David. 47. The Lord saith not by sword, nor spear. 59. David hilteh Goliath, and the Philistines flee.
of Saul.

13 And the three eldest sons of Saul went, and followed Saul to the battle: And the names of his three sons that went to battle were: Eshbiel the eldest, and the next Abinadab, and the third Samuel:

14 And David was the leaft: And the three eldest went after Saul.

15 David also went, and departed from Saul, to (c) feed his fathers sheepe at Bethlehem.

16 And the Philistine came forth in the morning and evening, and continued fourtie daies.

17 And Saul laid unto David his son: (d) Take for thy brethren an Ephah of this parched come, & these ten loaeus, and rume to the hoast to thy brethren.

18 And carry these ten shreke cheales ve to the captayne, and loke holde thy brethren fare, and let out their (d) pledge.

19 And Saul and they and all the men of Israel were in the valley of Elah, fighting with the Philistines.

20 And David rose by early in morning, and left the sheepe with a keper, & toke, and went as Saul had commaunded him, and came within the compass of the hoast: And the hoast went out in array, and shotted in the battaile.

21 For Israel and the Philistines had purposed seules in array armine against armine.

22 And David left the thinges which he bare, under the handes of the keper of the busses, and ran into the hoast, and came, and saluted his brethren.

23 And as he talked with them, behold, there troode a man in the midde (Colisse) the Philistine by name, of Gath, out of the arme of the Philistines, & spake (b) such wordes: and David heard it.

24 And all the people of Israel, when they saule the man, ranne away from him, and were sore affrayde.

25 And every man of Israel said: Saw ye not this man that cometh up even to reule Israel is he come? And to him that killeth him, will the king give great riches, and will gene him his daughter thereto, &e and make his fathers house (e) free in Israel.

26 And David spake to the men that troode by, and layd: What shall be done to the man that killeth this Philistine, and taketh away the name from Israel? And what is this vnderlaced Philistine, that he shoule reule the hoast of the living God?

27 And the people annindered him (after this manner) saying: So shall it be done to the man that killeth him.

28 And Eliaab his eldest brother heard when he spake unto the men, and Eliaab was angrye with David, & spayd: why McBaste thou bode thy lyther? and why hast thou left those seve sheepe in the wildernes: I know thy pride and the nature of thyne heart, that thou art come
And David said: And what have I done? is there not a cause?
And he departed from him into the presence of another, and spake of the same manner: and the people anathemed him againe, as before.
And they that heard the words which David spake, rehearted them before Saul, which caused him to be set.
AndDavid said to Saul: Let no mans heart fail him because of him: Thy servauntes will go, and fight with thonder Philistine.
And Saul said to David againe: Thou art (1) not able to go against thonder Philistine, to fight with him: For thou art but a child, but he is a man of warre even from his youth.

32. And David anathemed unto Saul: Thy servauntes kept his fathers sheepe, the other came a lion and liftwife a beare, and took a sheepe out of the flocke:

33. And I went out after him, and smote him, and took it out of his mouth: And why he arose against me, I caught him by thebeare, and smote him, and slue him.

34. And so thy servauntes slue both the lion, and the beare: And trule this be-circumcised Philistine slabe as one of them, seing he hath rapled on the hoast of the living God.

35. And David spake moreover: The Lorde that delivered me out of the hand of the lion, and out of the hande of the beare, he shall deliver me also out of the hand of this Philistine, and Saul said unto David: (m) Go, and the Lorde shall be with thee.

36. And Saul put his rayment upon David, and put an helmet of basile upon his head, and put a coat of maple upon him.

37. And greded David with his owne sword upon his rayment, and he appaid to go, and because he never poused it, David said unto Saul: I cannot go with these, for I have not vuled my seile thereof. And David put them of him,

38. And took his (a) staffe in his hand, and chose him five smooth stones out of a brooke, and put them in a shepheardes bagge which he had, that is in a stripp, and his sling was in his hande, and he went to the Philistine.

39. And the Philistine came and spawbe neere against David, and the man that bare the shield went before him.

40. And when the Philistine looked about, and saw David, he disdainned him: for he was but young, and bare no countenance.

41. And the Philistine said unto David: Am I a dogge, that thou comest to me with swords? And the Philistine cursed David in the name of his goddes.

42. And the Philistine said unto David: Come to me, and I will give thy flesh into the foules of the ayre, and to the beasts of the fielde.

43. And then said David to the Philistine: Thou comest to me with a sword, and a spear, and a shilde: But I come to thee in the name of the Lorde of Hostes, the God of the hoast of Israel, whom thou hast rapled upon.

44. This day the Lorde will haue the battell, and I will smite thee, take thyne head from thee, and will gve the carkales of the hoast of the Philistines this daye unto the foules of the ayre, and to the beasts of the earth, that all they which be in the world maye knowe that there is a God in Israel:

45. And all this congregation shall know that the Lorde faueth not with blood, and I will smite thee, and take thyne head from thee, and will give the carkales of the hoast of the Philistines this daye unto the foules of the ayre, and to the beasts of the earth, that all they which be in the world maye knowe that there is a God in Israel:

46. And all this congregation shall know that the Lorde faueth not with blood, and I will smite thee, and take thyne head from thee, and will give the carkales of the hoast of the Philistines this daye unto the foules of the ayre, and to the beasts of the earth, that all they which be in the world maye knowe that there is a God in Israel:

47. And so David overcame the Philistine with a stang and a stone, and smote the Philistine, and smote him, even when Dauid had no sword in his hand.

48. But Dauid ran and stoode upon the Philistine, and took his sword, and drew it out of his sheate, and smote the Philistine, and smote him, even when Dauid had no sword in his hand.

49. And to the men of Israel and of Juda arose, and howed, and solowed after the Philistines, until they came to the valley, and unto the gates of Acharon: And the Philistines fell downe wounded by the way to Sareaim, even unto Gath, and Acharon.
And the children of Israel returned from chasing after the Philistines, and spoiled their tents. 54. And David took the head of the Philistine, and brought it to Jerusalem. 55. When Saul saw David go forth against the Philistine, he said unto Abner the captain of his host: Abner, 56. How some is this young man? Abner answered: As thy soul liveth (O king) I cannot tell. 57. And who David was returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand. 58. And Saul said to him: whose son are thou, thou young man? David answered: I am the sonne of thy servant Saul the Bethlehemite.

The xviii. Chapter.

And while he had made an end of speaking unto Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. 2. And Saul took him that day, and would let him go no more home to his fathers house. 3. Then Jonathan and David made a covenant, because he loved him as his own soul. 4. And Jonathan put of the robe that was upon him, and gave it to David, and thereto his garments, even to his sword, and to his bow, and to his girdel. 5. And David went out, and whithersoever Saul sent him, he behaved himself wisely, and Saul set him over his men of warre, and he was accepted in the sight of all the people, in the sight of Saul's servants. 6. And as they came againe when David was returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing, to meete king Saul, with tambours, with joy, and with dance (instruments of musicke). 7. And the women answered one another in their play, and said: Saul hath slaine his thousand, and David his ten thousand. 8. And Saul was exceeding wroth, and the saying displeased him, and he said: They have abrided unto David ten thousand, to me but a thousand: and what can he more haue, saue the kingdom? 9. Wherefore Saul had an eye on David from that day forward. 10. And on the morrow, the euill spirit sent of God came upon Saul, and he prophesied in the meddes of the house: And David played with his harde, like as at other times: there was a lauyn in Saul's hand. 11. And Saul took the lauyn, and said: I will naple David to the wall with it. And David avoided out of his presence two times. 12. And Saul was afraid of David, because the Lord was with him, and was departed from Saul. 13. Therefore Saul put him from him, and made him a captain over a thousand, and he went out and in before the people. 14. And David behaved him self wisely in all his ways, and the Lord was with him. 15. Wherefore Saul said that he was so exceeding wise, he was afraid of him. 16. But all Israel and Judah loved David, because he went out and in before them. 17. And Saul sayde to David: Beholde my eldest daughter Merob, her I will geve thee to wife: Only be a valiant sone unto me, and slay the Lords battayles. For Saul thought: One hand shall not be upon him, but the hand of the
the Philistines shalbe upon him.

18 And David answered Saul: What am I: and what is my life or the life of my father in Israel, that I should be none in laude to the king?

19 Therefore when the time was come that Merob Sauls daughter should have ben given to David, he was euie into (a) Abiel a Meholadite, to wife.

20 And David and the men chose Saul, and the thing pleased him.

21 And Saul said: I will give her her that she may be a suare to him, and that the hand of the Philistines may be against him. Wherefore Saul saide to David: Thou shalt this day be my sonne in laude in the one of the ivayne.

22 And Saul commaued his seruaunts to come with David secretely, & to say: Echoil, the king hath a favour to thee, and all his seruaunts love thee: be now therefore the kings sonne in laude.

23 And Sauls seruauntes spake those wordes in the ears of David. And David said: (b) I will esteem it to you a light thing to be a kinges sonne in laude: seeing that I am a poore man, and of small reputation.

24 And the seruauntes bought Saul word againe, saying: Of this manner

The xix. Chapter.

2 Jonathan declareth to David the wicked purpos of Saul. 1. Mischol his wife faueth him. 18. David commeth to Samuel. 23. The spirit of prophetic commune on Saul.

1 Saul spake to Jonathas his sonne, and to all his seruauntes, that they should (a) kill David.* But Jonathas Sauls sonne had a great favour to David; (c) Jonathas tolde David, saying, Saul my father goeth about to slay thee: Howe therefore I pray thee take heed to thy selfe but till the morning, and abyde in some secret place, and hyde thy selfe:

3 And I will go out, and stande by my father in the field where thou art, and will commune with my father of thee, and whatsoever I see, I will tell thee.

4 And Jonathas spake good of David unto Saul his father, and spake unto him: Let not the king tume against his seruaunt, against David: for he hath not sinned against thee, and his worthes

have ben to the vaarde very good.

5 For he dyd put his life in his hand, and slue the Philistine, and the Lorde brought to passe a great health for all Israel: Thou failest it, and thou rejoycest: Wherefore then wilt thou slue against innocent blood, and slay Dauid without a cause?

6 And Saul hearkened unto the bopre of Jonathas, and Saul (d) sware, as the Lorde sworte he shall not dye.

7 And Jonathas calleth Dauid, & Jonathas spake unto him all those wordes: & Jonathas shewed him all those wordes: & Jonathas spake to David: The Lorde hath shewen his servant all the thinges past.

8 And the waere began againe, and David went out, and fought with the Philistines, and slue them with a great slaughter, and they fled from hym.

9 And the cup spire of the Lorde was open
upon Saul as he sat in his house; having a taunt in his hand: And David
(b) played with his hand.
10 And Saul endeavored to hunte David to the wall with the tauntyn: But he rgb
himself out of Sauls presence, as he snote the shre in the wall: And David fled & was saved the same night.
11 Saul also sent messengers unto Davids house, to watch him, and to slay him in the morning: And Michol Davids wyfe tolde it him, saying: If thou sawest not thys selfe this night, to morowe thou shalt be slayne.
12 And so *Michol(c) tolde David downe through a lambdode: and he went and fled, and was sauced.
13 And Michol tolde an image, and laye it in the bed, & put a pillowe covered with goats herte under the head of it, and covered it with a cloth.
14 And when Saul sent messengers to seeke David, she said, he is sicke.
15 And Saul sent the messengers againe to see David, saying: Bring him to me bed and all, that I may slay him.
16 And when the messengers were com
in, behold there laye an image in the bed, with a pillowe of goats herte under the head of it.
17 And Saul layde unto Michol: why hast thou mocked me so, and sent away mine enemie, that he is escaped? Michol
answered Saul: For he layd binto me; let me go, or els I will kill thee.
18 And so David fled, and escaped, it came to Samuel to Ramja, and tolde him all that Saul had done to him: And he and Samuel went and dwell in(c) Naioth.
19 And one tolde Saul, saying: Behold, David is at Naioth in Ramja.
20 And Saul sent messengers to set David: And when they came a company of prophets prophesying, & Samuel standing as(d) appointed over them, the spirit of God fell upon the messengers of Saul, and they (e) prophesied to.
21 And when it was tode Saul, he sent other messengers, and they prophesied likebyse. And Saul sent messengers yet againe the third time, and they prophesied also.
22 Then went he him selfe to Ramja, and came to a great well that is in Sechu, and he asked and layde: Where are Samuel & David? And one layde: Behold, they be at Naioth in Ramja.
23 And he went thither even to Naioth in Ramja, and the spirit of God (f) came upon him also, and he went prophesying until he came to Naioth in Ramja.
24 And he stript of his clothes, and prophesied before Samuel in lyke maner, and fell naked at that day and all that night: And thereof is that they lay, As Saul also among the prophets.
And David said from Hebron which is in Paran, and came, and
and before Jonathan, what have I done? wherein am I saulcle? what is the time that I have committed before thy father, that he sitheth my lyce? 
2 And David bade unto him: God forbid, thou shalt not die: Behold, my father will do nothing either great or small, but that he will shew it me: And how should my father hyde this thing from me; he will not do it.
3 And David sware againe, and said: Thy father knoweth that I have found grace in thine eyes, and therefore he thinketh Jonathan shall not knowe it, lest he be ey: And in very deede, even as the Lord lyeth, and as the soul there, there is but a steppe betwene us, and death.
4 Then layde Jonathan unto David: whatsoever thy soul" delighteth, that I will do unto thee.
5 And David layde unto Jonathan: Beholde, to morrow is the beginning of the moneth, and I should sit with the king at meat: But let me go, that I may hide my selfe in the fieldes unto the thirde day at even.
6 If thy father speake of me, then say: David alledg leve of me, that he might go to Bethlehem to his owne cite, for there is hidden a perily seaek for all the kurbed.
7 And if he say it is well done, then thy seruant that have peace: But and if he be angry, then be sure that wickedness is sooner conclued of him.
8 And then thou shal sthew mercy by the seruant for thou hast jouped thy seruant into a covenant of the Lord with thee: Notwithstanding, if there be in me iniquitie, slay me thyselfe: for why shouldest thou bring me to thy father?
9 And Jonathan answered, God kepe that from thee: For if I knewe that wickedness were concluded of my father to come upon thee, would not I tel it thee ?
10 Then layd David to Jonathan: what shall tell me: holde [shall I knowe] if thy father awndebe thee cruelly:
11 And Jonathan layde into David: Come, and let vs go out into the fielde, And they went both of them into the fielde.
12 And Jonathan layde into David: O Lord, God of Israel, when I have groped my fathers inuid, as this time to morow, at within these three days, and if it be well with David, and I then sende not unto thee, and shew it thee:
13 The Lord do so: and much more be to Jonathan, But if my father have pleasure to do thee eyll, I will shewe thee also, and send thee this day, that thou mayest go in peace, and the Lord be with thee, as he hath ben with my father.
14 And [require] not whiles I live, [or] else thou wilt theede me the mercy of the Lord, that I did not.
15 But [I require] that thou cut not of thy mercy from my house for ever, no not when the Lord hath destroyed the enemies of David, every one from the face of the earth.
16 And so Jonathan made a bende with the house of David, saying: Let the Lord require it at the hands of Davids enemies.
17 And Jonathan sware againe unto David, because he loved him (For he loved him as his owne soule)
18 Then layde Jonathan to David: To morrow is the first day of the moneth, and thou shalt be milled, because the place where thou wast wont to li, shall be empyte.
19 Therefore shalst hyde thy self three dayes, then thou shalt go downe quickly, and come to the place where thou diddest hyde thy selfe when the bulnes was in hande, and shalt remayne by the stone, Eel.
20 And I wil shooe thee three arroves on the hyde therto, as though I shot them at a marke.
21 And I wil sende a lad, and byd hym go take the arroves. And if I lay into the lad, See, the arroves are on this side thee, hang them: then come thou, for it is peace and no hurt, as the Lord lyeth:
22 But and if I lay into the lad, behold the...
the arrows are beyond thee, go thy way, 23 And as touching this which thou and I have spoken, behold, the Lord be between thee and me for ever. 24 And so David hid him selfe in the field: And when the newe moone was come, the king fate him downe to eate meate. 25 And the king fate as at other times upon his fate, even upon his fate by the wall: And Jonathan arose, and Abner fate by Sauls hyde, and Davids place was empty. 26 Whereafter, Saul sayde nothing at all that day: For he thought, Some thing hath befallen him, though he were cleane. 27 But on the morowe, which was the second day of the newe moone, Davids place was empty againe: And Saul sayde unto Jonathan his sonne, wherefore committeth not that sone of Jsa to meate, neither yesterday nor to day? 28 And Jonathan anmullverd unto Saul: Davd asked licence of me to go to Bethlehel. 29 For he sayd: Let me go I pray thee, for our hynred both hold an offering in the citie, and my brother hath sent for me: and therefore if I have found fauour in thyne eyes, let me go I pray thee, and see my brethren. This is the cause that he committeth not into the kinges table. 30 Then was Saul angry with Jonathan, and sayd unto him: Thou sonne of the wicked rebellious woman, do not I knowe that thou hast chosen the sone of Jsa to eate withoute rebuke, and into the rebuke and shame of thy mother? 31 For as long as the sone of Jsa liueth upon the earth, thou shalt not be established, nor yet the kingdom: whereas noe wed and set him unto me, for he is the childe of death. 32 And Jonathan anmullverd unto Saul his father, and sayde to him: Wherefore should he dye: what hast he done? 33 And Saul liet by a speare to hit him, whereby Jonathan wist well that it was bitterely determined of his father to slay David. 34 And so Jonathan arrose from the table in a great anger, and did eate no meate the second day of the moneth: for he was losy for David, because his father had done him shame. 35 On the next morning, Jonathan went out into the field, at a time appoynted with David, and a little lad with him. 36 And he sayde into his boy: Runne, and feeke out myne arrowes which I throwe. And as the boy ran, he shot an arrowe beyond him, 37 And when the lad was come to the place whyther Jonathan had shot the arrowe, Jonathan cried after the lad, Is not the arrowe beyond thee? 38 And Jonathan cried after the lad againe: Make haste, haste, and stand not still. And Jonathans lad gathered by the arrowes, and came to his master. 39 But the lad was nothing of the matter, only Jonathan an Davud wist it. 40 And Jonathan gave his (cm) instrumenites into the lad that was with him, and sayd unto him: Go, and carie them to the towne. 41 And as soon as the lad was gone, Davud arose out of a place that was toward the south, a stone on his face to the ground, he bolted him selfe three times, and they killed either other, and kept together, so long till Davud (e) creeced. 42 And Jonathan sayd to Davud, Go in peace: And the things which we have done both of us in the name of the Lord, saying, the Lord be between thee and me, and betwene thy seabe and mine, let them stand for ever. And he arose, and departed: And Jonathan went into the towne.

The xxi. Chapter.

1 Davud sleeth to Rob to Himelech the prie: He getceth of him the hard bread to satisfy his hunger. 7 Davd Sauls seruante was present. 8 Davd sleeth to king Achis, and there commeth him selfe mad.

1 I then came Davud to Rob to Himelech the prie, and Himelech the prie was assayed at the meeting of Davud, a sayde unto him: Why art thou alone and no man with thee?
3. And therefore if thou hast ought under thine hand, give me thy three loaves of bread, or what common to hande.

4. And the priest answered David, and said: There is no common bread under thine hand, but here is hallowed bread: if the young men have kept them selfes, specially from women.

5. And the priest gave David hallowed bread: for there was none other bread there, except the hallowed bread that was taken from before the Lord, to put the bread there the day that it was taken away.

6. And so the priest gave him hallowed bread: for there was none other bread there, except the hallowed bread that was taken from before the Lord, to put the bread there the day that it was taken away.

7. And there was there the same day a certain man, of the servants of Saul, abyng before the Lord, named Doeg, an Edomite, the chiefest of Saul's hearidmen.

8. And David said unto Ahimelech: Is not here under thine hand either speare or bowde + fo I have neither brought my bowde nor my harness with me: because the kinges businesse required haste.

9. And the priest said: The sword of Goliath the Philistine, whom thou smote in the valley of Elah, behold it is here wrapped in a cloth behind the ephod: If thou wilt take that, take it: for there is no other faute that here. And David said: There is none to that, give it me.

10. And David arose, and fled the same day from the presence of Saul, and went to Achis the king of Gath.

11. And the servants of Achshay to him: Is this not David the king of the land: Dyd they not sing into him in Damascus, saying: Saul hath slayne his thousand, and David his ten thousand?

12. And David (put those woodes into his heart, was soe afraid bye of Achsh the king of Gath.

13. And he changed his speache before them, and faine him selfe mad in their handes, and (put the speares upon the doors of the gate, and let his spetell fall downe upon his beard.

14. Then layd Achis into his seruaunce: Lo, ye see that this man is beside him selfe, wherfore then have ye brought him to me?

15. Have I neede of mad men, that ye have brought this felowe to play the mad man in my presence: (G) Shall he come into my house?
David hideth him self in a cave. 2 Many that were in trouble came into him. 3 Doeg accurtheth Ahimelech. 18 Saul caueth the priests to be slaine. 20 Ishiar escapeth.

And therefore departed Gelues the sonne of Abigail, and came to Bethel, and all his men foode with him.  
And Saul sent messengers to take David, and all the sons of Isai, which were in the land of Moab.  
And the king sent and called for Ahimelech the priest the sonne of Abiathar, and hath asked counsel of God for him, and hath shouled against me, and hee wrate against me, as appeareth this day:  
And Saul layde unto his seruauntes that stood about him, hear I pray thee, the sons of Ithob: 10 Which he asked counsel of the Lord for him, and gave him dittaples, and the sword of Goliath the Philistin also.

And he brought them before the king of Moab, and they dwelt with him all the while that David kept him selfe in the holde.

And the meetheh God said unto David: Abide not in the holde, but depart and go into the land of Juda. Then David departed, and came into the forest of Har,'eh.

And Saul hearde that David was discovered, and also the men that were with him: and Saul fat in Gibea vnder a tree in Rana, having his heart in his hande, and all his men stooed about him.

And Saul layde unto his seruauntes, that stood about him, hear I pray thee, the sons of Ithob:  
And the king said to Doeg: Turne thou, fall upon the priests. And Doeg the Edomite turned, and ranne upon the priests, and slue that same day fourscore and five persons that did weare a linen Ephod.  
And Rob the eft of priests, smote he with the edge of the sword, both men and women, children and lacinges, men and asses, and shepe, with the edge of the sword.  

11 Then the king sent and called for Ahimelech the priest the sonne of Abiathar, and all his fathers house (that is to say) the priests that were in Nob: And they came all to the king.

12 And Saul sayde: Hearc nowe thow some of Abiathar. he awnswered: here I am, my lord.

13 And Saul sayde unto him: Why have ye conspired against me, thou, and the sonne of Isai, in that thou hast given him dittaples, and a sword, and haft asked counsel of God for him, he shoulde aryle against me, and hee wente against me.  
14 Ahimelech answered the king, and said: who is so faithful among all thy seruauntes, as David, and thereof the kings some in lade: and goeth at thy bidding, and is had in honour in thine house?

15 Haue I this day begunst (as) to affe counsell of God for him: That be farre from me; Let not the king impute any thing unto his keruait, no; to all house of my father: For the seruaunt knoweth nothing of all this, either lesse or more. The king sayde, Thou shalt surely die Ahimelech, thou, and all thy fathers house,  
16 And the king layde unto the footemen that stood about him: Turne, and slay the priests of the Lord: both because their hand is with David, and because they knewe when David fled, and they showed it not to me. But the seruauntes of the king would not move their handes to fall upon the priests of the Lord.  
17 And the king layde to Doeg: Turne thou, fall upon the priests. And Doeg the Edomite turned, and ranne upon the priests, and slue that same day fourscore and five persons that did weare a linen Ephod.  
18 And Rob the eft of priests, smote he with the edge of the sword, both men and women, children and lacinges, men and asses, and shepe, with the edge of the sword.
And one of the sons of Ahimelech
the son of Ahitob, named Abiathar,
clothed, and fled to David.
And Abiathar shewed David how
that Saul had slaine \\
and thole the nest of the Philistines,
against .

And David said into Abiathar: I
will it the same day, when Doeg
strove the citie for my sake:
will the lords of Keila deliver me
into his hande? And will Saul come
downe, as thy servaunt hath heard? O
Lorde God of Israel! I beseech thee
tell thy servaunt, and the Lorde sayde:
he will come downe.

And then David: will the lords of
Keila deliver me and the men that are
with me into the hand of Saul? And the
Lorde sayde: They will deliver thee.

Then Saul, of his men, which were
upon a sere hundred, arose and departed
out of Keila, and went whether they
could: And it was tolde Saul that Da-
uid was fled from Keila, and he let the
journey alone.

David abode in the wilder-nesse in
strong holdes, and remained in a mount-
cayne in the wilder-nesse of Ziph: And
Saul sought him every day, but God
delivered him not into his hande.

And David sayde that Saul was come
out to take his lyfe: And David was
in the wilder-nesse of Ziph in the wood.

And Jonathan saut some arose and
went to David into the wood, and com-
fected his hande in God,

And sayde unto him: Fear not, for the
hand of Saul my father shall not finde
thee, & thou shalt be king over Israel,
and I shall be next unto thee: and that
doth Saul my father knowe.

And they made a bond both of them
together before the Lorde: And David
taried still in the wood ; and Jonathan
went to his house.

Then came the Ziphites to Saul to
Gibea, saying: Dost not David hyde
him selue fast by you in strong holdes,
in the wood in the hill of Hachila , on the
right side of Jiphnon;

Noble therefore D king, then mayst
come boldly according to all the lust of
thy soule, and our part shalbe to deliver
him

The xxiii. Chapter.

1. David chasest the Philistines from Keila: 2. David departeth from Keila, and remaine-
is broken in pursing David.

When they tolde David, sayng: Weold the
Philistines fight agaist Keila, and
slyde the barres.

Then David asked counsel of the lord,
sayng: Shall I go and smyte these Phi-
lost, and the Lord answered David:
Go, and smyte the Philistines, and
save Keila.

And Davids men said unto him, See,
we be escapde here in Juda: howe
much more then if we come to Keila
against the host of the Philistines:

Then David asked counsel of the
Lord againe. And the Lorde answered:
and sayd: Arise, and goe downe
unto Kelia, for I will deliver the
Philistines into thynde hande.

And so David and his men went to
Keila, and fought with the Philistines,
and bought away their cattle, & snote
them with a great laughter, and so
David laughed the inhabitants of Keila.

And when Abiathar the sonne of Ahi-
melech fled to David to Keila, he
bought an Ephod with him in his
hande.

And it was tolde Saul that David
was come to Keila: And Saul sayde,
God hath delivered him into mynde
hande: For he is shut in, now that he
is come into a toibre that hath gates
and barres.

And Saul called all the people to-
to warre, for to goe downe to Keila,
and to beselige Daviud and his men.

And David having knowledge that
Saul imagined multifeue against him,
sayde to Abiathar the priest: Bring
the Ephod.

Then sayde David: O Lorde God of
Israel, thy servaunt hath hearde that
Saul is about to come to Keila to de-
1. Kings.

when Saul was come againe fro following after the Philistines, there were which told him, saying: Behold, David is in the wilderness of Engadi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David, and his men in the heighth of the rocks, where wild goats remayne.

3 And he came to the sheepe coates by the way, where there was a cave, and Saul went in to "do his eatement; and David and his men remayned in the inward parts of the cave.

4 And the men of David layde unto him: See, the day is come, of which the Lord layde unto thee, Behold, I will deliver thine enemie into thine hand, and thou shalt do to him as it shall seeme good in the sight. Then David aroose, and out of the last of Sauls garmente.

5 And afterwarde Davids heart smote him, because he had cut of the last of Sauls garment.

6 And he layde unto his men: The Lord heape me from doing that thing unto my matter the lostes annointed to lay myne hande upon him, seing he is the annointed of the Lord.

7 And so David kept of his seruantes with these woodes, and suffered them not to rise against Saul; but Saul rose by out of the cave, and went alway.

8 David also aroose afterward, and went out of the cave, and crept after Saul, saying: My Lord king. And when Saul looked behinde him, David bowyed with his face to the earth, and bowedy him selfe.

9 And David layde to Saul: Wherefore guest thou ane care to mens woodes that lay, beholde David seeth eyll against thee.

10 Behold, this day thynne eues have seen holdde that the Lord hath deliuered tither this day into myne hande in the caue: And some bad me kill thee, but I had compassion on thee, and sayde: I will not lay myne handes on my matter, for he is the Lordes annointed.

11 And moreover my father, beholde and see yet the last of thy garment in my hand: Iinas much as I killed thee not when I cut of the last of thy garment, understand therefore, & see that there is neither envy not wickednesse in me, and that I have not harmed against thee: And yet thou hunttest after my soule to take it.

12 The Lord be judge betwix betwee thee and me, the Lord avenge me of thee: but myne hande be not upon thee.
According as the [olde proverb layeth],
Vilevodness proceedeth fro the Wicked:
But myne hande be not upon thee.

After whom is the king of Israel come out:
After whom dost thou pursue:
After a dead dog, and after a flea.

The Lord therefore be judge, 
Judge between thee & me, and see ye please my cause, 
And avenge me out of thyne hande.

When David had made an end of speaking these words to Saul, 
Saul saide: Is this thy boypey my sonne Dauid:
And Saul lift by his boype, and

And fayde to Dauid, Thou art more righteous then I: 
For thou hast rewarde me with good, where as I have rewarde thee with euyll.

And thou hast helved this day, howe that thou hast dealt wel with me: for

almuch as when the Lorde had closed me in thyne handes, thou kildest me not.

For who shall finde his enemie, and let him depart into a (good way) 
Wherefore the Lorde reward thee with good, 
for that thou hast done unto me this day.

And nowe beholde, I Wote wel that 
Thou shalt be king, & that the kingdome of Israel shalbe stablished in thyne hande:

Swerne nowe therefore vnto me by the 
Lorde, that thou shalt not betray my seede after me, and that thou shalt not put my name out of my fathers house.

And Dauid dware vnto Saul, 
Saul went home: But Dauid and his men got them by into the hole.

The xxv. Chapter.

Samuel died, 
Nabal and Abigail. 
The Lord killeth Nabal. 
Abigail and Abinoam Dauid's wyues. 
Nichol is giv en to Phelsh.

Samuel died, and all the Israiles gathered together, and lamented him, and buried him in his owne house at Ramah.

And Dauid arose, and went dovtue to the wildernesse of Pharan.

And thar was a man in (b) Moan, whose possession was in Carmel, and the man was exceeding mightie, and had three thousand sheepe, & a thousand goates: And he was cleareing his sheepe in Carmel;

The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of a singularly mild-dome, and beautifull: But the man was churlish, and of tyrwode conditions, and was of the huered of Caleb.

And Dauid hearde in the wildernesse, that Nabal did sheare his sheepe.

And Dauid sent out ten young men, and sayd vnto them: Get you vp to Carmel, and go to Nabal, and greeete him in my name.

And ye that say: So mapest thou tyue, peace be to thee, peace be to thyne house, and peace be to you all that thou hast.

Beholde I have hearde say that thou hast hearers: Note, thy shephearde
1. Samuel

Now therefore my soul, as the Lord liveth, and as thy soul liveth, even the Lord that hath holden thee from comming to thy blood, and saved thee thyne hand: So now, I pray God that thyne enemies, & they that intend to do my loye evil, may be as Nabal.

And now this blessing which thyne handmaid hath brought unto my lord, let it be even unto the young men that solde my loye.

I pray thee forgive the trespass of thyne handmaid, for the Lord will make my lord a sure house, because thy loye fighteth the battailes of the Lord, and there could none evil be found in thee in all thy days.

And yet a (man hath) spoken to perlect thee, and to seke thy soule: but the soule of my Lord shalbe bound in the bundel of the lyning with the Lord thy God, and the soules of thy enemies shall God cast out, even as out of the middle of a flying.

And when the Lord shalbe done to my lord at the good that he hath prosperd thee, and shalbe made thee ruler over Israel:

Then shal it be no griefe unto thee, nor offence of mine unto my loye, that thou hast not dyed blood unlesse, and that my loye hath not avenged himselfe: But when the Lord shall have dealt well with my lord, then thinke on thyne handmayde.

And David said to Abigail: Blessed be the Lord God of Israel, which lent thee this day to meete me.

Blessed is thy saying, and blessed art thou which hast kept me this day from comming to thy blood, & from avenging my selfe with mine owne hande.

For in very deed, as the Lord God of Israel liveth, which hath kept me backe from crueting thee: except thou haddest hasted and thert me, surely there hadde not ben left unto Nabal by the dayning of the day, any that pisseth against the wall.

And so David receaued of her hande that which she had brought him, and layde bene: So by in peace to thyne house, beholde I have heard thy voice, and have graunted thy petition.

And Abigail came to Nabal, and beholde, he held a feast in his house lyke the feast of a king, and Nabal's heart was
I. Samuel.

1. Saul was discovered by David through the Ziphites. David had a hand in the death of Saul and put an end to his days.

2. David arose and went to the wilderness of Ziph, having the best men of Judah with him, to look for David in the wilderness of Ziph. And Saul pitched in the hill of hachthia, which is before Jelimon.

3. The Ziphites came again unto Saul to Gibea, saying: Doth not David hide himself in the hill of hachthia, which is before Jelimon?

4. Saul arose, and went boldly to the wilderness of Ziph, having three thousand chosen men of Israel with him, for to look for David in the wilderness of Ziph. And Saul pitched in the hill of hachthia, which is before Jelimon by the way.

5. But David dwelt in the wilderness, and he knew that Saul came after him into the wilderness.

6. David therefore sent out spies, and understood that Saul was come in very deeds.

7. And David arose, and came to the place where Saul had pitched; and David held the place where Saul lay. And Saul the son of Kish, which was his chief captain, died; and the people pitched round about him.
Then amslivered Dauid, and shave to Amulech the brother, and to Abisai the sone of Zavus, his brother to Joab, saying: Who will go down with me to Saul to the hoast? And Abisai said: I will go down with thee.

And so David and Abisai came down to the people by night, and beheld Saul lay sleeping within the fort, and his spear stake in straighte at his head: but Abner and the people lay rounde about him.

Then said Abisai to Dauid, God hath closed thyne enemy within thyne hand thys day: God will the let me smite him once with my speare to the earth, that I will not smite him the second tymne.

And Dauid said to Abisai, Destroy him not: For who can laye his hand on the Lords annointed, and be guiltelesse?

And Dauid sayde furthermore : As the Lord lyeth, the Lord shall smit him or his day shall come to dye, or he shall defend into battallie, and perithe.

The Lord kepe me from layyng myne hand upon the Lords annointed: But I praye thee let him smite the spear that is at his head, and the cruell of water, and let by go.

And so Dauid toke the spear and the cruell of water from Sauls head, and they gat them away, and no man faide it, nor marked it, neither awaked: For they were all asleepe: because the Lord had sent a dead sleepe upon the.

Then Dauid went ouer to the other syde, and dronk of the toppe of an hill a faire of (a great space being betwene them)

And Dauid cried to the people, and to Abner the sone of Her, saying: Hear ye not Abner: Abner amslivered and sayde: who art thou that cryest to the king?

And Dauid sayde to Abner: Art not thou (a man) and who is lyke to thee in Israel? Wherefore then hast thou not kept thy loke the king? For there came one of the folke in to destroye the king thy loke.

It is not well done of thee: As the Lord lyeth, ye are "worthy to dye: because ye have not kept the Lords annointed: And now se where the kings speare is, and the cruell of water that was at his head.

And Saul knew Dauids voice, and sayde: If this thy voice my sone Dauid? And Dauid sayde: It is my voice my lords D king.

And he sayde: Wherefore doth my loke thus perfitue his servaunt: For what have I done: or what cripit is in myne hand?

Noabe therefore I praye thee, let my loke the king heart the wodres of his servaunt: If the Lord have thred thee by against me, let him smel the favour of a sacrifice: But if they be the children of men, cured are they before the Lord, for they have cast me out this day from abiding in the inheritance of the Lord, laying: Go serve other goddes.

Now therefore let not my blood fall to the earth before the face of the Lord: For the king of Israel is come out to seake a sea, as when one doth hunt a partridge in the mountaines.

When saide Saul, I have slaine: Come agayne my some Dauid, for I will do thee no more harme: because my sole was precious in thyne eyes this day: Beholde, I have played the foole, and have erred exceedingly.

And Dauid amslivered and said: Beholde the kynges speare, let one of the young men come ouer and set it.

The Lord rewardes every man according to his rightouenes, and faithfulness: For the Lord delivereth thee into my hand this day, but I would not lay mine hand upon the Lords annointed.

And behold, like as thy lyfe was much set by this day in myne eyes: so be my lyfe set by in the eyes of the Lord, that he deliver me out of all tribulation.

Then Saul said to Dauid: Bless ye: art thou my some Dauid, so thou shalt do great thynes and preuaile. And so Dauid went his way, and Saul turned to his place againye.

The
1. Samuel.

The xxvii. Chapter.

And David said in his heart, I shall perish one day by the hand of Saul: therefore is there nothing better for me, than to flee and save my soul in the land of the Philistines, and Saul shall come and seek me no more in all the coasts of Israel, and so shall I escape out of his hand.

2. And David arose, and he and the three hundred men that were with him, went unto Achish the son of Maacah, king of Gath.

3. And David dwelt with Achish at Gath, both he and his men, every man with his household, and David with his two wives, Ahinoam the Jezreelite, and Abigail the Naphtalite wife of the Carmelite.

4. And it was told Saul that David was fled to Gath, and he sought no more for him.

5. And David layde unto Achish: If I have now founde grace in thine eyes, let them give me a place in some town in thy country, that I may dwell there: For why should thy seruant dwell in the head citie of the kingdom with thee?

6. Then Achiss gaine him (b) Ziklag that same day, for which cause Ziklag per-
tapeth into the kings of Judah unto this day.

7. And the time that David dwelt in the country of the Philistines, was fourscore and certaine years.

8. And David and his men went up and invaded the Geshurites, the Gezerites, & the Amalechites: For those nations were from the beginning the inhabitants of the land, as men go to Sore, into the land of Egypt.

9. And David smote the land, & left neither man nor woman alive, and burnt alway the sheepe, the oxen, the asses, camelles, and clothes, and returned, and came to Achish.

10. And Achiss said: Wherefore have ye penned a crowing this day? And David amen-
red: Against the south of Judah, and against the south of the (c) Jeramites, and against the south of the (c) Kerites.

11. And David took neither man nor woman alive to bring to Gath, saving: left they should tell on by, saying, So doth David, and so will be his manner all the while he dwellith in the country of the Philistines.

12. And Achiss beliued David, saying: he hath made his people Israel utterly to abhorre him, & therefore he shalde my seruant for ever.

The xxviii. Chapter.

And in those days, the Philistines gathered they all together to warre, to fight with Israel: And Achiss sayde to David: Behold thou shalt go out with me to battayle, thou and the men that are with thee.

2. And David sayde to Achiss: Surely thou hast knowe what thy seruant can do.And Achiss said to David: Then I will make thee keper of my head for ever.

3. Samuel was then dead, and all Is-rael had lamented him, and buried him in Ramah his owne citie: And Saul had put away the soaremaes, and the soott-
layers out of the land.

4. And the Philistines gathered together, and came, and pitched in Shemaun: And Saul gathered all Israel together, and they pitched in Gilboa.

5. And when Saul sawe the hoast of the Philistines, he was afraid, & his heart was sore afluttered.

6. And when Saul asked counsel of the Lordde, the Lordde amndered him not, neither by dreams, nor by Tiran, nor yet by propheties.

7 Then
1 Samuel

Then saith Saul unto his servants: Seethe me a woman that hath a familiar spirit, that I may go to her, and ask of her. And his servants said unto him: Behold, there is a woman that hath a familiar spirit at Endor.

And Saul changed his mind, and went with his servants to Endor. And Saul said unto the medium: Tarry not, I pray thee, tonight in Endor; come with me: for it is to-morrow that I must go down to thy house, and shall abate neither meat nor drink in my sight.

And they came to the house of a certain Philistine woman: and Saul said: Ask of me, I pray thee, of the Lord by me this night. And the medium said unto Saul: Why art thou come to me? for the Lord will not answer thee by me: see, I am a woman of unclean spirit.

And Samuel said unto Saul: Why hast thou asked me, seeing the Lord had turned away from thee, and spoken by me?

And Saul said unto the medium: Behold, I have acted foolishly in asking thee: be not angry with me, I pray thee. And she said unto him: Why dost thou ask me, seeing the Lord hath turned away from thee, and spoken by me?

And Saul said unto her: Tell me, I pray thee, of the boy who is gone from me, the son of an ass: for he is gone from me, and there is none to quest after him. And she said unto Saul: Behold, I shall say unto thee what the Lord will say by me. And he said unto her: Tell me what thou seest. And she said unto Saul: I see a son of a man coming up before the Lord: and an armed man came up before him; and the Lord said: Kill him, not with the sword, but with the staff of the shepherd.

And Saul said: Art thou only a spirit? for I see a throng of prophets coming up before the Lord. And she said unto Saul: No: but the spirit of the Lord is parted from thee, and he is come to me: and the spirit of the Lord will never more impart his spirit by thee, because thou hast sought me, to know the wickedness of thine enemies. And the medium said unto Saul: Wherewith shall I serve thee this day? And Saul said unto her: The words which the Lord shall speak by thee, I will perform. And the medium said unto Saul: Behold, I shall say unto thee what the Lord will say by me. And he said unto her: Tell me what thou seest. And she said unto Saul: I beheld, and, lo, the Lord stood by the head of an ass: and a man was standing, and held the ass by the harness.

And Saul said unto her: What is he like that seest him? And she said unto him: It is a young man, tall, and ruddy, and he standeth by an ass.”

Then Saul knew that it was Samuel, and Saul bowed down upon his face to the earth, and adored him. And Samuel said unto Saul: Why hast thou troubled me, to bring me unto thee? I am a man of old age, and am full of grief. And Saul said: See, I have sinned: for I went before the people, and feared: and I said, I have sinned, because of the king’s charge which thou hast put upon thy servant.

And Samuel said unto Saul: Wherefore hast thou troubled me, to bring me unto thee? And Saul said: Because the people told me, saying, Behold, Samuel is come to thee: and now I have sinned against the Lord, and therefore, lo, thou hast brought evil upon me.”

And Samuel said: What is more grievous than Saul, that Saul is a child of this house, and I am thy servant, and I have brought thee up before the Lord, and I have taught thee in thy youth. And yet thy heart was not with the Lord, but the Lord said unto me: Why dost thou love after him? And the Lord's anger was kindled against Saul, and the Lord said to Samuel: I have regretted that I have made Saul king over Israel: for he hath turned away from the commandments of the Lord, and hath not kept his commandments, and hath not obeyed thy words.

And Samuel said: What is more grievous than Saul, that Saul is a child of this house, and I am thy servant, and have brought thee up before the Lord, and taught thee in thy youth, and yet thy heart was not with the Lord, but the Lord said unto me: Why dost thou love after him? And the Lord's anger was kindled against Saul, and the Lord said to Samuel: I have regretted that I have made Saul king over Israel: for he hath turned away from the commandments of the Lord, and hath not kept his commandments, and hath not obeyed thy words.

And Samuel said: What is more grievous than Saul, that Saul is a child of this house, and I am thy servant, and have brought thee up before the Lord, and taught thee in thy youth, and yet thy heart was not with the Lord, but the Lord said unto me: Why dost thou love after him? And the Lord's anger was kindled against Saul, and the Lord said to Samuel: I have regretted that I have made Saul king over Israel: for he hath turned away from the commandments of the Lord, and hath not kept his commandments, and hath not obeyed thy words.

And Samuel said: What is more grievous than Saul, that Saul is a child of this house, and I am thy servant, and have brought thee up before the Lord, and taught thee in thy youth, and yet thy heart was not with the Lord, but the Lord said unto me: Why dost thou love after him? And the Lord's anger was kindled against Saul, and the Lord said to Samuel: I have regretted that I have made Saul king over Israel: for he hath turned away from the commandments of the Lord, and hath not kept his commandments, and hath not obeyed thy words.

And Samuel said: What is more grievous than Saul, that Saul is a child of this house, and I am thy servant, and have brought thee up before the Lord, and taught thee in thy youth, and yet thy heart was not with the Lord, but the Lord said unto me: Why dost thou love after him? And the Lord's anger was kindled against Saul, and the Lord said to Samuel: I have regretted that I have made Saul king over Israel: for he hath turned away from the commandments of the Lord, and hath not kept his commandments, and hath not obeyed thy words.

And Samuel said: What is more grievous than Saul, that Saul is a child of this house, and I am thy servant, and have brought thee up before the Lord, and taught thee in thy youth, and yet thy heart was not with the Lord, but the Lord said unto me: Why dost thou love after him? And the Lord's anger was kindled against Saul, and the Lord said to Samuel: I have regretted that I have made Saul king over Israel: for he hath turned away from the commandments of the Lord, and hath not kept his commandments, and hath not obeyed thy words.

And Samuel said: What is more grievous than Saul, that Saul is a child of this house, and I am thy servant, and have brought thee up before the Lord, and taught thee in thy youth, and yet thy heart was not with the Lord, but the Lord said unto me: Why dost thou love after him? And the Lord's anger was kindled against Saul, and the Lord said to Samuel: I have regretted that I have made Saul king over Israel: for he hath turned away from the commandments of the Lord, and hath not kept his commandments, and hath not obeyed thy words.

And Samuel said: What is more grievous than Saul, that Saul is a child of this house, and I am thy servant, and have brought thee up before the Lord, and taught thee in thy youth, and yet thy heart was not with the Lord, but the Lord said unto me: Why dost thou love after him? And the Lord's anger was kindled against Saul, and the Lord said to Samuel: I have regretted that I have made Saul king over Israel: for he hath turned away from the commandments of the Lord, and hath not kept his commandments, and hath not obeyed thy words.

And Samuel said: What is more grievous than Saul, that Saul is a child of this house, and I am thy servant, and have brought thee up before the Lord, and taught thee in thy youth, and yet thy heart was not with the Lord, but the Lord said unto me: Why dost thou love after him? And the Lord's anger was kindled against Saul, and the Lord said to Samuel: I have regretted that I have made Saul king over Israel: for he hath turned away from the commandments of the Lord, and hath not kept his commandments, and hath not obeyed thy words.

And Samuel said: What is more grievous than Saul, that Saul is a child of this house, and I am thy servant, and have brought thee up before the Lord, and taught thee in thy youth, and yet thy heart was not with the Lord, but the Lord said unto me: Why dost thou love after him? And the Lord's anger was kindled against Saul, and the Lord said to Samuel: I have regretted that I have made Saul king over Israel: for he hath turned away from the commandments of the Lord, and hath not kept his commandments, and hath not obeyed thy words.

And Samuel said: What is more grievous than Saul, that Saul is a child of this house, and I am thy servant, and have brought thee up before the Lord, and taught thee in thy youth, and yet thy heart was not with the Lord, but the Lord said unto me: Why dost thou love after him? And the Lord's anger was kindled against Saul, and the Lord said to Samuel: I have regretted that I have made Saul king over Israel: for he hath turned away from the commandments of the Lord, and hath not kept his commandments, and hath not obeyed thy words.
The xxix. Chapter.

4 The princes of the Philistines caused David to be sent backe from the battle against Israel, because they mistrusted him.

6 Then Achish called David, and spake unto him: As the Lord liveth, thou hast but done right, and good in mine sight, when thou (a) wentest out, and camest into mine hand; neither have I found evil in thee all the days, nor do I know any fault that thou hast done, since thou didst depart from me this day:

7 Nevertheless, the princes of the Philistines have not liked me, because I smote the people of the Anakims, (b) and the Canaanites, and the Zetrites, and the Jebusites, and the Ammonites, and the Philistines, and the children of Amalek, and the Elsims.

8 And David sware by the Lord, saying: As the Lord liveth, no man shall be able to say of me, of the princes of the Philistines: What hath David done?

9 Then said Achish unto David, I know that thou didst do the matter well, and thine heart was true toward me; but who is me, and who is my father, in these days?

10 Wherefore now return, and go in peace, that thou displeassest not the princes of the Philistines. And David departed from the presence of Achish, in peace.

The xxx. Chapter.

1 And the Amalechites burnt Ziklag, and did to the three hundred, which were left thereof, how that they should eat of the spoils of them, and stuffe the wall, and shut the gates. And they tarried there with the children of Ziklag until the seventh day.

2 And the people that were left in Ziklag were smitten; and the house of the king was burnt with hydro.

3 And so David and his men came to Ziklag, and burnt it with fire.

4 And had taken the women that were therein prisoners, both small and great; but the men carried away the spoil, and went their way.
For the people intended to stone him, because the hearts of all the people were good toward him, and so were his wives and his damsels. But David took a good courage to him in the Lord his God, and said, Lay hands on Baithath the priest, and anoint him, and bring me the ephod. And Baithath brought the ephod to David. And David asked counsel at the Lord, saying, Shall I go down into the camp of the Philistines? And the Lord said to David, Go and smite the Philistines, and save Bethor. Then David rose early in the morning, and called out his servants, and said to them, Will ye bring me bread? And they said, Shall we bring bread from the accustomed provision? And he said, What is that? There is still some left of the provision of the harvest, two铬, of the twenty-four hundred. And David said, Which of you will go and tell the children of Judah of the victory? That is, that ye may tell it in the ears of the king's house, and in the ears of the captains of thousands, and captains of hundreds. And David said to Abishai and to Joab and to all the chief of the army, Be not of good heart to pursue the prisoners, neither spare them; but smite them with the edge of the sword: that they may not tell in all the land. And when the children of Judah came again out of the wilderness of the wilderness of Ziph, they came to the land of the Philistines. Then Saul heard that David smote the Philistines, and that he had been anointed king over the children of Israel. Then said Saul to his servants, Hear ye now, who smoteth the Philistines? And the servants of Saul said, David smote them. Then said Saul to his servants, Who shall go and tell David? And one of the servants said, Behold, Shimee the son of Gaamai, a Benjamite, a Benjaminite, will tell him. And Saul said, Take ye darts, and let him go, for the damsel saith, He shall not be without a reward. And his servants said to him, He shall not be without a reward. And Saul said, From this day shall it be, when I shall hear of thee good news of David, then shall thy reward be four hundred shekels of silver, and ten changes of clothing. And he said, Let not the name of Jeshua the son of Enan depart out of the king's mouth. And the king said, He shall have no reward. And Saul said, Let the king's servants depart, and let them return to the city. Then David said, Turn, and tarry this night in the city, for why shouldest thou tarry in the camp? As the Lord liveth, the king shall not lack anything. And David declared to Saul that he had smote the Philistines, and that the Lord had made the Philistines to fall before Isr. 1 Samuel — the twilight, even unto the evening of the next morrow. So that there escaped not a man of them, save four hundred young men which rode upon camels, and said, And David recovered all that the Amalekites had carried away, and David rescued his two wives. So that there was nothing lacking to them, small or great, sonne or daughter, of the spoil of all that they had taken away, David recovered them all. And David took all the spoyle, and the women, and they that were before his cattale, and said: This is David's spoil. And David came to the two hundred men that went with him, and they came to the ryer Besor, where a part of them, and four hundred. And they found out an Egyptian in the field, and brought him to David, and gave him bread; and he did eat, and watered him. And they gat him a feast by the ryer Besor, and gaue him bread, and drinke, and water to drink. And he gat him a leue sygges, and two clusters of reases: And when he had eaten, his spicete came againe to him: For he had eaten no bread no drinke, any water in three days and three nightes. And David said unto him: Whom belongeth thou to? and whence art thou? And he said, I am a young man of Egyple, and servant to an Amalekite, and my master left me, because three days gone I fell sick. And we came a rouenng uppon the south of Chethus, and upon the coast belonging to Juda, and toward the south of Caleb, and we burnt Zizlag with fire. And David gave to him: Canst thou bring me to this company? And he said: O sure nace unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee to this company. And when he had brought him thither, behold, they lay scattered abode upon all the earth, eating, and drinking, and dancing, because of all the great spoyle that they had carried away out of the land of the Philistines, and out of the land of Juda. And David layde upon them from the morning, even unto the evening of the next morrow. So that there escaped not a man of them, save four hundred young men which rode upon camels, and said, And David recovered all that the Amalekites had carried away, and David rescued his two wives. So that there was nothing lacking to them, small or great, sonne or daughter, of the spoil of all that they had taken away, David recovered them all. And David took all the spoyle, and the women, and they that were before his cattale, and said: This is David's spoil. And David came to the two hundred men that went with him, and they came to the ryer Besor, where a part of them, and four hundred. And they found out an Egyptian in the field, and brought him to David, and gave him bread, and drinke, and water to drink. And he gat him a leue sygges, and two clusters of reases: And when he had eaten, his spicete came againe to him: For he had eaten no bread no drinke, any water in three days and three nightes. And David said unto him: Whom belongeth thou to? and whence art thou? And he said, I am a young man of Egyple, and servant to an Amalekite, and my master left me, because three days gone I fell sick. And we came a rouenng uppon the south of Chethus, and upon the coast belonging to Juda, and toward the south of Caleb, and we burnt Zizlag with fire. And David gave to him: Canst thou bring me to this company? And he said: O sure nace unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee to this company. And when he had brought him thither, behold, they lay scattered abode upon all the earth, eating, and drinking, and dancing, because of all the great spoyle that they had carried away out of the land of the Philistines, and out of the land of Juda. And David layde upon them from
and his name
31 To them that are in hebron, and to all places where David and his men were wont to haunt.

The end of the first booke of Samuel, or first booke of Kinges.
The seconde booke of Samuel,  
otherwyse called the seconde booke of the kinges.

The fyrst Chapter.

After the death of Saul, when David was returned from the slaughter of the Amalekites, and had been two daies in Ziklag:

Behold, there came a man the thirde day out of the host from Saul, with his clothes rent, and earth upon his head: and when he came to David, he fell to the earth, and did obeysance.

David sayde unto him: Whence commest thou? he sayde unto him: Out of the host of Israel I am escaped.

And David sayde unto him: And what is done I pray thee: tell me. he sayde: The people is fled from the battell, and many of the people are overthrowned and dead, and Saul and Jonathan his sonne are dead also.

And David sayde unto the young man that tolde him: Howe knowes thou that Saul and Jonathan his sonne be dead?

The young man that tolde him, answered: As I came unabusedly to mount Gilboa, beholde Saul leaned upon his spear: and lo, the charretes and horsemen followed hard after him.

And when he looked backe, he saw me, and called me. And I answerd: here am I.

And he sayde unto me: Who art thou? I answered him: I am an Amalekite.

He sayde unto me againe: I pray thee come upon me, and slay me: for angylybe is come upon me, because my life is yet whole in me.

And so I stooed upon him, and slue him; and because I was sure that he coulde not live after that he had fallen, I tooke the crohve that was upon his head, and the bracelet that was on his arm, and hauue bought them hyther vnto my lynde.

Then David tooke holde on his clothes, and rent them, and so did all the men: that were with him.

And they mournd, and wept, and fasted vntill even for Saul and Jonathan his soune, for the people of the Lord, and for the house of Israel, because they were overthrowned with the Adoze.

And David sayde unto the young man that bought him these tidings: Whence art thou? he answered: I am the sonne of an alianunt, an Amalekite.

And David sayde unto him: Howe is it that thou wast not afeard to lay thyne hande on the lodes amonst, to destroy hym?

And David called one of his young men, and sayd: Go to, and fall on him. And he smote hym, that he dye.

Then said David unto hym: Thy blood (b) be vpon thynne owne head: for thynne owne mouth hath testifie against thee, saying, I haue slayne the lodes amonst.

And David mourned with this lamentation over Saul and over Jonathan his soune,

(Also he had them teache the children of Juda the (b)be of the boewe: And be holde, it is written in the booke of the righteous:)

So noble Israel, (c) he is name vpon thy place: holde, are the mightie ouer-throwned.

Tell it not in Rethon, nor publike it in the streets of Acsalon: lest the daughters of Philistines reioyce, and lest the daughters of the uncircumcised triumph.
21 Ye mountayneis of Gilboa, upon you be neither deade nor raine, nor fields of offerings: For there the shield of the mightie is cast doone, the shield of Saul, as though he had not been annointed with oyle.

22 The bowe of Jonathan never turned backe, neither did the sword of Saul returne empiric the blood of the slayne, and from the fat of the mightie.

23 Saul and Jonathan were lovely and pleasant in their ypes, and in their deathes they were not deuynd: They were swpyter then Egles, and stronger then Lions.

24 Ye daughters of Israel wepe over Saul, which clothed you in scarlet with plasures, and hanged ornamentes of golde upon your apparell.

25 Holde were the mightie slayne in the middest of the battell: D Jonathan thon wast slayne in thynne lyce places.

26 Wo is me forthe my brother Jonathan, very kinde haft thou bend me: Ely lowe to me was wonderful, passing the loue of women.

27 Howe are the mightie overthrown, and the Weapons of warre destroyed.

The ii. Chapter.

4 David is annointed king in Hebron. 9 Abner maketh Ishboeth king over Israel. 11 The battell of the seruantes of David and Ishboeth. 32 The burial of Ishbel.

After this, David asked counsel at the Lord, saying: Shall I go by into any of the cities of Judah? And the Lord spake unto him: Go by. And David said: Why shall I go; he annubred: Unto Hebron.

2 And so David went thither with his two wyves, Ahinoam the Jezreelite, and Abigail the cupbe of the Carmelitit.

3 And the men that were with him did David carry by also, every man with his housetobe: And they dwelt in the tobbes of Hebron.

4 And the men of Judah came, and there they annointed David king over the house of Judah: And they told David, saying, It is the men of Jables Gilead that buried Saul:

5 And David sent messengers unto the men of Jables Gilead, and they went unto them: Blessed arc ye unto the Lord, that ye have thebed suche kindnesse unto your lord Saul, and have buried hym.

6 And nowe the Lord shewed mercy and truith unto you: And I will do you also suche kindnesse, as ye have done in this thing:

7 Therefore nothe let your handes be strong, and play ye the men: For your master Saulis dead, and they that are of the house of Judah have annointed me king over them.

8 But Abner the sonne of Ner that was captayne of Saulis horse, took Ishboeth the sonne of Saul, and brought him to Mahanaim,

9 And made him king over Gilead, and over the Affirites, and over Israel, and Ephraim, Beniamin, and over all Israel.

10 And Ishboeth Saulis sonne was foure yeares olde when he began to reign over Israel, and raigned two yeares: But the house of Judah folowed David.

11 And the time which David raigned in Hebron over the house of Judah, was seven yeares and six monethes.

12 And Abner the sonne of Ner, and the seruantes of Ishboeth the sonne of Saul went out of Mahanaim to Gideon.

13 And Joab the sonne of Zarmah, and the seruantes of David, went out and met one another by the poole of Gideon: And they sate downe, the one on the one side of the poole, and the other on the other side.

14 And Abner spake to Joab: Let the young men nothe arysse, and play before vs. And Joab spake: Let them arysse.

15 Then there arose and went out twelve of Benjamin by number, which pertayned to Ishboeth the sonne of Saul, and twelve of the seruantes of David.

16 And every one caught his felowe by the head, and smote his hauow in his felowe side, and so they fell downe together: Wherefore the place was called Helkath hazzurim, which is in Gideon.

17 And there was an exceeding cruel battell that same day: For Abner and the men of Israel fell before the seruantes of David.
2. Kinges.

18 And there were three sons of Zeruiah there: Joab, Abishai, and Asahel: And Asahel was as light of foot as a hind Roe.

19 And Asahel sought after Abner, and inquired he turned neither to the right hand nor to the left, from Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? he answered, Yea.

21 Abner said: Turn thee either to the right hand or to the left, and catch one of the young men, and take thee his weapons. But Asahel would not depart from him.

22 And Abner said again to Asahel, Depart from me; wherefore should I smite thee to the ground, and not able to hold by my face to Joab thy brother?

23 And Abner said to Abishai, Beware that Dauid come not to the vilde, and that the people fall upon us.

24 So Joab and Abishai pursued after Abner: And the sunne went downe when they were come to the hil Amnon, that is before Giah, by the way of the wilderness of Gideon.

25 And the children of Beniamin gathered themselves together after Abner, and were on a heape, and stood on the top of an hill.

26 Then Abner called to Joab, and said: Shall the depth devour for ever? Knowest thou not, that it will be bitterness in the latter end? How long then shall it be yet thou did the people returne from following these brethren?

27 Then Joab said: As God live, if thou hadst not spoken, surely even in the morning the people had departed, every one from pursuing his brother.

And so Joab blew the trumpet, and all the people stooed still, and pursued after one, Israel no more, neither sought they any more.

29 And Abner and his men walked all that night through the plain; and went over Jordan, and passed through all Beth-horon, till they came to Mahanaim.

30 And Joab returned from pursuing Abner, and when he when had gathered all the people together, there lacked of Dauides seruautes nineteen men, Asahel.

31 But the seruautes of Dauid had smitten of Beniamin and of Abneres men, so that three hundred and threescore men died.

32 And they took by Asahel, and buried him in the sepulchre of his father, which was in Bethlehemes: And Joab and his men went all night, and the day arose to them at Hebron.

The iii. Chapter.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turned to Dauid. 27 Joab killed him.

There was then (c) long warre betweene the house of Saul, and the house of Dauid: But Dauid warded stronger and stronger, and the house of Saul warded weaker and weaker.

And unto Dauid were children borne in hebron his eldest son was Amnon of Ahinoam the Jezreelite:

The second, Caleb of Abigail the wife of Nahash the Carmelite; the third, Abishalom the son of Maachah the daughter of Talmai, the king of Gessur:

The fourth, Adoniah the sonne of Haggar the sytt, Septuah the sonne of Zibad:

And the fifth Jethroam, by Eglah Dauids wyfe: These were borne to Dauid in Hebron.

And whye there was warre betweene the house of Saul and the house of Dauid; Abner held by the house of Saul.

And Saul had a concubine named Riaph, the daughter of Abia; And Ibroth sabyd to Abner, wherefore halst thou gone in unto my fathers concubine?

2 Then
Then was Abner very wrath for the words of Ishbosheth, and said: Am I (a) dogges head, whiche against Juba do thet mercie this day unto the house of Saul thy father, and to his brethren and kindred, I have not delvered thee into the hande of David: and thou sendest a sault in me this day for this woman?

So do God to Abner, and more also, except as the Lode hath done to Dauid, even to will I do to him.

To bring the kindomone fro the house of Saul, that the throne of David may be established over Israel and over Jud, even from Dan to Beerseba.

And he coude geue Abner never a worde to amusewer, because he feared him.

And Abner sent messengers to Daund secretly, saying: Whose is the land: Who should I also say, Make a bond with me, and beholde my hande is with thee, to bring all Israel unto thee.

He sayde: Well, I will make a bond with the: But one thing I require of thee, that is, that thou see not my face, except thou first bring Nichol Sauls daughter, when thou comest to see me.

And Daund sent messengers to Ishbosheth Sauls sonne, saying: Deliver me my wife Nichol, whiche I married for an hundred thousandes of Philistines.

And Ishbosheth sent, and toke her from her husband Phalti the sonne of Lais.

And her husband went with her, and came weeping behind her, till they came to Bahuran. Then Abner sent unto him, so and returne. And he returned.

And Abner had communication with the elders of Israel, saying: He sought for David in times past, that he might be your king.

Nowe then do it: for the Lode hath spoken of Daaid, saying: By the hande of my seruain Dauid, I will saue my people Israel out of the handes of the Philistines, and out of the hande of all their enemies.

And Abner spake in the cares of Beniamun: and afterward Abner went to speake in the (e) cares of David in Hebron all that Israel was content with and the whole (f) house of Beniamun.

And to Abner came to Dauid in Hebron, hauing euenty men with him: & Dauid made him the men that there with him a feast.

And Abner sayde unto Dauid: I will by, & go gather all Israel unto my lord the king, that they may make an appoyntment with thee, and that thou mayest rainge over all that thynue heart desereth. And when Dauid hadd let Abner depart, he went in quiet.

And behold, the seruantes of Dauid and Joab came from the camp, and brought a great pray with them; (But Abner was not with Dauid in Hebron, for he had sent him alway to depart in peace.)

When Joab and at the hoaste that was with him were come, men tolde Joab, saying: Abner the sonne of Ner came to the king, and he hath sent him away, that he is gone in quiet.

Then Joab came to the king, and said: (a) What hast thou done: Behold, Abner came unto thee, and why hast thou sent him away, and he is quite gone?

Thou knowdest Abner the sonne of Ner, for he came to decaue thee, and to knowde thy outgoings and ingoings, and to knoabe all that thou doest.

And when Joab was come out from Dauid, he sent messengers after Abner, which brought him againe from the well of Sera, unknowing to Dauid.

And when Abner was come againe to Hebron, Joab toke him alphe in the gare to speake with him peaceably, and smote him under the fift ribbe, that he died for the blood of Abeshel his brother.

And when afterwarde it came to Dauides ear, he sayde: I and my kindome, are (h) gittelles before the Lord for euer concerning the blood of Abner the sonne of Ner.

Let the blood fall on the head of Joab and on all his fathers house, that the house of Joab be neuer without one or other that hath running issues or leper, or that leane on a staffe, or that both fall on the flode, or that lacketh head.

(To Joab & (b) Abish his brother the Abner, because he had sayne their brothe Abeshel at Gideon in battell.)

And David sayde to Joab and to all the people that were with him: Rent your clothes, and put on sackcloth, and mourn (b) before Abner. And King Dauid him selfe followed the beare.

And when they buried Abner in Hebron, the king lifted up his bocke, and went
beside the sepulchre of Abner, and all the people wept.

33 And the king lamented over Abner, and said: Die Abner as a fool die:

34 Thy hands were not bound, nor thy feet fet forth to tears of haste: but as a man falleth before wicked children, so fellst thou. And all they that were of the people, wept yet more over him.

35 And when all the people came to cause David to rise up while it was yet day, David arose, saying: So do God to me, and more also, if I taste bread or eat the flesh of my envelope.

36 And all the people wept it, and it pleased them as whatsoever the king did, pleased all the people.

37 For all the people and all Israel understood that day, how that it was not the king's decree that Abner the son of Ner was slain.

38 And the king laid him by his sepulchres: And they gave him an honourable burial; and the men of Judah set his sepulchre with the sepulchres of the sons of David.

39 And I am this day tender and newly anointed king, and these men the sons of Zeruiah be to hard for me: The Lord-reward the doer of evil, according to his wickednesse.

The thirty-third chapter.

1 Baanaah and Rechab slay Ibsoloth the son of Saul. 1 David commanded them to the plague.

2 When Saul's sons heard that Saul was dead at Jeshimon, his hand was weak for Saul, and all the people feared.

3 And Saul's sons had two men that were captains of bands, one called Baanaah, the other Rechab, of the children of Benjamin: (for

4 The Berothites were reckoned to Benjamin, and these Berothites fled to Gath, and sojourne there untill this day)

5 And Jonathan Sauls' son had a sonne that was lame on his foot, and was five yeeres olde when the tydings came of Saul & Jonathan out of Jersaile: And his nurse took him up, and fled away, and as shee fled shee flung him to the fyfe, and began to haile, and his name was Ishbibopheath.

6 And the sonnes of Rimmon the Berothite, Rechab and Baanaah, went and came in the heat of the day to the house of Ibsoloth (which slept on a bed at noone.)

7 And behinde, they came into the ending of the house, as though they would have fetched wheate, and Rechab and Baanaah his brother shot him under the lyfe ribe, and fled.

8 For when they came into the house, he slept on his bed in his bed chamber, and they shot him and slue him, shot him, and took his head, and gat them away through the plane all the night.

9 And they bought the head of Ibsoloth into David to Hebron, and gave to the king: Behold, there is the head of Ibsoloth! Saul's sonne Thine enemy which fough thee after thy lyfe, and the Lord hath avenged my lord the king this day of Saul and of his seed.

10 When one tolde me, & I bid that Saul was dead (thynking to haue bought good tydings) I caught him, and slue him in Ziklag: Which thought that I would have gaven him a reward for his tydings bringinge:

11 Howe much more when wicked men haue slayne a righteous person in his owne house and upon his bed: Shall I not slue therefore require his blood of thy hande, & taake you from the earth.

12 And David commanded his young men, and they burne, and cut off their hands and feetes, and hanged them up over the pool in Hebron: But I took the head of Ibsoloth, & buried it in the sepulchre of Abner in Hebron.
2. Kings.

The 11. Chapter.

1. David was made king over all Israel. 7. He took the city of Zion. 10. He asked counsel of the Lord.

1. And David made war against all the tribes of Israel, and they were all obedient to him.

2. Saul was the first king, and David the second, and the Lord made David king over Israel.

3. And so all the elders of Israel came to the king of Hebron, and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel.

4. David was thirty years old when he began to reign, and he reigned four and thirty years.

5. In Hebron he reigned seven years and five months, and in Jerusalem he reigned nine and a half years over all Israel and Judah.

6. The king also and his men went up to Jerusalem, to the Jebusites, the inhabitants of the land, which spake unto David, saying: Except ye take away the blind and the lame, ye shall not come into the city; for they said, Thou art not able to come in.

7. Nevertheless, David took the strong hold of Zion; the name is the city of David.

8. And David said the same day: Who will build an house for me? And who will gather together the sheaves of grass? And who will cut down the corn? And who will gather the clusters? And who will store up the wine?

9. And to David dwell in the town, and called it the city of David, and built round about it, from Millo inward.

10. And David prospered and grew, and the Lord God of hosts was with him.

11. And when King David sent messengers to Joab, and to the captains of the host, and to the captains over thousands, and to the captains over hundreds, and to the stewards, and to the governors of the people, and to the governors of the house of David; and they built David an house.

12. And David prevailed against the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.
The arke brought forth of the house of Abinadab. 7 This is brought, and dished. David banneth before it. 6 And threfore displeased of his wife Michol.

2. Kinges.

The vi. Chapter.

And David gathred together all the chosen men of Israel, even thirteene thousand. And arose, and went with all the folk that were with him, from the Waal of Juda, to set away from thence the arke of God, whose name is called by the name of the lord of hostes that dwelleth upon it betweene the cherubins. And they put the arke of God upon a neile cart, and brought it out of the house of Abinadab that was in Gibea: And Uzza and Ahio the sons of Abinadab drove the neile cart. And when they brought the arke of God out of the house of Abinadab that was at Gibea, Ahio went before the arke. And David and all the house of Israel played before the Lord on sundry instruments made of Cedar wood, with harpes, psalteries, timbrelles, hornettes, and simbals. And when they came to Nachon's threshing floor, Uzza put his hand to the arke of God, and the oxen did shake it. And the Lord was wroth with Uzza, and God smote him in the same place for his fault, and there he died before the arke of God. And David was displeased, because the Lord had smitten Uzza: And he called the name of the place Perez Uzza, until this day. And David was then afraid of the Lord, and said: Howbeit shall the arke of the Lord come to me? And so David would not bring the arke of the Lord into him into the city of David: but David carried it into the house of Obed Edom, a Gethite. And the arke of the Lord continued in the house of Obed Edom the Gethite three monethes: and the Lord blessed Obed Edom, and all his housete.

And one tolde king David howe that the Lord had blessed the house of Obed Edom, and all that pertain out of him, because of the arke of God. And David went, and brought the arke of God from the house of Obed Edom, into the city of David with gladnes.

And when they that bare the arke of the Lord, had gone five paces, he offered an ox and a fat beast. And David banneth before the Lord with all his might, 7 was girded with a garment like the princes garments.

So David and all the house of Israel brought the arke of the Lord with shouting and trumpet blowing. And as the arke of the Lord came into the city of David, Michol Saul's daughter loked through a window, and saw king David lying and dauncing before the Lord, and the (3) displeased him in her heart.

And when they brought in the arke of the Lord, they set it in his place, even in the middles of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings, he blessed the people in the name of the Lord of hostes.

And sae alsoone as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hostes.

And gane among all the folk, even among the whole multitude of Israel, adivel to the women as men, to every one a cake of bread, 7 a piece of flesh, and a bottle of wine: And so at the people departed every one to his house.

Then David returned to bless his housete, and Michol the daughter of Saul came out to meete David, 7 sayd: D houset glorious was the king of Israel this day, which was uncouraged to day in the eyes of the maidens of his servants, as a fool uncoureth him selfe.

And David lapped Michol: It was before the Lord, which chose me rather then thy father and all his house, and commanded me to be ruler over all the people of the Lord, even over Israel, and therefore will I play before the Lord:
And will yet be more byle then so, and will be neke in myne obyne sight: and of the very same mayde seruantes which you hath spoken, shall I be had in honour.

Therefore Bethol the daughter of Saul had (b) no childe unto the day of her death.

The vii. Chapter.

2. David would buide Edan house, but is forbidden by the prophet Nathan. God purgeth David in mind of his barreness. He promises continuance of his kingdom and posteritie.

1. Heribard when the king sat in his house, the Lord had geuen an rest round about from all his enemies, The king sayde unto Nathan the prophet:

Scholely, I dwell nowe in a house of Cedar trees, but the ark of God dwellith within the (b) curtaynes.

2. And Nathan sayde to the king: Go, and do all that is in thynke heart, for the Lord is with thee.

3. And the same night the worde of the Lord came unto Nathan, saying:

Go, and tell my seruant David, thus sayth the Lord: (b) shalt thou buide mine house to dwell in.

4. For I have not dwelt in any house, since the time that I brought the children of Israel out of Egypt, but this day: but have walked in a tent and tabernacle.

5. In all the places wherein I have walked with all the children of Israel, spake I one word with any of the tribes of Israel, when I commanded the nages to feede my people Israel, saying, why build ye not me an house of Cedar trees?

6. And therefore, so say unto my seruant David: thus sayeth the lord of hostes, I take thee from the sheepe coate as thou wast folowing sheepe, that thou mightest be ruler over my people over Israel.

7. And I was with thee in all that thou wentest to, and have destroyed all thynke enemies out of thy sight, and made thee a great name, lyke unto the name of the great men that are in the earth.

8. And I was with thee in all that thou wentest to, and have destroyed all thynke enemies out of thy sight, and made thee a great name, lyke unto the name of the great men that are in the earth.

9. And I will appoynt a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and none more no more: neither shall wicked people trouble them any more, as before time.

10. And since the time that I let judges o vere my people of Israel) And I will gene the rest from all thynke enemies: And the Lord telleth thee, that he will make thee an house.

11. And when thyn dyes be finished, then shall he speepe with thy fathers, and I will set by thy seede after thee, which shall proceede out of thy body, and will habite his kingdom.

12. He shall buide house an for my name, I will stablise the thonne of his kingdom for ever.

13. I will be his father, and he shall be my sonne: If he sinne, I will chasten him (c) with the rodde of men, and with the plagues of the children of men.

14. But his mercy shall not depart away from him, as I toke it from Saul, which I put away before thee.

15. And thynke house, and thy kingdom shall be stablised for ever before thee, (even thy) (b) thonne that was stablised for ever.

16. According to all these wordes and according to all this vision, so dyd Nathan speake unto David.

17. Then went king David in, and set him downe before the Lord, and sayde: Who art thou Lord God, and what is thy house that thou hast brought me (b) hy ther to?

18. And this was yet a small thing in thynke sight Lord God: but thou hast spoken also of thy seruantes house for a great whyle: but (b) this apperthynge to man, O Lord God?

19. And what can Dauid saye more vnto thee: for thou Lord God knowest thy seruante.

20. Even for thy wordes sake, according to thy obyne heart, hast thou done at these great things, to make them knowne vnto thy seruante.

21. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our eares.

22. And
2. Samuel.

David overcommeth the Philistines, and other strange nations, and maketh them tributaries to Israel.

1. And David smote the Philistines, and subdued them: and David took the "bundle of bondages out of the hand of the Philistines, and made them tributaries to Israel.

2. And he smote the Doabites, and measured them with a line, and cast them down into the ground, even with two lines measured he them, to put them to death, and with one full line to keep them alive: And so became the Doabites David's servants, and brought gifts.

3. And David smote also Hadarezer king of Zoba, as he went to recover his border at the river "Phethath.

4. And David took of his a thousand and seven hundred horsemen, and "detroyed all the chariots, and twenty thousand footmen: but referred an hundred chariots of them.

5. And when the "Syrians of Damascus came to succour Hadarezer king of Zoba, David slew of the Syrians two and twenty thousand men.

6. And put strongholds in Syria Damascus: And the Syrians became servautes to David, and brought gifts; and the Lord saue David, in all that he went unto.

7. And David took the shields of gold that belonged to the servautes of Hadarezer, and brought them to a "piece of the temple.

8. And out of Zoba and Berechah, cities of Hadarezer, did David bring exceeding much brass.

9. *When Tho king of Hamath heard how David had smitten all the host of Hadarezer,* Tho sent to David, saying, "Fear to thee, and to thee be blessed,

10. *Thou sent to say, I am come to king David, and to thee be blessed, because thou hast fought against Hadarezer, and beated him; for Tho had great warre with Hadarezer:* And [Tho] said to David, "Blessed be the Lord thy God, which hath delivered up the enemy into thine hand.

11. Which baall king David did dedicate unto the Lord, with the silver and gold that he had dedicatet of all nations which he subdued.


13. And David gat him a name after that he returned had smitten of the Syrians in the valley of Salt twenty thousand men.

14. "And he put a garison in Edom, even throughout all Edom put he strongholds, and all they of Edom became David's servautes; And the Lord kept David whatever
2. Samuel.

David

David said: If there yet any man left of the house of Saul, I will shew him mercy for Jonathan's sake.

And there was of the house of Saul a servant whose name was Ziba, and when they had called him unto David, the king said unto him: Art thou Ziba? he said: Thy servant is he.

And the king said: Remaineth there yet any man of the house of Saul, who I may shew the mercy of God upon Ziba, and Ziba answered the king: "Jonathan hath yet a son, which is lame on his feet.

The king said unto him: Where is he? Ziba said unto the king: Behold, he is in the house of Machir the son of Amuel of Loaber.

And king David sent, and fetched him out of the house of Machir the son of Amuel of Loaber.

Now when Mephibosheth the son of Jonathan, the son of Saul was come into David, he fell on his face, and did reverence: And David said, Mephibosheth, the son of Jonathan, is not now ashamed of his name, as the king saith.

And David said unto him: Fear not, for I will surety shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul, to thee and thy sons for ever.

And he bowed his face, and did reverence, and said: What is thy servant that thou shouldest remember me before thee?

Then the king sent with Mephibosheth, and said unto him: Art thou willing to go up with me to Jerusalem? and I will shew thee kindness for Jonathan thy father's sake. And Mephibosheth was willing to go up with the king. And Mephibosheth did eat continually at the king's table, as one of the king's sons.

And Mephibosheth had a son that was young, named Mica: and all that dwelt in the house of Ziba, were servants unto Mephibosheth.

And Mephibosheth dwelt in Jerusalem, and was tenderly taken in the king's sight.

After this, the king of the children of Ammon died, and Hanun his son reigned in his stead.

Then said David: I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me.

And David sent comfits unto him by the hand of his servants, and of the servants of his sons, and of Mephibosheth the son of Jonathan, and of the servants of the sons of Jeroboam, and of the servants of Ahithophel, and of the servants of Shimei the son of Gera.

And the princes of the children of Ammon made odious offers to David, and madeUriah a captain over the host of the children of Ammon.
And it came to pass that after the yere was expired, in the time when kings go forth to battaile, David sent Joab & his seruantes with him, and all Israel, which destroyed the children of Ammon, & besieged Rabba: But David tarped still at Hierusalem.

2. And in an evening tyme, David arose out of his bed, and walked upon the roofe of the kinges palace, and from the roofe he sawe a woman washing her selfe, and the woman was very beautifull, so to take upon.

3. And David sent to enquire what woman it should be: And one saide, Is not this Bethsaba the daughter of Elam, and wife to Urias the hethpite?

4. And it being publiquely told the people, they gathered them together, and said, What shall we do for David our lord, because he is in great dange.

5. And all the people came together, and told David, saying, Doth our lord purpose to reign over the house of Israel? And David said, Is it possible for me to receive a woman whom I know not, seeing that they that hate me have told me, saying, Behold, David hath a woman whom he knoweth not.

6. And David sent messengers, and said, Gather her unto me, and she shall be examined for me. And when she was brought unto him, he said, Wilt thou be my wife? And she said, I will be thy seruant, & will be the seruant of thy house for ever.

7. And David had her, & she bare him a son, whom he called Solomon. And Joab was the father of Solomon.

8. And when all the people saw that Solomon was a child before his father, they joyed at the king, saying, God hath brought Israel a good king, who shall reign over them.

9. And all the people went to king Solomon, and said unto him, Thou art the son of David our lord, and thou hast been anointed king over Israel by the的手 of the hand of God.

10. And the people of Israel gave unto Solomon an abundant portion of gold, and silver, and cattle, and vineyards, and oliveyards, and flocks, and herds, and servants, and maidservants, & innumerable provision of every kind.

11. And king Solomon made in Jerusalem a great house for himself, and a great house for the lorde, and a great house for the king.

12. And Solomon made horsemen, to warre against his enemies, and they ministered unto him.

13. And he had also chariots and horsemen, and his chariots were seven hundred, & his horsemen one thousand.

14. And Solomon reigned in Jerusalem over all Israel seven and thirty years.

15. And Solomon made a great merchant ship, that he might carry gold, silver, & spices, & oil in abundance.

16. And he gathered together chariots of horsemen, & chariots for his charioteers, and horses for his horsemen, chariots for a thousand, and horses for seven hundred, & horses for horsemen.

17. And he provided victual for his men, and provided victual for his charioteers, and victual for his horsemen, and victual for his hoff, and victual for his officers.

18. And he made a navy of ships in Ezion-gaber, which is unto Elath, on the sea, in the land of Edom.

19. And Hiram sent his servants to King Solomon, saying, We have sent unto thee all that thou requiredst of thy servant, even the gold and the silver.

20. And Solomon gave Hiram two hundred merces, and six hundred measures of wheat, and six hundred measures of fine flour.

21. And the king made great castles in all Israel, and in the land of Edom, and built cities in the land of Edom, and in the land of Edom built Solomon chariots, and horsemen; and there was no king like unto him.
4 And David sent messengers, and take her away: And she came in unto him, and he lay with her (and she was purged from her uncleanness) and returned into her house.

5 And the woman conceived, and sent and spake to David, and said: I am with child.

6 And David sent to Joab, saying: Send me Urias the hethite. And Joab sent Urias to David.

7 And when Urias was come unto him, David bade him eat and drink before him, and made his soul comfortable.

8 And David spake to Urias: Go down to thy house, and wash thy feet. And Urias departed out of the king's palace, and there sat down a present from the king.

9 But Urias slept at the door of king's palace, with all the seruantes of his lord, and went not down to his house.

10 Which when they had told David, David said: Urias went not down to his house? David said unto Urias, Camest thou not from thy journey? Why didst thou not go down to thy house?

11 Urias answered David: The ark, and Israel, and Juda dwell in pavilions, and my lodge and the seruantes of my lodge abide in the open fields, and shall I then go into my house to eat, and drink, and lie with my wife? By thy life, and by the life of thy soul, I will not do this thing.

12 And David said unto Urias: Tarry here this day also, and to morrow I will let thee depart. And so Urias abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eate and drink before him, and made him drunk: And at even he went out to lie on his couch with his seruantes of his lord, but went not down to his house.

14 On the morrow David wrote letter to Joab, and sent it by the hand of Urias.

15 And he wrote thus in the letter: Put ye Urias in the forefront of the sharper battale, and come ye backe from him, that he maye be slayn, and dye.

16 So when Joab besieged the citie, he assigned Urias into a place where he woulde that strong men were.

17 And the men of the citie came out, and fought with Joab: And there were certaine overthrowen of the people of the seruantes of David: And Urias the hethite dyed also.

18 Then Joab sent, and told David all the things concerning the warre.

19 And charged the messenger, saying: When thou hast made an ende of telling the matters of the warre unto the king.

20 If the kinges anger appeare, and he say unto thee, Wherefore approched ye to me into the citie when ye did fight? Quire.
2. Samuel.

The xii. Chapter.

And the Lord sent Nathan unto David, and he came unto him, and told him: There were two men in one city, the one rich, the other poor.

1 The rich man had exceeding many sheep and oxen:
2 But the poor had nothing save one little sheep, which he had bought and nourished: And it grew up by him and with his children also, and did eat of his own meat, and dranke of his own cuppe, and slept in his bosome, and was unto him as his daughter.
3 And there came a stranger unto the rich man, and he spared to take of his own sheep and of his own oxen to devise for a stranger that was come unto him: But the poor mans sheere, and dressed it for the man that was come to him.
4 And "David was exceedingly wroth with the man, and said unto Nathan: As the Lord liveth, the man that hath done this thing is worthy to die:
5 He shal restore the lambe ourse soilde, because he did this thing, and had no pite.
6 And Nathan said to David, Thou art the man: Thus saith the Lord God of Israel, I anointed thee king over Israel, and ye the three out of the hand of Saul.
7 And the sheepe upon thy seruantes, and some of the kings seruantes be dead, and thy seruant Urias the Hethite is dead also.
8 And David sent unto the messenger, thus shalt thou say unto Joab: Let not that thing trouble thee, for the Lord doth Geuer "one as well as another: Make thy battayle more strong against the citie to overthowe it, and encourage thou him.
9 And when the wyse of Urias heard that her husband was dead, she mourned for him.
10 And when the mourning was past, David sent and set her to his house, and he became his wyfe, and bare him a son: But this thing that David dyd, "displeased the Lord.

"wasten in the eyes of the Lord.

11 Now therefore, the Lord shall make thee great, and thou shalt eschew all thine enemies: The Lord of hosts shall bless thee in the good things that thou shalt do.
12 And thou diddest it secretly: but I will do this thing before all Israel, and in the open sunne light.
13 And David sent Nathan: *I have sinned against the Lord. And Nathan said unto David, The Lord hath taken away the sin from thee.
14 But the child shall die, saith the Lord.
15 And David said unto Nathan, I have sinned against the Lord: But Nathan said unto David, Doest not the Lord hallow thee, and anointed thee, and set thee above thy fellowmen, and made thine house like the house of Israel?
16 And, Moreover, my Lord the Lord hath given thee this great house, and a nation of men to serve thee: and it is for thee to rule over all that thou desirest, and there is nothing too hard for thee in the days of thy life.
17 And when David heard that the Lord had spoken to Nathan, David said to Nathan, I have sinned against the Lord.
18 Nathan said unto David, The Lord hath also taken away the sin from thee, to whom thou wast as good as the dead children: But the child shall die.
19 And David arose from before the altar, and fell upon his face before the Lord, and bowed, and prostrated himself before the Lord, and said, I have sinned against the Lord.
20 And David said, I beseech thee, O God, do not render evil to me; for I have sinned against thee.
21 Have mercy upon me, O God, according to thy great mercy; and according to the multitude of thine clemency, turn away the iniquity of my sin; for I have done foolishly, and am very wicked.
22 And now, O Lord, take, I beseech thee, the iniquity of sin from thy servants, and put not the guilt of them that have done evil in their own bosoms, that thou dost render them the fruit of their doings.
23 O Lord, the life of thy servant is precious in thine eyes: and they have done evil, and they shall die.
24 But give the life of thy servant, according to the multitude of thine mercy; and cause me to live, O Lord, according to the multitude of thine tender mercies.
25 O Lord, let it be as good with thy servant as it is spoken.
26 For thy servant David saith, I have sinned against the Lord.
27 The Lord said unto Nathan, Go and tell David, Say, Thus saith the Lord, I take away the sin of Urias the Hethite from thee, and from the house of thy son: when he is grown up, he shall return unto David, and he shall reign over Israel.
28 And the Lord will also give thee an other son, that shall rule over Israel:
29 And if thou wilt obey my voice, and will keep my covenant, then thou shalt be king over Israel, and thy house after thee shall be king over Israel for ever.
30 Only, be strong and of a good courage, and do it: for thou shalt bring thy people out of Egypt as thy fathers did, and thou shaltস্বাভাবিক ভাবে পড়া যাবে।
2. Samuel.

And David therefore beseigned God for the child, and fasted, and put on sackcloth, and went all night upon the earth.

And the elders of his house arose and went to him, to take him up from the earth: But he would not, neither did he eat with them.

And the seventh day the child died, and the servants of David feared to tell him that the child was dead: for they said, behold, while the child was yet alive we spake unto him, and he would not hearken unto our voice: how will he then "bere him self, if we tell him that the child is dead?"

But David sang his servants whither, perceiving that the child was dead: and David laid unto his servants, *Is the child dead? They said: He is dead.*

And David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: and afterward came to his own house, and took bread, and ate not before him, and dyed eat.

Then said his servants unto him: What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; and now thou hast eaten bread, and didst rejoice with joy.

He said: While the child was yet alive I fasted and wept: for this I thought, who can tell whether God will have mercy on me, that the child may live:

"But now he is dead, wherefore should I fast? *Can I bring him again any more? I shall go to him, rather then he shall come again to me.*"

And David comforted Bethshiah his wife, and went in unto her, and she bare a son, and he called his name Solomon, and the Lord loved him.

And had sent by the hand of Nathan the prophet: therefore he called his name Jededia, of the Lord's breast.

Then Joab sought against Rabba of the children of Ammon, and took the *city* of the kingdom.

And Joab sent messengers unto David, saying: I have fought against Rabba, and have taken the city of waters.

And therefore gather the rest of the people together, and believe the city, that thou mayest take it: and I take it, and it be called after my name.

And David gathered all the people together, and went against Rabba, and besieged it, and took it.

And he took there king's crown from *of his head which was upon a"* (talent of gold, and it was set on Dauib's head, and he brought away the people of the city, in exceeding great abundance.

And he carried away the people that was therein, and put them under sabres, and under iron harcornes, and under arms of iron, and thrust them into the以色: thus dyed he with all the cities of the children of Ammon. And so Dauib and all the people returned unto Bcrusalem.
2 Samuel

15 And Amnon fell sick of a fever, for the wine that was brought to him did not come into his mouth. Then said they unto Absalom, "Consider this day that thou hast done nothing evil in any of thy brethren; for thou hast hated Amnon thy brother."

16 And Absalom said unto his servants, "Look, now ye know how he has insulted me, say ye, 'A son is nearer unto his father than is his brother unto his father.' Now therefore, consider and speak for me in my cause." And Absalom's servants said, "As thou hast heard with thine ears that Amnon said, 'My brother Amnon is nearer unto me than thou art.' Now therefore, consider and speak for me in my cause."

17 And Absalom said, "Call now Geshur and the chiefs of Togarmah; I have heard that thou hast much cunning in this matter."

18 And Absalom sent and called for Joab, the captain of the host. He said, "Come, say unto me." So Joab came unto Absalom, and said unto him, "What hast thou done, my lord the king?"

19 And Absalom said unto Joab, "Is it not true that thou didst smite the Ammonites until thou was left very few of them this day?"

20 Then said Joab, "As my lord the king liveth, thy servant could not bring against the house of Amnon, because I feared my lord's wrath, until now.

21 But now, do as it seemeth good unto my lord, as my lord thinketh fit; and as thy servant shall be, so will thy servant be." And Joab said, "As my lord the king liveth, so will thy servant be." And Joab arose, and went to the door of the king's house, and said, "Let there be no straw taken out of my lord the king's house; for if straw be taken out of my lord the king's house, then shall the king rome, and his servants will be dismayed."
29 And the seruauentes of Abshaolm dyd
bnto Annun euon as Abshaolm had
connaundtvd: And at the kynges somes
arson and euery man gat him vpoun
his mule, and sped.
30 And whyle they were yet in the day,
tynges came to Davyd, sayiug: Ab-
shaolm hath flaine all the kynges somes,
and there is none left aluye.
31 Then the kyng arso, a tare his gar-
mentes, and lay along on the (1) earth:
and all his seruauentes fwoode by wuth
their clothes rent.
32 And Jonadab the some of Simeach
Dawds brother, uncler, and lapde: Let
not ny lode suppose that they
flaine all the young men of the
kynge somes, but Annun onely is dea;
for that haue ben determined in Absha-
loms munde, since he forced his fister
Thamar.
33 Now therefore, let not ny lode the
kyng take the thing to gretously, to
thinke that all the kynges somes are
dead, for Annun onely is dead.
34 But Abshaolm fle: And a youg man
that kept the wach, lyft up hys eye
loked, and beholde there came many
people by the way of the hill side
be-"
hind hime.
35 And Jonaabab falt into the kyng, Be-
holde, the kynges somes come: As thy
serveyns said, so it is.
36 And afoone as he had left speaking,
beholde the kynges somes came, lyft
by thoyr voyces, and wept: The kyng al-
so f all his seruauentes wept exceeding-
ly sore.
37 But Abshaolm escaped, and went to
(2)
Thalna the some of Annunbure kyng
of Selur: And Davyd mourning for
his
sorne every day.
38 And to Abshaolm escaped, and went
to
Selur, and was there three yeres.
39 And kyng Dawb deliered to go fool
bnto Abshaolm: For where as Annun
was dea, he was comforted over hym.

The xiii. Chapter.

Abshaolm is reconciled to his father by the subtilete of Joab. 24 Abshaolm may
not see the kynges face. 25 The beaute of Abshaolm. 26 He causeth Joabs to
come to be burne, and is brought to his fathers presence.

Dav \(^\ast\) some of Zara
una perceaued that the
kynges (\(\ast\)) heart was
toward Abshaolm:
And be sento to The-
koa, and set thence a
wype woman, 
Fayde
unto her: I pray thee faine thy selfe
to be a mourner, and put on mourning ap-
parell, and (\(\ast\)) amuynt not thy self with
oyle, but be as a woman that had long
tyme mourning for the dead:
And come to the kyng, and speake on
this maner into hym (And so Joab
"taught her what she (should say.)
And when the woman of Thoko (\(\ast\)) shakke
with the kyng, she fell on her face
to the grounde, and did oblycane, and
lapde: "Helpe, O kyng.
The kyng layd unto her: What apleth
thee: She amuured: I am in deede a
"Wyf dov, and nyne husband is dead,
And thy hande maybe had (\(\ast\)) two
somes, and they two fought together
in the fielde, where was no man to go
betwene them, but the one smote the
other, and slue him.

7 And beholde, the whole kynbre is ri-
sen against thy handworp, \(\ast\) they fald:
*Deuuer hym that smote his brother,
that we may kill him for the (\(\ast\)) sole of
his brother whom he slue, we will de-
stroy the hyue also: And so they shal
quenche my sparkel which is left, and
shall not leave to my husband neither
name nor poll upon the earth.
8 And the kyng sayde unto the woman:
Go houne to thyne houne, I will geue a
charge for thee.
9 And the woman of Thoko faide but
to the kyng: By lode O kyng, this
trespasse be on mee and on my fathers
houte: and the kyng and his thone be
giltlesse.
10 And the kyng faide: If any man lay
ought into thee, bring him to me, and
he shal "hurt thee no more.
11 Then faide she: I praye thee let the
king remember the Lord thy God, that
thou wouldst not suffer many re-
neres of blood to destroy, lest they lay
my somes: And he amuured: As the
Lordelypeueth, ther shall not one here
of thy somes fall to the earth.

12 The
12 The woman said: Let thy handmaid speak one word unto my lord the king. And he said: Say on.

13 The woman said: Wherefore then hast thou thought such a thing against the people of God? For the king both speaketh this thing as one which is faultie, that he should not set home against his handmaid.

14 For we must needs be gone, and are as that sitteth on the ground, which cannot be gathered up again: Neither doth God spare any person, yet doth he appoynt (a) means that his handmaid be not utterly expelled from him.

15 Now therefore I am come to speak of this thing unto my lord the king, because there standeth such a man (b) before me as have made me afraid. And thy handmaid layeth now that I spake unto the king, it may be that the king will permurne the request of his handmaid.

16 And the king sitteth on his throne to hear his handmaid, to deliver her out of the hand of the man that would have destroyed me, and also my son out of the inheritance of God.

17 And thy handmaid saith: The words of my lord the king shall now be, "Comfortable, for my lord the king is as an angel of God, in hearing of good and bad: Therefore the Lord thy God be with thee.

18 Then the king awaketh and saith unto the woman: Why spakest thou such things as these? I will not hear thee. And the woman saith: Let my lord the king not hear my words.

19 And the king saith: Is not this thy harlot that thou spakest of? And the woman saith: It be not so, my lord the king.

20 For to the intent that I should change the tongue of speech, hath thy servant Joab done this thing: And my lord is bese, according to the word of an angel of God, to understand all things that are in the earth.

21 And the king layeth unto Joab: Behold, I have sware this thing, Go bring the young man Abshalom again.

22 And Joab fell to the ground on his face, and bowed him down, and blessed the king. And Joab said, Now the servant knoweth, that I have found grace in thy sight, my lord, my king, in that the king hath fulfilled the request of his servant.

23 And Joab arose, and went to Geshur; and brought Abshalom to Jerusalem.

24 And the king saith: Let him turn to his own house, and not see the face of the king, and let the king return to the city.

25 But in all Israel there was none that had been so much praised as Abshalom, from his youth; and his soul was heavy upon him in all Israel.

26 And when he sent for his servants, he made him sit him down, and said to them: Call for me now thine father, and thy mother, thy brothers, and thine handmaids, and bring them into the city.

27 Then Abshalom said to his servants: Set yourselves, and keep me from my father Joab; for he will not shew his face to me.

28 So Abshalom dwelt in two years in Hebron, and sawe not the face of the king.

29 Wherefore Abshalom sent for Joab, that he would send him to the king, but he would not come to him: And when he sent again, he would not come.

30 Wherefore he layed his servants to mind, saying: Behold, Joab hath an house by my house, and I will say, Let me go to the house of Joab, and I will speak with him. And Abshalom spake to all the servants of his father, that they should not shew his face to Joab.

31 Then Joab rose, and came to Abshalom into his house, and lust after him: Wherefore have thy servants burnt my field with fire.

32 And Abshalom awaketh Joab: Behold, I sent thee, desiring thee to come, because I would shew thee to the king, so to lay, whereasam I come from Geshur: It had been better for me to have been there still: Praise therefore would I see the king's face: And if there be any treachery in me, let him kill me.

33 And Joab came to the king, and told him: Wherefore when he had sent for Abshalom, he came to the king, and fell to the ground on his face before him, and the king kissed Abshalom.

34 And the king layeth unto Joab: Behold, I have sworne this thing, Go bring the young man Abshalom again.
After this, Absalom prepared him chariots and horses, and fifty men to runne before him. And Absalom rode by early, and stode in the place of the entrance in of the gate: And every man that had any matter came to the king for judgement, him did Absalom call unto him, and sayde: What citie art thou? he answered: Thy seruante is of one of the tribes of Israel. And Absalom said unto him: See, thy matters are good and righteous, but there is no man [deputed] of the king to heare thee.

4 And Absalom said moreover: Oh, that I were made judge in the land, that every man which hath any plea and matter in the laibre, might come to me, and that I might do him justice.

5 And when any man came nigh to him, and dyd him obeysance, he put forth his hands, and took him to him, and kissed him.

6 And on this maner dyd Absalom to all Israel that came to the king for judgement: so Absalom slate the hearts of the men of Israel.

7 And after fourtie yeres, Absalom fad unto the king: I pray thee let me go to hebron, to pay my boylde which I have vowed unto the Lord:

8 For thy seruante vowed a boylde (when I was in Gilead in Swine) saying: If the Lord shall brynge me agayne in deede to Hierusalem, I will serve the Lord.

9 And the king said unto him: Go in peace. And he arode, and went to hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying: Assone as ye heare the voice of the trumpeter, ye shall say, Absalom raigneth in hebron.

11 And with Absalom went two hundred men out of Hierusalem, that were called: And they went with pure hearts, not knowing of any thing.

12 And Absalon sent for Ahichaphel the Sionite Davids counsellor, and he his son Gilo, while he offered sacrifices, and there was brought strong treason: For the people went and increased with Ab- salom.

13 And there came a messenger to Dauid, and sayde: The hearts of the men of Israel are turned after Absonal.

14 And David said unto all his seruantes that were with him at Hierusalem: Up, that we may see, for we shal not else escape from Absonal: Make speed to departe, lest he come suddenly & catche vs, and bring euyl upon vs, and singe the cite with the edge of the sword.

15 And the kings seruantes sayde unto him: Beside, thy seruantes are rety to do whatsoever my lord the king shall appoint.

16 And the king departed, and all his house, except his boylde at his feyte: And the king left ten conclude to kepe the house.

17 And the king went foorth and all the people at his feyte, and taried in a place that was farce of.

18 And aht his seruantes went about him: and all the Cestites, and all the Pegesites, and all the Seethies, even five hundred men which were come after him from Seth, went before the king.

19 Then sayde the king to Jethall the Seethie: Wherefore committ thou with vs? Returne, and abyde with the king, for thou art a stranger, depart therefore to thy place.

20 Thou earnest yesterday, and should I vnquiure thee to day to go with vs? I will go whyther I can: Therefore returne thou, & eare agayne the feethie: Mercy and truth be with thee.

21 And Jethal answersed the king, and saide: As the Lord lyketh, and as my lord the king lyketh, in what place my lord the king shalle, whether in death or lyfe, even there also will thy seruante be.

22 And David said to Jethal: Come then, and go forwrad. And Jethal the Seethie went foorth, and all his men, and all the children that were with him.

23 And all the country Weppe with a loud
loue bope, all the people went ouer:
The king also him selfe passed over the
booke Codon, and all the people went
ouer towards the waie that leadeth
with the wibderne.
14 And to Sedom also and all the Lemetes
were with him, and bare the arke of the
appointment of God, and they set
downe the arke of God, and Abia\[ar\]e
went vp, until the people were all
come ouer, out of the citie.
15 And the king sayde unto Sedom, Cary
the arke of God againe into the citie: If
I shall finde favour in the eyes of the
Lorde, he will bring me againe, and thee
me both, and the tabernacle thereof.
16 But the thus say, I have no lust unto
thee: behold, here am I, let hym do
with me what seemeth good in his eyes.
17 The king sayde also unto Sedom the
priest:Yet not thou a Sear: Returne
into the citie in peace, and take your two
somes with you, Ahimeaz thy sonne,
and Jonathan the sonne of Abia\[athar.
18 Behold, I will tary in the fields of the
wibderne, until there come some word
from you to tolde me.
19 Sedom therefore and Abia\[athar caried
the arke of God againe to Hierusalem,
and they taried there.
20 And David went upon mount Olivet, and
wept as he went vp, and had his
head covered, and barefoot: And
all the people that was with him, had
every man his head couered: as they
went vp, they wept.
21 And one tolde David, saying: Ahi\[tophel
is one of them that have conspird
with Absalom. And David sayde: O
Lorde, I pray thee, turne the counsell
of Ahi\[tophel into foolishnes.
22 When David was come to the tope of
the mount, he worshipped God, and be-
hole, Hushai the Arachite came against
him, with his coat tome, and having
earth upon his head.
23 Unto whom David sayde: If thou go
with me, thou shalt be a burchten
unto me.
24 But if thou returne to the citie, and lay
unto Absalom, I will be thy servaunt
Ding: as I have thus long ben thy
fathers servaunt, so am I nowe thy
servaunt, thou mayest for my sake deli-
very the counsell of Ahi\[tophel.
25 And hast thou not there with thee Sa-
doe and Abia\[athar the priests: therefore
whatsoever thou shalt here out of the
kings houle, thou shalt shewe to David
and Abia\[athar the priests.
26 And behold, they have there with them
three sonnes, Ahimaaz Sadoes
sonne, and Jonathan Abia\[athars sonne:
by them also shal ye sende me all that ye
can heare.
27 And so Hushai Davids frend went
to the citie, and Absalom entred into Hie-
erusalem.

The xxvi. Chapter.

1 The insidill of Ziba. 5 Sime curseth David. 10 Hushai commeth to Absalom
2 The counsell of Ahi\[tophel for the concubines.

1 And when David was a little past the tope
of the hill beholde, Ziba the saraunt of
Ahi\[tophel mette him with a couple of asse\[s
laden, and upon them
two hundred loues of bread, and one hund-
red bunches of reinges, and an hun-
dred of dried figges, and a bottel of wynne.
2 And the king sayde unto Ziba: What
meaneth thou with these? And Ziba
sayde: They be Asse for the kinges
houshold to ryde on, and bread and fruit
for the young men to eate, and wine, that
such as be frant in the wibderne may
drinke.
3 And the king sayde: Where is thy
masters sonne? Ziba answered into the
king: Behold he tarie still at Hieru-
lem: For he sayde, This day shal the
house of Israel restore me the king-
dome of my father.
4 Then sayd the king to Ziba: Behold, thyne
are all that pertayned unto Ahi-
[tophel. And Ziba sayde: I humble
ly beseeche thee that I may finde grace in
thy sight, my lord D king.
5 And when king David came to Ba-
hurim, behold, thence came out a man
of the kine of the house of Saul, na-
meth Semei the soone of Gera, and he
came out cursing.

2. Kings.
lixvi.
6 And he cast stones at David, and at all the servants of David: And all the men of the forest made an assembly, and rose up after David, and fell upon the Arameans, and pursued them unto Gath.
7 And thus David avenged himself on the Arameans. Therefore the name of the forest is called the forest of the Arameans unto this day.
8 And David abode in the forest in those days, and Abimelech, the son of Mathiel, was king over Israel.
9 And it came to pass, when it was told David, that Abimelech was dead, that he rose from the forest, and abode in Gerar.
10 And Lo, the Philistines gathered themselves together for battle: and when David heard of it, he gathered together his people, and passed over to the Valley of Rephaim.
11 Then said David, Who shall go up for us against this people? and who shall be our captains?
12 And David spoke to the men of Israel, saying, If ye think me able to go up against the Philistines, follow me: and the Lord will be before you.
13 And David said, Who is like to me? and who shall go before the Lord, to war against the Philistines, but my servant Goliath the Philistine?
14 So David went, and drew his weapons, and took him five loaves of unleavened bread in a scrip, and a bottle of wine, and an handful of staff in his囊, and went to meet the Philistine.
15 And the Philistine came on and hooted with a voice, and said, Give me the man, that I may smite him, and take away the gods of his people out of the house, and set them upon mine altar.
16 And David spake to the Philistine, saying, Give me, I pray thee, a place, that I may stand against thee.
17 And the Philistine said, Thou comest to me with a sword, a javelin, and with a shield; but I come to thee in the name of the Lord of hosts, which has made heaven and earth.
18 And David said, Thou comest to me with a sword, and a spear, and a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which has shaken the children of Ammon, and Moab, and Edom, and all that are round about Israel.
19 And the Philistine said, I will draw my sword, and come upon thee. And David said unto the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which has shaken the children of Ammon, Moab, Edom, and all the children of the East.
20 For the Lord, who is before me, willdeliver thee into mine hands.
21 And it came to pass, when the Philistine arose, and came near, that David hasted and ran toward the battle line to meet the Philistine.
22 And he reached his spear, which was twanged out of his hand, and smote the Philistine through the heart, and his spear came out behind; and he fell down under his spear.
23 And David ran, and stood upon his mouth, and said, Who is like unto thee, that thou art come down to me with sword and spear and javelin? for in the battle with thee this day came none other up.
24 And it came to pass, when the Philistines saw that their idols were broken, that they said, Let us go away, and let us return to our own country: for they feared David.
25 And David's fame went all the more, for the Lord helped him against all his enemies.
26 And they gathered their brethren together, and wrote to the people of the cities which were under Archi, and to the rest of Judah.  
27 Then said David, Who will go up with me to Archi, and to Judo, and to the house of Judah, that they may help me against the house of Saul?
and are even as a Beare robbed of her whelpes in the fielde: Thy father is a man also practised in warre, and will not lodge with the people.  
Belike he lyes indoe in some cave, or in some other place: And though some of his men be overthrowen at the first butt, yet they that hear it, will say: The people that followed Absha
ton, be put to the yoke.  
And he also that is baleant, whose heart is as a heart of a Lo, that is flung and faynt: For all Israel knoweth, that thy father is a mighty man, and they which be with him are stout men.  
Therefore my counsell is, that all Israel be gathered into thee fro Dan to Beer
teba, as the sable of the fea in number, and that thou go to battle in thyne obone person.  
For so shall we come upon him in one place; or other where we that finde him, and we will slay him, even as thick as the deade falleth on ground: And of all the men that are with him, be that not leane him one.  
Therefore, if he be gotten into a towne, then shall at the men of Israel hange ropes to that towne, and we will drave it into the riuere, until they be not one small stone founde there.  
And Abshalon, and all the men of Israel layde: The counsell of Hulah the At
rachite, is better then the counsell of Ahi
tophel, for it was even the Lodes determination to destroy the good counsell of Ahi
tophel, that the Lodes might being euill put upon Abshalon.  
Then layde Hulah unto Sadoc & Abbah the priers: Of this, that maner did Ahi
tophel and the elders of Israel counsell Abshalon, and thus is thus I confirmed.  
Hulah therefore send quickly, & shewe Dauid, saying: Eare not this night in thyn
defes of the wilderneffe, but get thee over, let the king be bouncered, & all the people that are with him.  
Now Jonathan and Ahimaas abode by the well Rogel: (for they might not be seen to come into the riuere) and a wench went and told them: And they went, and obedieng Dauid.  
Neuertheless, a lad faile them, and told it to Abshalon: But they went both of them away quickly, & came to a mans house in Bahurim, which had a well in his parde, into the whiche they went holden.  
And the lyse toke and spread a coverlet over the belles mouth, & spread ground covertheron: and the thing was not spied.  
And when Abshalons servants came to the yoke to the house, they sayde: Where is Ahimaas? Jonathan: The woman answered the: They be gone over the brooke of water. And whyle they had sought them, and could not finde them, they returned to Hierufalem.  
And assoone as they were departed, the other came out of the well, and went and tolde the king Dauid, and laid unto him: Up, and get you quickly over the water, for the sute counsell hath Ahi
tophel gennon against you.  
When Dauid arose, and all the people that were with him, & they were come over Jodieman (by that it was day: so that there lacked not one of them that was not come over Jodieman.  
And when Ahi
tophel sowed that his counsell was not voided, he fabled his Afe, and arose and gaine home to his owne house, and to his owne citie, & put his houyallele in order, and hanged him selfe, and died, and was buried in the sepulcher of his father.  
Then Dauid came to Mahanaim, and Abshalon passed over Jodieman, he, and all the men of Israel with him.  
And Abshalon made Anotha capture of the hoast in feede of Joab Abish Ab
tha, was a mans some named Ithai an Israelite that went in to Abigail the daughter of (b) Phahas, sister to Zuri
d Joabs mother.  
So Israel and Abshalon pitched in the land of Gilead.  
And when Dauid was come to Mahanaim, Sob he the sone of Phahas, out of Rabba of the children of Ammon, & Machir the sone of Ammiel out of Lo
debor, and Warzelas the Gilean out of Rogelim,  
18 But they that were with him, to cate: For they layde, The people is hungry, weere, and chikle, in the wilderneffe.
And David numbered the people that were with him, and set captains of thousands and of hundreds over them.

And David set forth the third part of the people under the hand of Joab, and the third part under the hand of Abishai the son of Zeruiah Joab's brother, and the other third part under the hand of Jethro the Gittite.

And the king laid it upon the people, saying, I will go with you myself also.

And the people answered the king not at all, saying, Thou shalt go with us, neither go thou from us; for thou art a father to us, and a guide: in all where we go we will abide with thee.

And the king said unto Joab, Go now throughout all the tribes of Israel, even to the uttermost: and number them, and also in Judah, even to Jerusalem.

And when the king came to Jerusalem, he gathered together all the people, even men, and women, and children, of Israel, and numbered them, and came to a very great number.

And the king said, Whosoever is left behind in the cities, let them be mebers of the king's household, charge concerning Absalom.

And to the people there went out into the field against Israel (and the battle was in the wood of Ephraim).

And the people of Israel were slain before the servants of David, and there was a great slaughter that day, even twenty thousand men.

For the battle was scattered over all that country: And the wood betwixt the people that day, even from one end of the earth even to the other end of the earth.

And Absalom mette the servants of David, saying, Behold, I have taken all Israel, saith Absalom, and the king is gone over to Mahanaim, that they may shew me kindness.

And Joab said unto the man that told him, Hearken now, while thou speakest, that I may write it in the book.

And Joab said unto Absalom, I would not have told thee, had thou not spoken to me: but why shouldest thou speak to me?

And Absalom got him a chariot and horse, and forty men to run before him. And Absalom rose up, and went over to Dunam, and took his chariot and horse, and ran over to Naaman.

And the king said to Absalom, Wherefore thou承包t the horse unto me? and he answered, I thought, and said, My lord the king would have said, Absalom hath a厮rey of his, and of the king's also; and he said, Why didst thou not shew thyself unto the king? but thou cam'st in, as thou art.
sone: For we heard with our ears when the king charged thee, & Abisail, and Jithai, saying: Behave that none touch the young man Absalom.

Moreover, if I had done it, I should have done against mine own lyfe: for there is no matter why from the king, yea, thon thy selfe Woldst have ben against me.

14 Then said Joab, I may not stand thus staying with thee: And he toke three darts in his hand, & thrust them through Absalom Whyle he was yet asleep in the middles of the one.

And ten servants that bare Joabs weapons, turned and smote Absalom, and slue him.

And Joab blew the trumpet, and the people returned from following Israell: for Joab[b] held back the people.

And they toke Absalom, and cast him into a great p[? in the wood, and laid a mightie great heape of stones upon him: And all Israel fed every one to their tentes.

And this Absalom yet in his lyfe time toke and earde up a piller, which is in the kinges bale: For he said, I have no bome to kepe my name in remembrance, and he calleth the piller after his owne name, and it is called unto this day Absaloms place.

19 Then said Absaiaaz the sonne of Sabor: Let me runne noode and beare the kings tydings, how that the Lord hath judged him quyte of the hande of his enemies.

20 And Joab sayd unto him: Thou art no man to beare (b) such things to day, thou shalt bare thinges another time: but to day thou shalt bare none, because the kinges sonne is dead.

21 Then said Joab to Chusai: Go and tell the kyg what thou hast seen. And Chusai bowed him selfe unto Joab, and ranne.

22 Then said Absaiaaz the sonne of Sabor agane to Joab: What: I pray thee, if I also runne after Chusai?

And Joab sayd: Wherefore wilt thou runne my lyfe, saying that thou hast no tydings to bring?

Byt why, if I runne, he said unto him:

Runne. Then Absaiaaz ryme by the wap of the plynge, ryme before Chusai.

24. And Daud spake betwixt the two gates: And the Watchman went vp to the roofe over the gate into the wall, and lift by his eyes and sawe, & behold there came a man running alone.

25 And the Watchman cryed, & tolde the king. And the king spake: If he be alone, there (c) is tydings in his mouth. And he came a pace, and dwelt neere.

And the watchman sawe another man running, and the Watchman callel unto the porter, and spake: Behold there commeth another man running alone, And the king spake: He is also a tydings banger.

27 And the watchman spake: He thinke the running of the most, is lyke the running of Absaiaaz the sonne of Sabor. The king spake: He is a good man, and commeth with good tydings.

28 And Absaiaaz called a lad into his kyng, peace be with thee: And he felte downe to the eart, vpobi his face before the king, and spake: Blessed be the Lord thy God, which hath shut up the me that lift by their handes against my lyve the king.

29 And the king spake: Is the young man Absalom safe? Absaiaaz answered: When Joab sent the kynge seruant, and me myre (c) seruant, I sawe a great rumble, but I bote not what it was.

30 And the king sayde: Duthe to him: Zurrue aside, and stand here. And he turned to, and, goode fyll.

31 And behold, Chusai came also, and spake: "Tydings my lyve the king, for the Lord hath delivered thee this day out of the hande of all them that ryle against the.

32 And the king sayde unto Chusai: If the young man Absalom ryme? Chusai answered: The enemies of my lord the king, and all that rye against thee, todo thee hurt, be as that young man is.

33 And the king was (d) moved, and went by to the chamber over the gate: And wept: and as he wept, thus he sayde, Femy home Absalom, my lyme, my soule, my soule Absalom: Woulde God I had dyed for thee. O Absalom my soule, my soule.
And it was told Joab, behold the king wepteth, and mourneth for Abshalom.

And the "victorie of that day was turned into mourning unto all the people: for the people heard say that day holde the king for his sonne.

And the people went that day into the city by stealth, as people confounded to convey themselves when they see in battell.

But the king did his face, and cried with a loud voce: Only mine Abshalom, Abshalom my sonne, my sonne. And Joab came into the house to the king, and said: Thou hast hindered this day the faces of all thy seruantes, which this day have saued thy life, the lices of thy sonses, and of thy daughters, and the lices of thy vpues, and of thy concubines.

In that thou lovest thyne enemies, and hatest thy frendes: For thou hast declared this day, that thou regarded neither thy pynce nor seruantes: And this day I do perceive, that if Abshalom had luyed, and all we have died this day, that had pleased thee well.

Hold therefore vp, and come out, and speake confidently unto thy seruantes: For I sware by the Lord, except thou come out, there will not tary one man with thee this night, and that Joab wosse into thee, then all the envy that fell on thee from thy youth to this boire.

Then the king arose, and cante in the gate: And they tolde bothe unto all the people, saying, behold the king doth sit in the gate, and all the people came before the king: For Israel had set every man to his tent.

And all the people were at strife through out all the tribes of Israel saying: The king faile vs out of the hand of our enemes, he deliuered vs out of the hande of the Philistines, and now he is set out of the lande for Abshalom:

But Abshalom whom we annointed over vs, is dead in battell: Therefore, why are ye so still, that ye bring not the king agayne:

And king David sent to Abdoe: Abathar the priestes, saying: Speake unto the elders of Juda, and say: Why are ye behinde to bring the king againe to his house? (saying that such vngenes is come from all Israel unto the king, even to his house?)

We are my brethren, my bones, and my sith: Wherefore then are ye the last that bring the king againe?

And sape ye to Amasa: Art thou not of my bone and of my sith? God do so to me, and more also, if thou be not captayne of the hoast to me, forever in the room of Joab.

And he bolded the heartes of all the men of Juda, even as the heart of one man, to that they sent [this word] to the king: Returne thou with all thy seruantes.

So the king returned, and came to Jordan: And Juda came to Giggal for to go to meete the king, and to convey him over Jordan.

And (b) Sometime the sonne of Gerush the sonne of Jethen, which was of Sahuappan, hasted and came bowne with the men of Juda to meete king David.

And there were a thousand men of Beniamin with him, and Ziba the sonne of the house of Salain and his five sones and twenty seruantes with him, and they went over Jordan before the king.

And there went over a boate to carie over the kings houshold, and to do him pleasure: And Succoth the sonne of Gerush before the king as he was come over Jordan,

And bade into the king: Let not my lord impute wickednesse to me, nor remember the things that thy seruante by wickedly when my lord the king departed out of Hierusalem, that the king should take it to his heart.

For thy seruante both knowe howe that I have done amisse: And therefore behold, I am the first this day of all the house of Joseph, that am come bowne to meete my lord the king.

But Abshalom the sonne of Zara put before, and sayd: Shall not Simeon be for this, because he curst the Lords annointed:
2. Samuel.

22 And David said: What have I to do with you, ye sons of Zeruiah? For this day ye be adversaries unto me: Shall there any man of the house of David be this day in Israel? Do not I know that I am this day king over Israel?

23 And therefore the king said unto Shimei: Thou shalt not die: and the king spared him.

24 And Absalom the son of Saul came down to meet the king; and had neither washed his face, nor bared his head from the time the king departed, until he came again in peace.

25 And when he was come to Hebron, and met the king, the king said unto him: Wherefore hast thou not bidden me to come unto thee when I came again in peace?

26 He answered: My lord O king, my servant deceit me: For thy servant lade, I should have put mine arms upon the neck of my lord the king, and bowed down myself before the neck of my lord the king; because thy servant is lamen.

27 And he hath accused thy servant unto my lord the king, and my lord the king is as an angel of God: for therefore what speaketh good in thine eyes.

28 For all my fathers houses were but dead men before my lord the king, and yet didst thou put thy servant among the that were at thy meat table: what right therefore have I yet to cry any more unto the king?

29 And the king said unto him: Why speakest thou any more of thy matters? I have slained, thou and Ziba theuir: and Barzella will blame thee.

30 And Absalom said unto the king: Delivered the king into the hand of his enemy; and the king is come again in peace into his own house.

31 And Barzella said: Let the king take all, and let himself as much as his lord; and let the king be as his lord.

32 Barzella was a very aged man, even four score years old, and spake of the king of tillenance, while he lay at Beddahnum, for he was a man of very great tillenance.

33 And the king said unto Barzella, come over with me; I will feed thee with me in Jerusalem.

34 And Barzella lade unto the king: "How long have I to live, that I should go up with the king unto Jerusalem?"

35 And this day have some come to tell me, that Saul's daughter is at Mahanaim; and all his brethren also.

36 Thy servant will go a little way over Jordan with the king: why may the king reconscnent it me with such an ward?

37 O let thy servant turn back again, that I may die in mine own place, and be buried in the grave of my father and of my mother: Behold, here am I: why may the king not rebuke his servant? and what seuer thou shall require of me, that same will I do for thee.

38 And the king auamblered: Chimham shall go with me, and I will do to him that thou shalt content with: And what seuer thou shalt require of me, that same will I do for thee.

39 And all the people went over Jordan; and the king was come over Jordan, he kissed Barzella, blessed him, and he went backe againe into his owne place.

40 And then the king went to Gilgal; and Chimham went with him: And all the people of Juda, conduct the king, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the king; and saide unto the king: Why haue our brethren the men of Juda taken thee away, and haue brought the king on his householde and all Davids men with him over Jordan?

42 And all the men of Juda auamblered the men of Israel, because the king is near of kinne to vs: Wherefore be ye angry for this matter: Have we eaten of the kinges coles or have we taken any bybdes?

43 And the men of Israel auamblered the men of Juda, and saide: We haue ten partes in the king, and haue thereof more yught to David then we: Why then did ye depart vs, that our abuse should not be first had, in retaying our king? And the womenes of the men of Juda were more to the womenes of the men of Israel.

44 And they removed thence, and came to the waters of Jericho: and the people of Juda went with the king to Jerusalem.
2. Samuel.

11 Seba raiseth Israel against David, 12 Joab killeth Amasa traiterously.

2: The head of Seba is delivered to Joab, 3: David's chief officers.

1 Then there came (3) thither a certain man of Bethel, named Seba, the son of Bichri, a man of Jemini, he blew a trumpet, and said: We have no part in David, neither have we inheritance in the sons of Saul: every man to his tent, D. Israel.

2 And so every man of Israel went to David, and adhered to David the son of Bichri; But the men of Juda clave unto their king from Jordan to Jerusalen.

3 And David came to his house to Jerusalem, and the king took the ten women his concubines, that he had left behind him to keep the house, and put them in ward: and fed them, but lay no more with them: and so they were inclosed unto the day of their death, living in perpetual sorrows.

4 Then took the king (9) Amasa: Call me the men of Juda together within three days, and be thou here also.

5 And so Amasa went to gather men of Juda together, but tarried longer the time which he had appointed him.

6 And David said to Abigail, David's wife, Abigail's sister, to Bethuel the son of Jesse the patriarch, the beginning of whose name is Bichri.

7 And there went out after him Joab's men, and the three hundred and three captains, and the three and thirty mighty men: And they departed out of Hebron, so followed after Seba the son of Bichri.

8 And when they were at the great stone in Gibeon, Amasa went before them: And Joabs (3) garment that he had about him, was girded unto him, and he had girded theron a sword, which was joined fast to his loynes in a sheath, that as he went it fell sometime out.

9 And Abishai said to Amasa: Art thou in health my brother? And Joab took Amasa by the right hand, to strike him.

10 But Amasa took no heed to the sword that was in Joabs hand: for therewith he smote him* in the fift [rue] and shed out his bowels to the ground, and smote at him no more, for he dyed: So Joab and Abisai his brother solloved after Seba the son of Bichri.

11 And one of Joabs men stood by him, and said: He that heareth any man to Joab, or good will to David, let him go after Joab.

12 And Amasa wallowed in blood in the midst of the way: And when the man that bare him* all the people stood still, he removed Amasa out of the way into the field, and cast a cloth upon him, because he said that every man that came* by him stood still.

13 And assone as he was removed out of the way, the people went after Joab, to follow after Seba the son of Bichri.

14 And he went thither all the tribes of Israel, unto Abel, and to Bethmaachah, and all the places of Jerusalem: And they gathered together, and went after him.

15 And they came and besieged him in Abel, near to Bethmaachah: And they cast up a bastne against the city, and the people thereof stood on the ramp, and all the people that was with Joab, thrust at the wall to overthrote it.

16 Then cried a wife woman out of the city, the daughter of Jaare-reum, of the city, and she cried to Joab: Come hither that I may speak with thee.

17 When Joab was come unto her, the woman said: Art thou Joab? He answered: I am he. She said unto him: Hear the words of thy handmaid.

18 And he answered: I do hear.

19 And she said: They have taken the old man in Abel, and have smitten him, and have cast out his sepulchre as one of the uncircumcised: And he said: What hast thou done?

20 And she said: They have taken the old man in Abel, and have smitten him, and have cast out his sepulchre as one of the uncircumcised: And he said: What hast thou done?
in mount Ephraim (Seba the son of Birja by name) hath set by his hand against the king, even against David: Deluery be him only, & I will depart from the city. And the woman said unto Joab: Behold, his head shall thine. And the woman went unto all the people with her wisebome, and they spake of the head of Seba's house of Rech, and call it out to Joab: And he blew a trumpet, & they removed from the city, every man to his tent. And Joab returned to Jerusalem, unto the king.

23. Joab was once all the host of Israel, and Banaai the house of Jehosheba was over the Cherethites & Pheleites.

24. And Abner was over the tribute, and Jehosaphat the son of Ahitub, was recorder.

25. Sera was strick, and Sador and Abiathar were the priests.

26. And fra the Jaareite was 8 chief about David.

The xxI. Chapter.

1. These dear yeres. The vengeanche of the sones of Saul, lighteth on his seven sones, which are hanged, is foure great battailes, which David had against the Philistines.

4. Wherefore David said unto the Gibeonites: What shall I do for you, & wherein可以说 I make the attonement, that ye may blese & inheritance of the Lord?

5. The Gibeonites answered him: We will have no silver nor goldie of Saul nor of his house, neither is it our mind that thou shouldest hit & any man in Israel. He said: what you shall say, that will I do for you.

7. But the king had compassion on He B Philshobeth the sonne of Jonathan the sonne of Saul, because of the Lordes oath that was betwene them, even betwene David & Jonathan the sonne of Saul.

8. But the king toke the two sones of Rilspha the daughter of Aia whom the bare unto Saul, even Armoni and Biphobeth, and the five sones of Hich the daughter of Saul, whom he bare to Adriel the sonne of Barzel at the Jehololathe.

9. And he delivered them unto his handes of the Gibeonites, which hanged them in the hill before the Lord: And they fell all seven together, and were slaine in the baies of harvest, even in the 8th baies, and in the beginning of barchitect harvest.

10. And Rilspha the daughter of Aia, tolke the 2d cloth hanged it up for her by on the rocke [even] from the beginning of harvest, until 3 water hoppd upon them out of heaven, & suffred neither the hydes of the ox to light on them by day, nor beasts of 8 fielde by night.

11. And it was tolke David what Rilspha the daughter of Aia the concubine of Saul, had done.

12. And David went and took the bones of Saul and of Jonathan his sonne, from the citzins of Jabes in Gilead, which had stollen them from the store of Bethsan where the Philistines had hanged them, whie the Philistines had slain Saul in Gibboa.
Saul, and the bones of Jonathan his son, and they gathered the bones of them that were hanged.

14. And the bones of Saul and Jonathan his son buried they in the country of Benjamin, in Zela, in the sepulchre of his father: and when they had performed all that the king commanded, God was then (b) at one with the land.

15. Moreover, the Philistines had yet another great battle with Israel, and David went down thrice into battle, and his servants with him; and he fought against the Philistines, and David saved him.

16. And Jészob benob one of the sons of the Philistines, the iron of whose spear was three hundred <c>shotes of brass</c> and he being girded with a new yoke, thought to have slaine David.

17. But Abulai the son of Zavcio succourcd him, and made him the Philistine, and killed him. Then the servants of David were bountiful unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the {m}light of Israel.

18. And yet after this, there was a battle with the Philistines at (a) Sob, and then <b>Sibbechai the Hushathite</b> <c>Saph</c> which was one of the sons of the giants,

19. And there was another battle in *a Belan then the son of Jaare Oregoun a Beth lehemite <d>Sheath</d> of whose spear was as great as a weaver's clothbeam.

20. And there was yet another battle in Seth, where was a man of a great stature, and had on every hand five fingers, and on every foot ten toes, four and twenty in number, and was born also of the kindred of the giants: Seth.

21. And when he defied Israel, Jonathan the son of Simeon, the brother of David, slew him.

22. These four were <e>the chief</e> of the <f>giants</f> of <g>the Philistines</g>, by the hand of David, and by the hands of his servants.

---

The xxii. Chapter.

1. And David spake the words of this (c) long unto the Lord, what time the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2. And he said: The Lord is my rock, and my captain, and my deliverer.

3. God is my strength, in him will I trust: he is my <g>david</g> and the home of my salvation, my God, and my refuge, my Saviour, thou has fanned me from the <f>plague</f>.

4. *I will call on the Lord, which is my <f>strength</f> and my <f>saviour</f>: of the Lord is my bont, and my <f>rocke</f>.

5. For the pangs of death came about me: the <f>shades</f> of death surrounded me, and my bones were fatigued with fear.

6. The waters of hell compassed me about, the <f>shires</f> of death overtook me.

7. In my tribulation did I call upon the Lord, and cry to my God: and he heard my voice out of his temple, and my <f>cry</f> did enter into his ears,

8. The earth trembled and quaked: the foundations of heaven moved like a hookee when he was angry.

9. Smoke went out of his nostrils, like a consuming fire out of his mouth: coals were kindled thereat.

10. And he bowed heaven and came down, and there was darkness under his feet.

11. And he rode upon Cherub, and did see: he was seen upon the wings of the wind.

12. He made darkness a tabernacle round about him: with waters gathered together in the thick of the clouds.

13. Through the brightness of his countenance were the <f>coles</f> of fire kindled.

14. The Lord thundered from heaven: the voice of the most high put out his <f>voice</f>.

15. He shot arrows, and disassembled them [to the <f>lightning</f>]: he overthrew them.

16. The channels of the sea appeared, and the foundations of the world were seen, by the reason of the <f>rebounding</f> of the <g>Lord</g>, and through the blasting of the <f>breath</f> of his <f>nostrils</f>.

17. He sent from above and took me: he drew me out of many waters.

18. He...
18 He delivered me from my mighty enemy, and from them that hated me: for they were too strong for me.

19 When they had (e) prevented me in the day of my calamity: the Lord stayed me up.

20 For he brought me out into a roomb: he delivered me, because he had a favour unto me.

21 The Lord rewarded me according to my righteousness: according to the purenes of my hands he recompenced me.

22 For I have kept the vayes of (d) Lord: and did not wickedly against my God.

23 For all his lustes were in my sight: (c) his statutes, I did not depart from them.

24 In his sight also (b) I have been upright: and have kept myself from my yne obnne inequite.

25 And the Lord did to me againe according to my rightouesnesse: even after my purenes in his eye sight.

26 With the godly thou shalt be godlie: and with the man that is upright, thou shalt be upright.

27 With the pure thou shalt be pure: and with the scoward thou wilt sleeue thy selfe: (a) scoward.

28 And the poore people thou wilt saue: but thynne eyes are upon the proude, to bring them downe.

29 For thou art my light, O Lord: and the Lord shall light my darkenesse.

30 For by thee I shall breake through an hoast of men: and by my God will I spring over a wall.

31 God is incorrupt in his way, the word of the Lord is tryed in the ye: he is a shield to all them that trust in him.

32 For who is a God save the Lord: and who is mightie save our God?

33 God strengtheneth me in battayle: and the way dearce before me.

34 He maketh my feete lyke (b) hyndes feete: and letteth me upon my lie places.

35 He teacheth my handes to sight: that even a bollwe of sleet is broken with nyne armes.

36 Thou hast givene me the shield of thy saluation: and with thy loving mekeuenesse thou dost multiple me.

37 Thou hast enlarged my streps under me: and my legges shal not faile me.

38 I have sloowed upon myne enemies, and destroyed them: and turned not againe, until I had consumed them.

39 I have wasted them, and wounded them, that they shal not be able to apple: yea, they shal fall under my sees.

40 Thou hast gyzed me about with might to battayle: and them that rofe against me, haft thou subdued under me.

41 And thou hast givene me the neices of myne enemies: that I might destroy them that hate me.

42 They looked about, but there was none to faue them: (euen) into the Lord, but he heard them not.

43 Then did I beeate them as small as the dust of the earth: I did flanpe them as the clay of the streate, and did spreade them abode.

44 Thou also hast delivered me from the dissention of my people, thou hast kept me to be an head ouer nations: the people which I knew not, do serve me.

45 Strange children dissemble with me: at the hearing of the care, they obey me.

46 Strange children wil shynke alway: and they shall be smipten with steece in their priue chamber.

47 Let the Lord lyue, and blessed be my strength: magnisfied be God (euen) the face of my saluation.

48 It is God that giveth me (power) to revenge me: (b) binging downe the people under me.

49 He delivereth me from myne enemies, thou also hast lyft me on he from them that rose against me: thou hast deliverest me from the wicked man.

50 And therefore I will praise thee O Lord among the nations: and will sing into thy name.

51 He is the roudwe of saluation for his king, and dealeth mercifull with his annointed: (euen) with David, and with his seede fo; euermore.
The xxiii. Chapter.

1 The last words of David. The wicked shall be plucked up as thorns.

2 The names and facts of his mighty men. If he desired water, 

3 He also be the last words of David: 

4 The spirit of the Lord spake by me, and his word was in my tongue.

5 The God of Israel spake to me, even the most mighty of Israel sayde: 

6 And as the morning light when the sunne is up, a morning in which are no 

7 For so that not my house be with God: 

8 But the ungodly man shall be as a thicke clean pulset by, which cannot be 

9 There be the names of the mighty men whom David had: One that 

10 He arose and layed on the Philistines, until his hand was very, and clave 

11 After him was Samma the sonne of Age the Haranite: 

12 But he stoode in middest of the ground, and defended it, 

13 These three (which) were of the thrie 

14 And David was then in a houle, and the sword of the Philistines were 

15 And David longed, and said: 

16 And the three mighty wako through the 

17 And said, The Lord spake unto me that I should do so: Is not this the blood of all the men that went in copibed in their 

18 Abisail the brother of Joab the sonne of Zeruia, was chief among the three, 

19 For he was most excellent of the three, 

20 And Banaah the sonne of Jeho- 

21 And he slew an Egyptian a goodly 

22 These things did Banaah and sonne of 

23 The last words of David.
2. Samuel.

1 Ki influences the people to number, 7 he repents, and choose to fall into God's hand. 5. Seventeeth thousand perished with the pestilence.

1 And agayne the Lord was wroth against Israel, and (b) he mov'd David against them, in that he sayde: * So number Israel & Juda.

2 For the king sayde to Joab the captain of the host which was with him: Go thou abrode now throughout all the tribes of Israel, even from Dan to Beersheba, and number ye the people, that I may know the (b) number of them.

3 And Joab saide unto the king: The Lord thy God encreaseth the people an hundred fold no then they be, 6 that the eyes of my lord the king may see it: And what is the cause that my lord the king hath a lust to this thing?

4 Forwithstanding, the kinges word prevailed against Joab & against the captains of the host: And Joab & the captains of the host, went out from the presence of the king, to number the people of Israel.

5 And they passed over Jordan, & pitched in Acor on the right hand of the city that lyeth in the meadow of the valley of God, & toward Jazer.

6 And then they came to Gilead, and to the land Taltim bosom, from there they came to Dan Jaan, and about to Sicon.

7 And came to the strong houle of Tyre, and to all the cities of the Heute and of the Chanaanites: & ther went out to the south of Juda, even to Beersheba.

8 And so when they had abode throughout all the land, they returned to Jerusalem, after the end of nine months and twentieth days.

9 And Joab delivered the number and sumne of the people unto the king, and there were in Israel eight hundred thousand men of might that drew swords: and the men of Juda were five hundred thousand men.

10 And Davids heart smote him, after that he had numbered the people: And David saide unto the Lord, I have sinned exceedingly in that I have done: And now I beseech thee, Lord take away the sinne of thy seruant, for I have done very foolishly.

11 And when David was up in the morning, the word of the Lord came unto the prophet David's chamber, saying:

12 So and sayd unto David, thus sayth the Lord: I offer thee three thinges, choose thee which of them I shall do unto thee.

13 So God came to David, and hearkened him, and said unto him: Whist thou have (e) even peres hunger to come upon thy land:

(2) whom God both spake & saide for David, and his name.

(b) For three peres of this mine here pass for the Shomerites that was the fourth per, to the which should have been added three peres more. I Ch. xxvii.
2 Samuel

The end of the second booke of Samuel, otherwyse called the second booke of the Kinges.

R. M.
The thirde booke of the kinges, after
the reckening of the Latinistes: which thirde booke and the
fourth also, is but one with the Hebrues.

The first Chapter.

This saith David in his extreme age. 
1. Adonia burneth the kingdome. 
2. Solomon is anointed king. 
3. Adonia fled to the aultar.

And king David was (a) olde and
striketh in yeares, so that whe they
coureth hym with
clothes, he caught no heate.

wherefore his seruantes sayde
unto him: Let there be bought for my
lode the king a young begyn, to stande
before the king and to cheeryse him,
and let her lye in the bosome, that my lode
the king may get heate.

And so they bought for a faire damosell
throughout at the coates of Israell, and
founde one Abisag a (b) Sunamite, 
and brought her to the king.

And the damosell was exceeding faire,
and cherisized the king, and ministred
to hym: But the king knewe her not.

And Adonia the forme of haggith exalted
him selfe, sayeing: I wilbe king. And
he got him nergettes and horsemen, and
lyttel men to rumme before him.

And his father for his crime would not
displeasue hym, to say why haft thou done
so: And he was a very goodly man: and
his mother bare hym next after Abisa-
lom.

And he took counsel at Joab the comte of
e Zarua, and at Abiathar the priest:
and they (b) helped toward Adonia:

But Sadoc the priest, Banaiah the
forme of Jeholada, Nathan the pro-
phete, Semel, and Rei, and the men of
night which were with David, they
were not with Adonia.

And Adonia sacrificed sheepe, and oxe,
and fat catter, by the stone of Zoheleth,
which is by the well of Rogel, and
called all his kyrge the kings sones,
and all the men of Juda the kynes ser-
vauntes:

10. But Nathan the prophete, and Banaiah,
the mighty men, and Solomon his brother he called not.

11. Wherefore Nathan spoke unto Beth-
safe the mother of Solomon, sayeing:
haft thou not hearde that Adonia the
forme of haggith both rainge, and Da-
mond our lode knoweth it not?

12. Adonia therefore was, and I will give
thee counsele holbe to saue thyne owne
lyfe, and the lyfe of thy sonne Sol-
mon.

13. So and get thee in unto king David, 
lay unto him: Dost not thou my lode
D king, sweare onto thy handmayde, 
saying, Assuredly Solomon thy sonne
shall rainge after me, and he shall sit
upon my seate: Why is then Adonia
king?

14. Beholde, whye thou yet talkest there
with the king, I will come in after thee,
and confirme thy boordes.

15. And Bethsaife went in unto the king,
into the chamber: And the king was
very olde, and Abisag the Sunamite
ministred unto the king.

16. And Bethsaife stouped and made obe-
lyuance unto the king: And the king layd,
what is thy matter?

17. She answered: My lode, thou
sworest by the Lord, thy God unto
thine handmayde: [saying] Assuredly
Solomon thy sonne shall rainge after
me, and he shall sit upon my seate.

18. And beholde, noide is Adonia king,
so noide thou my lord the king knowest
it not.

19. And he hath offered oxe, fat catter,
and many sheepe, and hath called all
the formes of the king, and Abiathar
the priest, and Joab the captayne of
the hoast: But Solomon thy seruante hath
he not bydden.
And nowe my lord O king, the eyes of all Israel wapte on thee, that thou shouldst tell them who ought to sit on the seat of my lord the king after him:

For els when my lord the king shall sleepe with his fathers, If my sonne Solomon shalbe thine sons.

And lo Whyle the yet talked with the king, Nathan the prophet came also.

And they told the king, saying: Behold, there commeth Nathan the prophet.

And when he was come to the king, he made obeysance before the king vp his face on the grounde.

And Nathan sayde: My lord O king, haft thou sayde, Adonia shall raigne after me, and he shall sit vpous my seate?

For he is gone downe this day, hath flayned qn, fat cattell, and there a great meane, hath called all the kinges sones, and the captaynes of the hoast, and Abiathar the priet: And besold, they eate of dunke before him, and say:

God lawe king Adonia.

But me thy seruaunt, and Sador the priet, and Banaiah the some of Je-

hoada, thy seruaunt Solomon, hath he not called.

Is this thing done of my lord the king, and thou haft not shewed it vpous thy thine seruaunt who should sit on the seat of my lord the king after him:

Then king David answered, and sayd: Call me Bethsabe, and she came into the kinges presence, and stode before him, 

And the king spake, saying: As the Lord lyseth that hath vp by my soule out of all aduertie,

Even as I warse into thee by the Lord God of Israel, sayyng, Assuredly Solomon thy soume that raigne after me, he shal sit vpous my seate for me: to vull I certeinly do this day.

Then Bethsabe bolded on her face to the earth, and byb reverence vnto the king, and say: I pray God that my loke king Dauid may lyue for euer.

And king Dauid sayde: Call me Sador the priet, and Nathan the prophet, and Banaiah the some of Jehoada, And they came before the king.

The king also sayde vnto them: Take
And Solomon made his state greater than the state of his lord king David had been.

And Joab the priest, and Nathan the prophecy, and Banaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and set Solomon upon king David's mule, and brought him to Gihon.

And as he yet spake, behold Jonathan the son of Abiathar the priest came, and Adoniah laid hold on him: Come in, so thou art a valiant man, and bringest good tidings.

And Jonathan arose and laid hold upon Adoniah, and said, Why hast thou done this great thing? and why so hast thou left the king's mule?

And Joab, and all the people that were with Adoniah, removed and fled with Adoniah, and went and pitched in the fields of some field-servants beside Libnah.

And as soon as he was gone, the guilt of Adoniah came to be known, and Joab sent and told the king, and brought the king word.

And the king called to Solomon, and said, If I find favour in thine eyes, show me now the man's life who said this thing against thy servant.

And Solomon said, If he be guiltless of this thing, may the king put his head upon him; but if he be guilty of this thing, then shall I be innocent.

Heavens, and earth, and they came by from thence, and rejoiced, that the city did sound again: And that is the nolpe, that ye have heard.

And Solomon sat on the throne of the kingdom.

And moreover, the king's servants came to Solomon, saying: What is this great thing that thou hast done? And the king bade them sit upon the bough of the tree.

And thus spake the king: Blessed be the Lord God of Israel, which hath made one to set on my state this day, mine eye seeing it.

And at the king's presence, there were fourscore elders of Israel, which saw the kings ceremony, and heard the speech.

And all the people of the land rejoiced, and the city was glad: and such a feast hath not been in Israel from the day that the children of Israel came up out of Egypt unto this day.

So Solomon reigned over all Israel.

The second chapter.

The days of David were three-score and ten years: he slept, and was laid in Abraham's cave, and in the sepulchre of his fathers, and he was mighty.

Solomon.

3

Solomon.

hoastes of Israel, unto Abner the sone
of Rer, and unto Amasa the sone
of Jether, whom he slue, and shed blood
in time of peace (even as it had been in
warre) he put the blood of warre upon
his guide that was about his lopines,
and in his shoes that were on his
feete.

6 Deale with him therefore according to
thy lustwone, and bung not his hose
head dovnue to the graine in peace.

7 But thelue kindnesse into the sones
of Barzella\'s famedite, that they may
cate at thy table: For they came to me
whyle I shed from Abdon thy brother,
and behid, thou bauk with thier Se-
ner the sone of Gera the sone of Je-
mum of Bahurim, Which cursed me
with an horrible curse, in the day when
I went to Mahanaum: But he came
to meet me at Jodane, & I shawre to
him by the Lord, saying: I wil not say
thee with the god_{o}de.

9 But thou shalt not count him as lu-
guile: For thou art a man of widsom,
and knowest what thou oughtest to do
wido to him, his hose head shauk thou
bung to the greawe with blood.

10 And so Dauid slept with his fathers,
and was buriue in the cite of Dauid.

11 And the daues whyle Dauid raigned
upon Israel were foure peres: seuen
peres raigned he in Hebron, thirtie and
three peres raigned he in Hicrulatum.

12 Then sleale Solomon upon the sone
of Dauid his father, and his kyngrawe
was stabllised ouchtly.

13 And Abonia the sone of Haggith came
to Bethsaida the mother of Solomon,
and the sayer: Comeest thou peacably?
And he sayer, peacably.

14 He sayer moreover: I have somwhat
to say wido to thee. She sayer: Say on.

15 And he sayer: Thou knowest that the
kyngrawe was myne, & that all Israel
 Fet their faces on me, that I shoude
raigne: hovbeit, the kyngrawe is tur-
ned abawe, and euene to my brother: for
it is apoynted him of the Lodwe.

16 And nowe I aske a petition of thee, bre-
ny me not. And she sayer wido to him:
Say on.

17 And he saide: Speake I pay thee, wido
solomone the king; for he wil not say thee
nay, that he geue me Abifag the Su-
nimate to wyse.

18 And Bethsade sayer: wel, I wil speake
for thee wido the king.

19 Bethsade therefore wido unto king So-
lonone, to speake wido him for Abonia:
And the king rale up to meete her, and
bowed him felte wido her, and late hym
downue on his sate, & there was a sate
set for the kings mother, & the sate on
his right ype.

20 Then the sayer: I desire a little petition
of thee, I pay thee say me not nay. And
the king sayer wido her: Ale on, my mo-
ther, for I wil not say thee nay.

21 She sayer: Let Abifag the Suma D
uite be guene to Abonia thy brother to
vyse.

22 And king Solomon aunswered and
sayer wido his mother: Why doest thou
aske Abifag the Sumanimate for Abonia;
aske for him the kyngrawe allode: for he
is myne eider brother, and hath for him
Abiathar the priest, and Joab the sone
of Zarna.

23 Then king Solomon aware by the
Lord, saying: God do so and so to me, if
Abonia have not spoken this wyse a
against his owne wyse.

24. Howe therefore, as the Lordes
rhet, which he hath obeyed me, and
let me outhe the sate of Dauid my father,
and made me an house as he promised,
Abonia shal bye this day.

25 And king Solomon sent by the hende
of Banahiah the sone of Jehoiada,
and he souter him that he die.

26 And unto Abiathar the priest sayer
the king: Get thee to Anatoth unto thine
oune hedges, for thou art worthy of
death: but I will not at this tyme kill
thee, because thou barest the arte of the
Lodwe God before Dauid my father,
and because thou hast suffered with my
father in all his afflictions.

27 And so Solomon put away Abi-
that from being psealt unto the Lodwe,
that he might fulfill the wordes of the
Lodwe, which he speak over the houte
of Eliau Silo.

28 Then ydewes came aile to Joab (for
Joab had turned after Abonia, though he
turned not after Abalon) and Joab
shedd unto the tabernacle of the Lodwe,
and caught holde on the houtes of the
alter.

29 And

39 And it was told king Solomon howe that Joab sedd into the temple of the Lord, and beholde he is by the altar. Then Solomon sent Bananna the sonne of Jehoiada, saying: Go and fall upon him.

40 And Bannaiah came to the tabernacle of the Lord, and sayde unto him: Thus sayeth the king, Come out. And he sayde: Nay, but I will dye even here. And Bannaiah brought the king word againe, saying: Thus sayde Joab, and thus he answered me.

41 And the king sayde unto him, (O) Do even as he hath sayde: Smithe him, & burne him, that thou mayest take alway the blood which Joab hath causeth, from me, and from the house of my father.

42 And the Lord shal bring his blood upon his owne head: for he smote two men righteous better then he, and drew them with the sword, my father Dauid not knowing thereof, even Abner the sonne of Ner capitaine of the host of Israel, and Amasa the sonne of Jehu capitaine of the host of Juda.

43 Their blood shall therefore returne upon the head of Joab, & on the head of his seede for ever: But upon Dauid, & upon his seed, & upon his house, & upon his tent shall there be peace for ever of the Lord.

44 So Bannaiah the sonne of Jehoiada went by, he set upon him, and flue him, and burned him in his house in the Wildernesse.

45 And the king put Bannaiah the sonne of Jehoiada in his roome over his hoast, and put Sador the priest in the roome of Abiathar.

46 And the king sent and called Semee, & sayde unto him: Buyde thee an house in Hierusalem, and dwelle there. See that thou go not forth thence any whyther.

47 For be thou sure, that the day that thou goest out, and passest over the riuers of Cediou, thou shalt dye that day, and thy blood shalbe upon thyn e owne head.

48 And Semee sayde unto the king, This saying is good: As my lorde & king hath sayde, so will the seruante do. And Semee dwelt in Hierusalem many a day.

49 And it came to pass after three years, that two of the seruantes of Semee came away unto Aches some time of Maacha king of Seth: And they told Semee, saying: Behold, thy seruantes be in Seth.

50 (O) And Semee goode vp, and laded his ass, and gat him to Seth to Aches to seke his seruantes: And Semee went & brought his seruantes againe from Seth.

51 And it was told Solomon, howe that Semee had gone from Hierusalem to Seth, and was come againe.

52 And the king sent & called Semee, and said unto him: Do I not charge thee by the Lord with an oth, & testified unto thee, saying: Be sure, that when I remember thou goest out & walkest aboue any whyther, thou shalt dye the death: And thou saydest unto me: It is good tythes that I have heard.

53 Why then hast thou not kept the oath of the Lord, and the commandement that I charged thee withall?

54 The king sayde moreover to Semee, Thou rememberest all the wickednesse which thyn e heart knoddest, that thou diddest to Dauid my father: and the Loide also shall bring thy wickednesse upon thyn e owne head.

55 And king Solomon shalde blessed, and the seate of Dauid stablished before the Lord for ever.

56 So the king commanded Bannaiah the sonne of Jehoiada, which went out, and smote him that he died: And the kingdome was stablished in the hande of Solomon.
Solomon made affinity with Pharaoh king of Egypt, &c. &c. &c. and brought her into the city of David, but he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

And Solomon loved the Lord, walking in the ordinances of David his father: hence only that he sacrificed and offered incense upon altars in high places.

And the king went to Gibeon, to offer there, for that was the special high place: and a thousand burnt offerings by Solomon offer upon it at an utter.

And in Gibeon the Lord appeared to Solomon in a dream by night, and God said: After what thou wilt, that I may give it thee.

And Solomon said: Thou hast shown unto thy servant David my father great mercy, when he walked before thee in truth, in righteousness, and in

plainness of heart with thee, and thou hast kept for him this great mercy, that thou hast given him a son to sit on his seat, as it is come to pass this day.

And now, O Lord my God, it was I that made thy servant king in stead of David my father. And I am but a young man, &c. &c. &c.

And thy servant is in the midst of thy people, which thou hast chosen, and deeply the people are so many, that they cannot be told nor numbered.

Therefore thy servant after thy understanding heart to judge thy people, that I may discern betwixt the good and the evil: For who is able to judge this thy mighty people?

And this pleased the Lord well that Solomon had desired this thing.

And God said unto him: Thou hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thy enemies, but hast asked for thyself understanding & discretion in judgement:

Behold, I have done according to thy words, to I have given thee a wise & understanding heart, so that there was none like thee before thee, neither after thee that any arise like thee.  &c.
And I have also given thee that which thou hast not asked, even riches and honour, so that thy throne shall be no king like unto thee all thy days.

And if thou wilt walk in my ways, to keep my commandments and my ordinances, as thy father David walked, I will lengthen thy days.

When Solomon awoke, behold it was a dream: And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered burnt offerings and peace offerings, and made a feast to all his servants.

Then came there two women that were harlots unto the king, and stood before him.

And the one woman said: Oth my lord, I and this woman dwell in one house, and I was delivered of a child, with her in the house:

And the third day after that I was delivered, she was delivered also: and we were together, and no stranger with us in the house, save we two.

And this my son died in the night, for he was as an child.

And the one woman said: I beareth my son in my bosom, and he died; and she kept him.

And the other said: Live, the one live, and I the other I have kept.

Then said the first woman: No, but the dead child is mine, and I am the true mother of it.

And the other woman said: No, but the dead child is thine.

The king answered, and said: Oth he which of you shall say, This is my son that liveth, and shall remain in my bosom, and this is my son that is dead, he shall also live.

And the one woman said, My son is alive, and thy son is dead: But the other woman said, No, but thy son is dead, and my son is alive.

The king said:Bring me a sword.

There was brought a sword before the king. And the king said: Divide the living child in two, and give one half unto the one, and one half unto the other.

The woman said: Oth give the living child, and smite the other child.

But the other woman said: Let it not be so, my lord, but the child be mine, and the other woman let her have him.

The king answered, and said: Give her the living child, and smite the other child.

And all Israel saw how the king judged them; that they feared the king. And the fear of the Lord fell upon the persons of all the inhabitants of the land, so that they feared the king.

And all the princes of the children of Israel; the princes of the children of Israel they brought up Solomon's daughter.

And Abishag the daughter of Zeruiah, Solomon's sister, took care of King David.

The:v. Chapter.

1 Stram senteth to Solomon, and Solomon to him, purposing to build the house of God. & he prepareth stuffe for the building. 7 The number of the workmen.

Po the king of Epr sent his seruantes into Solomon; for he had heard that they had annoymed him king in the room of his father: For hira

was euere a ouer of Dauid.

4 And Solomon sent to Stram, sayinge:

3 Thou knowest howe that Dauid my father could not builde an house into the name of the Lord his God for the warres which were about him onely. 7 By,
And it came to pass, when Hiram heard the works of Solomon, he sent word by letters to Solomon, saying, Blessed be the Lord your God, which hath given you wisdom and understanding, and hath set you on the throne of David his father; after the days of David thy father, shall the Lord thy God make thee a name that is better than the name of kings which are before you.

And it came to pass, when Hiram heard say that Solomon had sent word to him, the Hiram sent word to Solomon, saying, I have considered the things which thou hast said. I will even make a covenant and will give thee silver six hundred talents, and gold sixty talents.

And Hiram sent word to Solomon, saying, I have considered the things which thou hast sent to me; I will provide all that thou hast said of another; only as for the silver and the gold, that doth not belong to me, because they belong to David my master. And I will give to thee for silver sixty talents, and for gold six thousand talents, besides all the precious stones, and the stones of harom and the stones of chrysoprasus.

And the king sent word to Solomon, saying, Because the Lord hath given thee a wise understanding and a heart of learning, in the building of a house unto the Lord, and in what is before the house, and in the offered sacrifices, and in the ordinances, and in the law, and in the judgments, I will give thee counsel in all things for which thou shalt ask me, besides what is in thine heart.

2. And the king made a covenant with Hiram the son of Jesse, king of Tyre, according to the covenant that he had made with David his father. And Solomon sent word to Hiram, saying, I will give a certain price for timber, to buy such as thou hast, of Cedars, forty thousand talents; and for such as thou hast of fir-trees, thirty thousand talents:

3. And Solomon will give the king two hundred talents of gold to provide material for the servant of the king. And the king will give the servant of the king twenty thousand head of cattle with a stock of dromedaries, twenty thousand horses, and a grant of officers for them, twenty officers for every thousand, and six officers for every two hundred. And the king will give the servant of the king a present, a gold cup of hundred pomegranates, and a gold cup of hundred spiced oranges, and such provision as the king shall give, for the servant of the king. And Hiram gave Solomon twelve thousand tons of wheat and twenty thousand tons of barley. And Hiram sent word to Solomon, saying, When thou dearth of money, and need a thing to borrow, I will give thee the timber that is in abundance.

The vi. Chapter.

The building of the temple, and the fourme thereof.

1. And so Hiram gave Solomon Cedars trees and firre trees according to all his desire.

2. And so many trees, Cedars and firres, as Solomon desired, and as many stones for them that were cut, and as many stones for them that were hewed out, and as many officers to oversee the workmen that wrought.

3. And he made a porch before the temple of the house, which was twenty cubits long, and twenty cubits broad, and thirty cubits he.

4. And in the house he made windows, and doorways, and chambers about.

5. And by the wall of the house he made chambers round about, and ten cubits to the outermost, and ten cubit broad, and ten cubits high, upon the wall thereof.

6. The heathermost chamber was five cubits
Solomons temple.

Solomon therefore built the house; and finished it.

And he hewed the walle of the house with wrobes of Cedar tree: euened the pavenement of the house into the roofe did he fele the walle of it within with Cedar tree: and booded the floor of the house with planche of fire.

And he builded twentie cubes in the hydes of the quier of the temple both floore & walles with wrobes of Cedar: and dressed it within the secret place of the temple, euen in the most holy.

But the house, that is the temple before it, was fouetie cubes long.

And the Cedar of the house within, was carved with knoppes, and graven with floweres: & all was Cedar woonde, so that no stone was like.

And the quier that was within the temple he prepared, to set there the ark of the appoyntment of the Lord.

And the quier before was twentie cutes long, & twentie cutes in breeth, and twentie cutes in hight: And he covered it with pure golde: and booded the alter with Cedar.

So Solomon covered the house with in with pure golde: And he made golde barses rume along the quier, which he had covered with golde.

And the whole hourse he overlade With golde butt he had ended it: also all the alter that was in the quier he overlade
And within the quier he made two* Cherubins of Olive tree ten cubites he.

Five cubites long was a wing of the one Cherub; and five cubites long was a wing of the other Cherub: so that from the extremest part of one wing, unto the extremest part of the other, were ten cubites. And the other Cherub was ten cubites he also; so that both the Cherubs were of one measure and one line: For the height of the one Cherub was ten cubites, and so was of the other. And he put the Cherubs within the inner house. And the Cherubs stretched out their wings, so that the one wing of the one touched the one wall, and the one wing of the other touched the other wall: And the other two wings of them touched one another in the midst of the house. And he overlaid the Cherubs with gold.

And in all the walles of house round about, he made figures of carved and fashioned work: [as namely] pictures of Cherubs, and palm trees, and gravenfloizes, [both within in the quier] and without in the temple.] And the floor of the house he covered with gold, [both within in the temple.] And in the covering of the quier, he made two doores of Olive tree; and both the upper and two side postes were five square.

The two doores also were of Olive tree; and he graved them with graven of Cherubs and palm trees and graven floweres, and covered them with gold, and tayle thynne plates of gold upon the Cherubs and palm trees.

And so made he for the doors of the temple, postes of Olive tree square.

The two doores were of firre tree, and either doore with standing leavies.

And he graved thereon Cherubs, palm trees, and graven floweres; and covered the carved worke with gold fine.

And he built the inner court with three rothes of helved stone, and one rothe of Cedar wood.

In the fourth year was the foundation of the house of the Lord layde, even in the month Zif.

And in the eleventh year, in the month "Bul" (which is the eighth moneth) was the house full finished throughout all the parces thereof, according to all the fashion of it. And so was he seven yeres in building it.

The vii. Chapter.

But Solomon was building his own house thirtene yeres, and finished it all.

And he built his house in the Lavanon, an hundred cubites long, and fiftie cubites broad, and thirtene cubites he: And it stood uppon fource rothes of Cedar pillers, and Cedar beams were layde uppon the pillers.

And the roofe was Cedar abowe upon the beams that laye on the pillers, even fiftie beams in fiftene rothes.

And there were windowes in foure rothes, and the windowes were one against another three soid.

And aloke doores with the lyde postes, the upper postes were foure square, and had windowes one against another three soid.

6 And he made a porche by the pillers, [that bare by the house] fiftie cubites long, and thirtene cubites broad, and the porche was before those and the other pillers: for there was a thicke tree set before them.

7 Then he made a porche to his judge in, even a porche of stonewall, feeted with Cedar throughout all the paeceintes.

8 And his house wherein he dwelt had an other hall, more inward then the porche, of lyke worke: And then Solomon made an house for Pharaoh daughter (whom he had taken to wife) lyke into the fashion of the porche.

9 And all these were of the best stones, heaved after the measure and saved with labydes within and without, from the foundation unto the beams that laye above, after the measure, and euyn to the out lyde toward the great court.
And the foundation was laid upon rich stones, and that very great stones, whereof some were ten cubits, and some eight cubits.

And above were rich stones, squared after a certain rule, and covered with Cedar.

And the great court round about, was with three rows of hewed stones, and one rowe of Cedar planks, after the manner of the inner court of the house of the Lord, and of the porch of the temple.

And king Solomon sent and set one hiram out of Tyre,

Abdothes some of a tribe of Naphtali, his father being a man of Tyre: which Hiram was a crafitian in huggle, full of wisdome, understanding, and cunning, to worke all maner of worke in huggle: And he came to king Solomon, and brought all his Woke.

For he call * two pillars of huggle of syghtene cubites he a pece: & a string of twelve cubites did compasse either of them about.

And he made two pommels of molten huggle, [after the fashion of a crowne] to set on the toppes of the pillers: The height of the one head pece containyd five cubites, and the height of the other head pece containyd five cubites also.

He made netwokke, & Wrothen Woke like chains for the pommels upon the head peeces that were on the top of the pillers: even seven rowses) upon the one head pece, and seven upon the other.

And so he made the pillers, and two rowses of pomegranats rounde about in the one netwokke to cover the ponnels that were upon the top: and thus he did also, for the other head pece.

And the pommels that were on the top of the pillers, were after little Woke in the porch foure cubites.

And the pommels upon the two pillers had also above over against the midst within the netwokke: pomegranats and upon the second head pece were there two hundred pomegranats in [two] rows round about.

And he set by the pillers in the porch of the temple: And when he had set up the right piller, he called the name thereof Jachin: and when he had set up the left piller, he called the name thereof Boaz.

And upon the top of the pillers [were] little Woke: & so was the Workmanshio of the pillers finished.

And he made a molten laurate ten cubites wide from huuid to huuid, round in compass, and five cubites hight: And a string of thirtie cubites did compasse it about.

And under the huid of it there were knoppes round about, ten in one cubite, and thei compassed the laurate round about: And the knoppes were cast with it in two rowses when it was cast.

And
25 And it stood on twelve oreph, of which thre looked toward the north, thre toward the west, thre toward the south, and thre toward the east, and the lattic foode upon them, and all their under partes were cubit.

26 It was an hand breadth thicke, and the hym was brought lyke the hym of a cup with floibes of liues, and it contained two thousand batte.

27 And he made ten secte of basse: four cubites long, and four cubites broad a pceee, and three cubites hie.

28 And the booke of the secte was on this maner: They had sibes, and the sibes were betwixtene the ledges.

29 And on the sibes that were betwixtene the ledges, were liouns, oxen, and Cherubs: and likewise upon the ledges that were above, and beneath the liouns and oxen, were certayne addicions made of hymne booke.

30 And under every secte were four bailen wheelies, and boodes of basse: and in the four corners thereof under the lattic, were underletters moultren at the side of every addition.

31 And the stalle of the lattic was in the middle ost, and above one cubite: But the stalle thereof was round after the booke of the secte, a cubite and a halfe: and also upon the stalle were graunings with their bands, sibbe square and not round.

32 And under the boodes were four wheelies, and the arctreees stooyned fast to the bottome, and the height of every wheele was a cubite and an halfe.

33 And the workmanship of the wheele, was lyke the booke of a chart wheele: and the arctrees, the nauell, spokes, and shaftes, were all cubite.

34 And there were four underletters in the four corners of one secte, and the underletters were of very botome selfe.

35 And in the height of the bottome was there a rounde compass of halfe a cubite hie: and in that height of the bottome there proceeded both ledges and boodes out of the same.

36 For in the boodes of the ledges on the boode, he had graven pictures of Cherubins, liouns, parvline trees, one by another rounde about.

37 Thus made he the ten secte after this maner: and they had all one fashion of casting, one measure, and one hie.

38 Then made he ten lavers of basse, one laver containing fourtie batte: and every laver was four cubites, and upon every one of the ten secte, he put one laver.

39 And he put five of those secte on the right side of the house, and other five on the left; and he set the lattic on the right side of the house eastward, and toward the south.

40 And Hiran made pots, shoyes, and baibans, to furnishe all the booke that he made king Solomon for the house of the Lord.

41 That is to say, twp piller, and two round-
round head pieces that were to be set on the topes of the two pillars.

42 And four hundred pomegranates for the two netvhores, even two rolde of pomegranates in one netvhores to cover the two head pieces that were to be set on the topes of the pillars:

43 And the ten feete, and ten burnes on the feete:

44 The lavatorye, and twelve oren under it:

45 And pottes, shouels, and basons: And all these vessels which hiram made to king Solomon for the house of the Lord, were of bright brasse.

46 In the playne of Heshbon did the king cast them [euen] in the thicke clape, betweene Soco and Zarthan.

47 And Solomon left all the vessels (enwaped) because they were so exceeding many, neither founde they out the weight of the brasse.

48 And so Solomon made all the vessels that parteyned into the house of the Lord, the golden auter, and the golden table wher on the shewbread was:

49 And six candelsticks for the right side, and sixe for the left before the quire, of pure golde, with snawzes, lampes, and snufflers of golde.

50 And bowles, flat peeces, basons, spoones, s maffors, of pure golde: and hyndges made he of golde, both for the bowles of the quire the place most holy, and for the bowles of the temple also.

51 And so was ended all the worke that king Solomon made for the house of the Lord: And Solomon bought in the things which David his father had deducted, even the silver, golde, and vessels, and layde them by among the treasures of the house of the Lord.

The viii. Chapter.

4 The arke is borne into the temple. 10 A cloude filleth the people.

Then Solomon gathered the elders of Israel, as the heads of the tribes, and them that were captains among the fathers of the children of Israel, into him in Hierusalem, that they might bring by the arke of the appoyntment of the Lord out of the cite of David, which is Ston.

2 And all the men of Israel assembled unto king Solomon to the feast that faileth in the moneth Ethan, which is the seventh moneth.

3 And all the elders of Israel were come, and
and the priestes tooke the ark.

4 And they bare the ark of the Lord, the tabernacle of the congregation, and all the holy vessels that were in the tabernacle: those by the priests and the Levites bare.

5 And king Solomon and all the congregation of Israel that were assembled unto him, stood before the ark of the Lord, his presence.

6 And the priests brought the ark of the Lord, and the congregration of Israel, and all the vessels of the tabernacle, unto the place which Solomon his father had appointed in the city of David, which he had prepared for it.

7 For the priests stretched out their wings over the ark of the Lord, and covered both it and also the faces thereof with a cloud upon it.

8 And they drew out the ark, and the cloud covered it, and the ark came out of the city of David unto the place which Solomon his father had appointed; and thither brought it the priests, and the Levites.

9 And there was nothing in the ark save the two tables of stone, which Moses put there at Horeb, in the fashion whereof the Lord made an appointment with Israil.

10 And Solomon stretched out the ark before the porch of the house, and set up the ark in the porch.

11 Then spake Solomon: The Lord made a habitation for thee to dwell in.

12 I have built thee an house to dwell in, a habitation for thee to abide in for ever.

13 And the king turned his face, and blessed all the congregation of Israel, and all the congregation of Israel stood.

14 And he said: Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying:

15 Since the day that I brought my people Israel out of Egypt, I chose no city of all the tribes of Israel, to build an house, that my name might be thereon: but I have chosen David to be ruler over my people Israel.

16 And it was in the heart of David my father to build an house for the name of the Lord God of Israel.

17 And the Lord spake unto David his father, saying: Whereas it was in thy heart to build an house for my name, thou didst well that thou hast so minded:

18 Nevertheless, thou shalt not build the house: but thy son, that shall come out of thy loines, he shall build the house for my name, and I will establish the throne of his kingdom forever.

19 And Solomon spake: The Lord hath made him good, which promised him the heavens, that he should build me an house, as the Lord my God spake.

20 And the Lord hath made me good, as he spake, saying that he would raise up me after him, and one of my loines shall set up his throne:

21 And I have prepared a place, as the Lord hath promised, and I have built the house.

22 Solomon stode before the assembly of Israel, and stretched out his hands toward heaven.

23 *Lord God of Israel, there is no God like thee in heaven, or on the earth, that keepest covenant and mercy for thy servants that walk before thee with all their heart.

24 Thou hast kept with thy servant David my father that thou spakest unto him, saying, *Thou shalt not lack man that goeth up to thy table, and that the house of Israel serve thee, as I have set it before thee:

25 Therefore now the Lord God of Israel, keep with thy servant David my father, and with his son, according to all that thou hast promised him.

26 And now, O Lord God of Israel, let thy word be verified which thou spakest unto thy servant David.

27 And now, O Lord God of Israel, in whose sight there is none holy as thou art, neither hast there been any like thee, neither after thee shall there be any other king like unto thee.

28 Then spake Iy God, the word, and said unto him: I have heard thy prayer and thy supplication, that thou spakest unto me: I have sanctified this house, which I have built, to put my name there for ever; and my eyes and my heart shall be there for ever.

29 And I will gather all Israel unto thee, O my servant, that I may dwell in this place for ever:

30 And thy house, and thy kingdom, shall be established for ever before me: thy name shall be great for evermore, saying, *The Lord God of Israel is the God of David.

31 And it shall come to pass, when thy children shall come in to ask thee, saying, What meaneth these stones? then thou shalt tell them, that the Lord gave it to David my father, for a place to build an house for him to dwell therein.

32 And now it lieth upon David my father, that he went not up, neither built he him a house:

33 But the Lord gave it unto my father David, saying, *It shall not be to thee, O David, but unto thine offspring, that it shall be established for ever.

34 And now, O Lord God of Israel, that thou didst promise unto David my father by thy holy spirit, let it be known to thy servant, and to the house of my father, that thou wilt build me an house for ever.

35 And, behold, the heaven is not able to contain the righteousness of thy people Israel, O my God.

36 Therefore, Lord God of Israel, give to the king whom thou shalt set over thy people for a name.

37 And it shall come to pass, when the king shall sit upon his throne, that he shall write himself a memorial, and set it in the temple of the Lord, in Jerusalem, in the holy place of the Lord.

38 And this shall hold of thy people and of thy house for ever, if you will walk in my statutes, and keep my commandments, as at this day.
prayeth before thee this day:

29 That thine eyes may be open toward this house night and day, even toward this place, of which thou hast said, By name that be there: That thou mayst hearken unto the prayer which thy seruants prayeth in this place,

30 And regard thou the supplication of thy seruants and of thy people Israel when they pray in this place: and heare thou in heaven thy dwelling place, and when thou hearest have mercy.

31 If any man trespass against his neighbour, or there go an old between, them, and the one compel the other, and come, Weareng before thine alter in this house:

32 Then hearken thou in heauen, and do and judge thy seruantes, that thou condemne the bugdoby, to bring his day upon his head: and mitthe the righteous, to gene him accordynge to his rightcounfesse.

33 When thy people Israel be put to the worde before the enemy, because they have sinned against thee, & afterwyrde turne agayne to thee, and knowledge bnto thy name, and pray and make supplication bnto thee in this house:

34 Then heare thou in heauen, to be mercifull unto the sins of thy people Israel, and bung them agayne into the land which thou gauest unto their fathers.

35 If heauen be shut vp, and there be no rayne, because they have sinned against thee: yet if they pray in this place, and knowledge bnto thy name, and turne from their sinne through thy scourging of them:

36 Then heare thou in heauen, and be mercifull unto the sins of thy seruantes, and of thy people Israel, that thou thend them a good way to walke in, and gene rayne upon the lande that thou hast gien to thy people to inherite.

37 If there be in the lande deearth, or exccss, yowth, blasing, grasshopper, or caterpillar: or if their enemy belie the in the lande of their cities, or whatsoever plague or cheneesse chance,

38 Then what prayers and supplication soever be made of any man, of all thy people Israel, which shall knowledge every man the plague of his owne heart, and stretch forth his hands to wards this house:

39 Heare thou then in heauen, even in thy dwelling place, and be mercifull, and do and gene every man according to his wayes, even as thou that only knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may seer thee as long as they lyne in the lande Which thou gauest unto our fathers.

41 And likelybly if a straunger that is not of thy people Israel, come out of a farre country for the names sake:

42 (For they shall heare of thy great name, and of thy mighty hand, & of thy stretched out armes) and shall come and pray in this house:

43 (Therefore) heare thou in heauen thy dwelling place, & do all that the straunger calleth to thee for: that all nations of the earth may knowe thy name, and fear thee as do thy people Israel, and that they may knowe that thy name is called uppon in this house which I have builded.

44 If thy people go out to battell against their enemy thyselfe ouer thou shalt lend them, and that pray into the Lord toward the way of the cittye which thou hast chosen, and toward the house that I have built for thy name:

45 Heare thou in heauen their prayer and supplication, and judge their cause.

46 If they sinne against thee (for there is not man that sinneth not) thou be angry with them, and deluere them into the hand of their enemies, to that they carry them away prisoners, into the lande of their enemies whether farre or neare:

47 Yet if they turne agayne unto their hearts in the lande of them that carri ed them away captives, & returne and pray bnto thee in the lande of their enemies, saying, We have sinned, We have done wickedly, and have committed bugodlyesse:

48 And so turne agayne unto thee with all their heart and all their soule in the lande of their enemies Which led them away captive, and pray bnto thee, toward the way of their lande which thou gauest unto their fathers, and toward the cittye which thou hast chosen, and toward the house which I have builded for thy name:

49 Then heare thou their prayer and supplication in heauen thy dwelling place, and judge their cause:

50 And be mercifull unto thy people that have
have sinned against thee, and unto all their iniquities whereby they have done wickedly against thee, I get thee them the favour of those which led them away captive, that they may have compassion on them.

51 And they shall be thine people, and thine inheritance, which thou shalt drive out of Egypt, even from the midst of the sons of iron.

52 And let thy people be open unto the publicans of thy servants, and unto the publicans of thy people Israel, to hearken unto them in all that they call for unto thee.

53 And thou shalt separate them from among all the nations of the earth to be thine sole inheritance, as thou saidst by the hand of Moses thy servant, when thou spakest our fathers' out of Egypt to the Lord God.

54 And when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, (a) and from kneeling on his knees, and from stretching of his hands up to heaven,

55 And stood and blessed the congregation of Israel, with a loud voice, saying:

56 Blessed be the Lord God of Israel, with a loud voice, saying:

57 The Lord our God be with us, as he was with our fathers, and so lead us not, neither leave us:

58 But that he may bowe our hertes unto him, that we may walke in all his ways, and keep his commandements, his statues, and his judgements, which he commandeth our fathers.

59 And these are my words which I have prayed before the Lord, that he may put his dwelling place before the Lord our God day and night, that he may keep the cause of his servants, and the cause of his people Israel, what thing soever chance at any time:

60 That all nations of the earth may know that the Lord is God, and none but he.

61 Let your heart therefore be perfect with the Lord our God, that ye walk in his statutes, and keep his commandements, even as this day.

62 And the king and all Israel with him offered sacrifices before the Lord.

63 And Solomon offered a sacrifice of peace offerings which he offered unto the Lord, (b) even twenty and two thousand oxeen, and an hundred and twenty thousand sheep: And so the king and all the children of Israel dedicated the house of the Lord.

64. The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered burnt offerings, meat offerings, and burnt offerings, and the fat of the peace offerings: because the brazen altar that was before the Lord, was too little to receive the burnt offerings, meat offerings, and the fat of the peace offerings.

65 And Solomon held that same time an hogshead, and all Israel with him, a very great congregation, even from the entrance of Hamath unto the river of Egypt before the Lord our God (c) seven days, and seven days, even fourteen days.

66 And the eight day he sent the people away, and they blessed the king, and went into their tents, joyful and with glad heart, because of all the goodness that the Lord had done for David his servant, and for Israel his people.

The ix. Chapter.

1 The Lord appeared the second time to Solomon. 1 Solomon gathered cities to Hiram.
2 The Chanaanites became tributaries. 26 He sendeth forth horses for gold.

And when Solomon had finished the building of the house of the Lord, and the king's palace, and all that he had in his mind, he was appointed to make:

2 The Lord appeared to Solomon the second time, as he appeared unto him at Gibeon.

3 And the Lord said unto him, I have heard thy prayer, and thy intercession, that thou hast made before me: for I have hallowed this house, which thou hast built to put my name there for ever, and mine eyes shall be there perpetually.

4 And
4 And if thou wilt walk before me, as
David thy father walked, in purenes of
heart and in righteousness, to do all that
I have commanded thee, and wilt
keep my statutes, and my laws:
5 Then will I stablish the seat of thy
kingdom upon Israel for ever, as I
promised to David thy father, saying:
"Thou shalt not be without a man upon
the seat of Israel.
6 But if ye and your children turn
away from me, and will not keep my
commandments and my statutes which I
have set before you, but go and serve other gods, and
worship them:
7 Then will I Weeze Israel out of the
lande which I have given them, and
this house which I have hallowed 1 for
my name, will I cast out of my sight, and
Israel shall be a proverb and a
able among all nations,
8 And this house shall be taken away:
ds that every one that passeth by it, shall
asone, and shall bysse, and they shall
say: why hath the Lord done thus unto
this lande, and to this house:
9 And they shall am不住e: Because they
forsooke the Lordes their God, which
bought their fathers out of the land of
Egypt, and have taken hold upon other
gods, and have worshipped them, and
ereved them: therefore hath the Lord
dought upon them all this evil.
10 *And it fortued, that at the ende
of twenty yeeres when Solomon had
finishd the building of the two houses,
that is to wite, the house of the Lord
and the kings palace,
11 (And Huram the king of Tyre brought
Solomons timbre of Cedar, and firre trees,
gold, and whatsoever he desired) Then
Solomons gawe Huram twentie cities in
the lande of Galilee.
12 And Huram came out of Tyre to see
the cities which Solomon had gaven hym, and they pleased him not.
13 And he sayde: what cities are these
which thou hast gaven me for my brother:
And he called them the lande of barren
vnto this day.
14 And Huram sent the king seve sore ta-
lentes of gold,
15 (And this is the summe whiche king
Solomon rapted for a tribute when he
buided the house of the Lord, and his
owne house, and Millo, and the wall of
Hierusalem, and Hazor, and Pegeddo,
and Gazer.
16 For Pharaos king of Egypt went vp,
and toke Gazer and burnt it with fire,
and lue the Chanaanites that dwelt in
the citie, and gave it for a present unto
his daughter, Solomones wife.
17 And Solomon buyde Gazer & Beth-
holon the Loader.
18 And Waalah and Thamar in the wil-
dernesse in the lande:
19 And all the treasure cities that Sol-
omon had, and cities for his charrettes,
and cities for his horsemen, and all that
Solomons diered, and woulde buyd in
Hierusalem, in Lebanon, and in all the
lande of his dominion
20 And at the people that were left of the
Amozites, Hethites, Pherezites, Hemes,
and Jebulites, whiche were not of the
children of Israel,
21 Their children that were left after them
in the lande, whom the children of Is-
rael also were not able to destroy: those
did Solomon compello to bring tribute,
unto this day.
22 But of the children of Israel dyd So-
lonom *make no bondmen: But they
were men of warre, his ministeres, his
lozbes, his cappaynes, and rulers of his
charrettes, and his horsemen.
23 And these were the lozdes that were
set ouer Solomonus worke (even) five
hundred were they and sietee, and they
ruled the people that brought & worke.
24 And Pharaos daughter came by of
the cite of Dauid, into her house
which Solomon had bought for her: and
then dyed he also buyde Millo.
25 And bynde a pere do Solomon offer
burnt offringes & peace offringes
upon the altar which he buide unto the
Lord, and he burnt incense upon the
altar that was before the Lord, and so
he finished the house.
26 And king Solomon made a name of
shippes in Axion Gaber, which is befor
Eloth, on the hooke of the red sea, in
the lande of Edom.
27 And Huram sent by shippes also of his
seruauntes, that were shippirn and had
knowledge of the sea, with the ser-
uauntes of Solomon:
28 And they came to Ophi, and set from
there (or foure hundred and twenty ta-
lentes of golde, and brought it to bug
Solomons.
The queen of Saba commeth to hear the wisedome of Solomon.

1 And the queen of Saba hearing the fame of Solomon concerning the name of the Lord, came to proove him with hard questions, and she came to Jerusalem with a very great traine, with camels that bare sweete odours, and gold exceeding much, and precious stones: and she came to Solomon, and communed with him of all that was in her heart.

2 And Solomon declared unto her all her questions, so that there was not one thing hid from the king which he expounded not unto her.

3 And the queen of Saba considered all Solomon's wisedome, and the house that he had builded,

4 And the meate of his table, and the sitting of his seruants, the order of his ministers, and their apparell, and his burnt sacrifices that he offered in the house of the Lord: and she was alioned.

5 And she layde into the king: It was a true word that I heard in mine owne land of thy sayings, of thy wisedome.

6 Howbeit I believed it not, till I came, and saw it with mine eyes: And beholde, Is the one halfe was not tolde me: for thy wisedome and magnificence exceeded the name which I heard of thee.

7 And he made the king fire holy, and he made him take the spicery and spices, and brought before him great plenty of Almugue trees, and precious stones from Ophir.

8 And the king made of the Almugue trees pillars for the house of the Lord, and for the king's palace, and made harpes and patteneryes for singers: There came no more suche Almugue trees, nor trees were any more seene into this day.

9 And the king loved that people to whom he gave such a wise ruler.
13 And king Solomon gave unto the queen of Saba according to all her desire whatsoever she asked, besides that he gave her of the tree with his own hande: And so she returned unto her own country, both she and her servants.

14 The weight of gold that came to Solomon in one yere, was six hundred threescore and five talents of gold,

15 Beside that he had of merchantes, and of the marshauntes of the spices, and of all the kings of Arabia, five and tenyons of the lodes of the country.

16 And king Solomon made two hundred targettes of beaten golde: five and three hundred talents of golde went to one targette, and the king put them in the house of the wood of Libanon.

17 And the king made a great feast of wine, and covered it with the best golde.

18 And the feast had five steps, and the toppe of the feast was rounde behinde: there were pommellles on either side on the place of the feast, and two lions stood before the pommellles.

19 And there stood twelve lions on the steps, five on a step: There was none like worke scene in any kingdome.

20 And all king Solomon's drinking vessels were of golde, and likewise all the vessels of the house of the wood of Libanon were of pure golde: And as for silver, it was nothing worth in the days of Solomon:

22 For the kingss name of shippes went on the sea unto Tharsis with the name of byrains shippes: even once in three yeres went the name to Tharsis, and bought golde and silver, and elephantes teeth, apes, and peecockes.

23 And so king Solomon exceeded all the kings of the earth both in riches and wydome.

24 And all the golde that was used in Solomon to heare his wydome which God had put in his heart:

25 And bought him every man his present, vessels of golde, vessels of silver, vessels of golde, rayment, harneffe, and sweete odours, and horses, and musches, perre by perre.

26 And Solomon gathered together charrettes and horsemen: and he had a thousand and four hundred charrettes, and twelve thousand horsemen, whom he bestowed in the charret cities, and with the king at Jerusalem.

27 And the king made silver in Jerusalem as plenteous as stones, and Cedar as plenteous as the wilde sygge trees that grove abundantly in the fieldes.

28 Also Solomon had horses brought out of Egypt, and fine wamen the kingss marchauntes receaue from the inner for a price.

29 A charret came by out of Egypt for the

1. Solomon hath a thousand wives and concubines, which bring him to idolatrie.

2. When as yet concerning these nations, the Lord splied unto the children of Israel. So not pried them, not let them come into, else they will turn your heart after their gods: Nevertheless, Solomon clave unto them in love.

3. And he had seven hundred queenes, and three hundred concubines: and his wives turned away his heart.

4. For it came to passe when Solomon was old, his wives turned his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

5. For Solomon soloved Asaroth the god of the Zidonians, and Bethem the abomination of the Ammonites.

6. And Solomon wroght wickednesse in the sight of the Lord, and soloved not the Lord perfectly, as did David his father.

7. Wherefore did Solomon buy and bye a bye place for Chamor the abomination of Moab the hill that is before Jeruelalem, unto Bosheth the abomination of the children of Ammon.

8. And likewise dyd he for all his outlandish blynnes, which burnt cence and offerred unto their gods.

9. And the Lorde was angry with Solomon, because his heart was turned fro the Lord God of Israel, which had appeared unto him tripule.

10. And gave him a charge concerning this thing, that he shoulde not solowe other gods: but he kept not that which the Lorde commanded him.

11. Wherefore the Lorde splied unto Solomon: Forasmuch as this is done of thee, and thou hast not kept myne ap-
22 Pharaoh said unto him: What hast thou lacked here with me, that thou wouldest thus go to thyne owne country? he answered, Nothing, holy be thy name, let me go.

23 And God stirred him by another adversaire, one Bezon the sonne of Eliada, which fled from his lord Hadabezer king of Zoba:  

24 And he gathered men unto him, and became captaine over the companie when Dauid slue them: And they went to Damaso, and became there, and reigned in Damaso.

25 Therefore was he an adversaire to Israel all the days of Solomon, and this was the mischief, in that Hadad dyd abhorre Israel and reigned over Syria.

26 And Jeroboam the sonne of Nabat, an Ephathite of Zareda (whose mother was called Zeruah, which was a wydowe) and he Solomon served, put by his hande against the king.

27 But this was the cause that he left by his hande against the king: Solomon bought Hélo, and mended the broken places of the rite of Dauid his father.

28 And this seconde Jeroboam was a man of strength and courage: And Solomon sawe the young man that he was able to do the woork, he made him ruler over all the charge of the house of Joseph.

29 And it chanced at that season that Jeroboam went out of Jerusalem, and the prophet Asia the Solomonite met him by the way, having a newe mantel on him, and they two were alone in the field.

30 Asa caught the newe mantel that was on him, and rent it in twelve pieces,  

31 And sayd to Jeroboam, Take thee ten pieces; For thus saith the Lord God of Israel, Behold, I will rent the kingdom out of the hands of Solomon, and will give ten tribes to thee.  

32 And he that have one for my seruant Dauids sake, and for Hierusalem, the citie which I have chosen out of all the tribes of Israel:

33 Because they have forsaken me, I have worshipped Ashrath the god of the Zobites, and Chamos the god of the Moabites, and Molom the god of the children of Amnon, I have not walked in my wayes, to fulfill my pleasure, my statutes, and my lawes, as dyd Dauid his father.

34 I will not take the whole kingdom out of his hand: But I will make him chief all his lyfe long for Dauid my seruantes sake whom I chose: because he kept my commandements and my statutes:

35 But I will take the kingdom out of his sonnes hande, and will give it unto thee, euen ten tribes of it:

36 And unto his sonne will I geue one tribe, that Dauid my seruant may have a light alway before me in Hierusalem, the citie which I have chosen me to put my name there.

37 And I will take thee, and thou shalt raigne according to all that thy soule desireth, and shalt be king over Israel.

38 And if thou hearken unto all that I commandee thee, and wilt walke in my wayes, and doe that is right in my sight, that thou kepe my statutes and my commandements as Dauid my seruant dyd, then will I be with thee, and buype thee a sure house, as I buype for my seruant Dauid, and will give Israel unto thee:

39 And I will for this [because which Seguomon hath committed] here the seede of Dauid, but not for ever.

40 Solomon sought therefore to kill Jeroboam, and Jeroboam arose, and fled into Egypt, unto Silea king of Egypt, and continued there in Egypt until the death of Solomon.

41 The rest of the wordes that concern Solomon, and all that he dyd, and his wydforne, are they not written in the booke of the wordes of Solomon?

42 The tyme that Solomon reigned in Hierusalem upon all Israel was fourtie yeres.

43 And Solomon slept with his fathers, and was buried in the citie of Dauid his father: And Rehoboam his sonne raigned in his steade.

The

1. Jehoram, the son of Solomon, reigned over all Israel.
2. And when Jehoram was come to reigne, he might not be forte as his father Solomon.
3. For the atchievements of his father Solomon in his days, and the whole power and glory wherein he reigned, were in the time of David his father, and in the days of Solomon his father, even as much as he reigned in Jerusalem.

4. Jehoram sent messengers unto all the Israelites, which were in the cities of Samaria, and said unto them, Go ye and bring me a man of mine tribe, an Ephraimite, that is skilful in playing on the cornet.
5. And there came one in answer unto the king, saying, Behold, I am such a one as thou seest me, playing with my pipe on the cornet.
6. And he said, Go in, play before the king. And he played before the king.

7. Then King Jehoram made him a chariot of battle, and they taught him to drive it, and his servants went on before him.
8. And all his brothers, one after another, were four kings: for he was the firstborn; but when he was slain, his brethren were kings.

9. Then all the Israelites, as many as were present, which were returned out of the lands of Israel, and the rest of the tribes of Judah, that were returned out of Jordan, from the wilderness of Hermon, and from the lea of the sea, under Zareb, gathered unto Jehoram, and did choose him, and anointed him king over the land.

10. And there were gathered into Judah out of all the tribes of Israel, such as would go on a warre, and to battle with Jehoram the son of Solomon.

11. So the people came to Jehoram, and Jehoram went out to meet them: and they were with him, even a thousand mighty men of valor, and two hundred horsemen.

12. And Jehoram the son of Solomon passed by the ships of Tarshish with an hundred and threescore ships of Tarshish with him: and he sought to help Jehoram the son of Solomon.

13. And Jehoram the son of Solomon was on the way with all the Israelites: and with Jehoram was no other help, except some few out of Judah that were come with him.

14. But Jehoram the son of Solomon returned not again by the way of theден, because the ships went against him to Galgala: therefore his father's name was called Ethan.

15. And Jehoram the son of Solomon departed out of Jerusalem after three years, because of the king's evil disease. For his father had said unto him, Take heed, when thou goest out, and be sure to take thy medicine, lest it be worse unto thee.

16. And his going out was against the counsel of the princes of his father's house, who warned him, saying, See thou not unto Baasha the son of Ahijah, all Israel, and how he increaseth the sins of Omri the son of Elah, for that thou makest thy father's house great, and that thou rendest kingdoms out of Judah, and puttest thy mother's house todeath.

17. Then the princes of his father's house, coming to him, said, Why havethou done thus? and the princes of his father's house lifted up their voice.

18. And he said unto them, What have I done now? say, and why have the princes of my father's house come to me in this wise?

19. And they said, As thy soul liveth, thy father made our father's house great, and made us inherit great possessions: but lo, David our father made you not possessions.

20. Wherefore doth the counsel of omri come upon me? for my father made little of his possessions when he died: for David our father made him little.

21. Why dost thou use it against me? for I am but a little child.

22. Then they cursed him, and said, Thou hast杀人, and shall it be well unto thee? thou hast made our father's house great, and see how thou increasest it against thy soul. And they went again in their anger when he spake with them.
22 And the word of the Lord came unto Senaiah the son of the man of God, saying:

23 Speak unto Rehoboam the son of Solomon king of Judah, and unto all the house of Judah and Benjamin, saying:

24 Thus saith the Lord, Ye shall not go up, nor yet fight against your brethren: return every man to his own house: for this thing is of me. And they hearkened unto the word of the Lord, and returned from going against Joab.

25 Then Jeroboam built a Bethel, and went from thence, and sent unto the house of Bethel:

26 And Jeroboam thought in his heart, shall it not be, now the Lord hath said, Return every man to his own house? so Jeroboam did, and went to the house of Israel. And there he served as king over all Israel forty and one years.

27 And Jeroboam made an altar, and said, A sacrifice shall be made on this altar.

28 Whereupon the king took counsel, and made two calves of gold, and said unto the priests of Bethel, 1 bring forth ye the people unto me, that I may sacrifice unto the Lord, even as the priests of Jerusalem do.

The .xiii . Chapter.

1 Jeroboam is reprehended of the prophet.
2 His hand dippeth up.
3 The prophet is seduced.
4 And is killed of a lion.
5 The obstinacy of Jeroboam.
6 Psa. cvi.
7 Ex. xxxii.
8 Ex. xxiv.
9 Ex. xii.

1 And the Lord spake unto Jeroboam, saying:

2 And he cried against the altar in the house of the Lord, and said, O altar, altar, be thou cut down: for the Lord hath spoken, Behold, a calf shall be brought unto thee out of the house of David.

3 And he gave a token the same time, saying, This is the token which the Lord hath spoken, The altar shall fall.

4 And when the king heard the saying of the man of God, which had cried against the altar, he stretched out his hand from the altar, saying, Holde him: And his hand which he put forth against him, by which he could not pull it in again, failed him.

5 And the altar also clave at the same time, even from the altar which was upon it, and all his men's bones fell down upon the altar.

6 And the king took an ox, and sacrificed the people, and said unto the man of God, Behold, even the beasts which I have burnt I have given unto the people, and what shall I give thee? so he gave him the king's mark of silver.

7 And the king said unto the man of God, Come hither with me: and it shall come to pass, when I come into the city, I will make known unto thee what shall happen to thee.

8 And the man of God said, I shew thee what shall happen to thee this day by the way which thou goest: And, behold, thou shalt drink no water, nor eat bread: but shalt be cast upon this stone.

9 And he spake to him: and there came a wild ass of the desert ran upon him, and he slept under it: then he took of the stone, and gave it him to eat.
For so was it charged me through the word of the Lord, saying: Eat no bread, nor drink water, nor return again by the same way thout comest.

And he went another way, and returned not by the way that he came to Bethel.

And there dwelt an old prophet in Bethel, and his son came and told him all the words that the man of God had done that day in Bethel, and the words which he had spoken unto the king told they their father also.

And their father laye unto them: What way went he? And his son entreated him what way the man of God went, which came from Juda.

And he said unto his son: Saddle me the ass. which when they had saddled, he got him up thereon.

And went after the man of God, and found him sitting under a tree, and he said unto him: Art thou the man of God that came from Juda? And he said, I am.

He laye unto him: Come houme with me, and eate bread.

He said: I may not return with thee, to go in with thee: neither up I eate bread, nor drink water with thee in this place.

For it was said to me in the word of the Lord: Thou shalt eate no bread, nor drink water there, nor return again to go by the way that thou comest.

And he said unto him: I am a prophet also as well as thou, and an angel spake unto me in the word of the Lord, saying: Burying him again with thee into thine house, that he may eate bread, and drink water. And he lyed unto him.

And so he went again with him, and did eate bread in his house, and drank water.

And it came to pass, that as they sat at the table, the word of the Lord came unto the prophet that brought him again:

And he cryed unto the man of God that came from Juda, saying, Thus saith the Lord: Because thou hast dis obeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee:

But easte not backe againe, and hast eaten bread, I drunke water in the place concerning which the Lord did say unto thee, Thou shalt eate no bread, nor drunke no water: thy caraffe shalt not come unto the sepulche of thy fathers.

And so it came to passe that when he had eate bread, and drunke, he saddled him the ass, to wit, to the prophet who he had brought again.

And when he was gone, (b) a lion met him by the way, and slue him, and his caraffe was rafft in the way, the ass stood therby, and the lion stoode by the cote also.

And men that passed by sawe the caraffe rafft in the way, the lion standing by the caraffe, and they came and tolde it in the towne where the oldt prophet dwelt.

And when the prophet that brought him backe againe from the way heard thereof, he said: It is the man of God, he was disobedient unto the word of the Lord, and therefore the Lord had delivered him unto the lion, which had eate him, and slue him according to the word of the Lord, which he spake unto him.

And he spake to his sons, saying: Saddle me an ass: And they saddled him.

And he went, and founde his body cast in the way, and the ass and the lion stode by the cote, and the lion had not eaten the carasse, no hurt the ass.

And the prophet tooke by the body of the man of God, and layde it upon the ass, and brought it againe: and the oldt prophet came to the city to lament, and to bury him.

And he layde his body in his owne grave, and then lamented over him (saying) Alas my brother.

And when he had buried him, he spake to his sons, saying, when I am dead, see that ye bury me in the sepulche where the man of God is buried: laye my bones beside his bones.

And for the saying which he spake at the word of the Lord against the altar in Bethel, and against all the houses of the places which are in the cities of Samaria, shall come to passe.

Hold weare, that Jeroboam con verted not from his wicked way: but turned backe, and made of the lowest of the people priests of the hie places: And who so pleased him, he filled his hand, and he became priest of the hie places.

And this thing turned to shine into the house of Jeroboam, even to destroy him, and to bring him to naught from of the face of the earth.

The xiii. Chapter.

Jeroboam tended his wife disguis'd to Jair the prophet, who declareth unto him the destruction of his house. Juda is punished by Zaca.

1 That time Abia the sonne of Jeroboam fell sick.

2 And Jeroboam said unto his wife: Up I pray thee, and disguife thy selfe, that thou be not known to be the wyse of Jeroboam: and get thee to Sho, for there is Abia the prophet which tolde me,' that I should be king over this people.

3 And take with thee ten loaves, and cracknels, and a croufe of hony, and go to him, that he may tell thee what shall become of the childe.

4 And Jeroboam's wyse did so, and a rose, and went to Sho, and came to the house of Abia: But Abia could not see, for his eyes were wretten dimme for age.

5 And the Lord faide unto Abia: Beholde, the wyse of Jeroboam commeth to affe a thing of thee for her sonne, for he is sicke: But thus shalt thou saye vnto her, And while she came in, the fayned her felfe to be another woman.

6 But when Abia heard the sounde of her fette as the came in at the doore, he sayd: Come in thow wyse of Jeroboam, why faynest thou thy felle to be another: I am sent to thee [to deah thee] heavy thynge.

7 Go, tell Jeroboam, thus saith the Lord God of Israel: [The repeated me] for as I eracted thee from among the people, and made thee prince over my people Israel,

8 I did rent the kingdom away from the house of Davud, & gave it thee: Never thelesse, thou hast not ben as my feraunt Davud, which kept my commandements, and goodned me with all his heart, to do that onely which was right in myn eyes:

9 But halfe done euue al that were before thee: For thou hast gone & made thee other gods, and moniter images, to provoke me, and haft caft me beind the bache:

10 Therefore beholde, I will bring cuill upon the house of Jeroboam, and will roote out from Jeroboam euue him that palleth against the wall, and him that is in pyffe, and foraken in Israel, and vyl make alway the remanunt of the house of Jeroboam, as an empty vessel being done untill he hath spaced all.

11 Whose cource of Jeroboam housethe her in the towne, him shall all the dogges eate: and he that wytheth in the wyde, shall not the fones of the apye eate: for the Lorde hath laide it.

12 Up therefore & get thee to thynge owne houseth: Beholde, when thy foote entred E into the citie, the childe shall dye.

13 And all they of Israel shal loune for him, and burye him: For he only of Jeroboam that came to the sepulche, becaule in him there is found goodnesse toward the Lord God of Israel in the house of Jeroboam.

14 Moreover, the Lorde saith bye him by a long our Israel which shall destroy the house of Jeroboam in that day: But what is it nowe:

15 For the Lorde shall smyte Israel as when a reede is shaken in the waacke; he shall weede Israel out of this good lande which he gave to his fathers, & shall slerte them beyond the ruer, because they have made them groves, and angred the Lorde.

16 And he shall goe Israel by because of the furnes of Jeroboam, which did sorne, and made Israel to sorne.

17 And Jeroboam's wyse arose, and departed, and came to Esrah: And when he came to the threshold of the doore, the childe was dead.

18 And al Israel buryed him, and lamenting him, according to the word of the Lorde which he spake by the hands of his feraunt Abia the prophet.

19 And the rest of the doomes that concern Jeroboam, both he vared, and how he raigned, behold they are written in the booke of the cronetes of the kingses of Israel.

20 And the days which Jeroboam raigned were twents and twentie yeres: And when he was labyd affeape with his fathers, Hadab his sonne raigned in his stead.

21 Rehoboam the sonne of Solomon raigned

3:1 Abijam reigned over Judah. 2:3a He succeeded in his room. 16. The battle between the Ark and Baasha. 24:14 Abijah succeeded Jeroboam. 29:28 Baasha killed Nadab.

Chapter 3

The eighteenth year of the reign of King *Jeroboam, the son of Nebat, Rehoboam, the son of Abijam, reigned over Judah.*

Three years reigned he in Jerusalem; and his mother's name was Maacah, the daughter of Abitubol.

And he walked in all the sins of his father which he had done before him; and his heart was not perfect with the Lord his God, as the heart of David his father.

Nevertheless, for Dauid sake did the Lord his God give him a light in Jerusalem, that he set up his son after him, and established Jerusalem:

Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the days of his life, *save only in the matter of Urias the Hethite.*

And there was warre betwixt Rehoboam and Jeroboam, as long as he lived.

The rest of the words that concerne Abijam, and all that he did, are they not written in the bookes of the cronicles of the kings of Judah; and there was warre betwixt Abijam and Jeroboam.

And Abijam slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead.

And Asa did that was right in the sight of the Lord, as did David his father.

And he took away the male wives out of the land, and put away all the abominable idols that his fathers had made.

And he put downe *Maachah his mother from bearing rule, because she had made an idol in a grove: And Asa destroyed her idol, and burnt it by the brooke Cevon.

*But the he places were not put downe:*
15 He brought in the holy vessels of his father, and that he had dedicate unto the house of the Lord, gold, and silver, and ivories.
16 And there was warre betweene Asa, king of Juda, and all his days.
17 And Baasha king of Israel went vp against Juda, and built Ramah, so that he would let none go out of it to Asa king of Juda.

Then Asa took of the silver and golde that was left in the treasures of the house of the Lord, and the treasures of the kings house, and delivered them into the handes of his seruantes, and king Asa lent them to *Benhadab the sonne of Tabrimon the sonne of Hezion king of Syria, that dwelt at Damaske, saying:

19 There is a bonde betweene me & thee, betweene my father and thy father: and behold I have sent unto thee a present of silver and golde, that thou come and breake the bonde that thou hast with Baasha king of Israel, that he may depart from me.
20 So Benhadab heartened unto king Asa, sent the captaynes of the hoastes which he had, against the cities of Israel, and smote Ijon, and Dan, and Abel, Beth Maachah, and all the region of Ephraim, with all the lande of Nephtal.
21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirza.

22 Then king Asa made an proclamation throughout all Juda, that none should be executed: And so they took the stones of Ramah and the timber wherewith Baasha had builded, and king Asa built with them the hill of Beemanun and Migbed.

23 The remnant of all the bondes that concerne Asa, and all his might, and all that he did, and the cities which he build

ded, are they not written in the booke of the cronies of the kinges of Juda: Nevertheless, in his old age he was diseased in his flesh.

24 And Asa slept with his fathers, and was buried beside his fathers in the city of David his father: And *Zachaphat his sonne raigned in his stead.
25 And Nadab the sonne of Jeroboam began to raigne upon Israel the second yere of Asa king of Juda, and raigned upon Israel two yeres.
26 And he did evil in the sight of the Lord, walking in the way of his father, in his same wherewith he made Israel sinne.

27 And Baasha the sonne of Ahijah, which was of the house of Ithamar, conferred against him, and Baasha smote him at Gibbethon, which is a citie of the Philistines (for Nadab and all Israel layed siege to Gibbethon)

28 Even in the third yere of Asa king of Juda, did Baasha slay him, and raigned in his steade.

29 *And it ftoyled that when he was king, he smote all the house of Jeroboam, and he left him naught that breathed, but till he had put him clean out, according unto the saying of the Lorde which he spake by his seruant Asa the Selonite:

30 Because of the sines of Jeroboam, wherewith he sinned, and made Israel sinne, when he with his profanation angered the Lorde God of Israel.

31 The rest of the bondes that concerne Nadab, and all that he did, are they not written in the booke of the cronies of the kinges of Israel:

32 And there was warre betweene Asa, and Baasha king of Israel all their days.
33 So in the third yere of Asa king of Juda, began Baasha the sonne of Asa to raigne over all Israel in Tirza, twelve and foure yeres.
34 And he did that which was evil in the sight of the Lorde, walking in the way of Jeroboam, and in his time, where with he made Israel to sinne.
Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying, 
Forasmuch as I exalted thee out of the dust, and made thee captain over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to anger me with their sins: 
Behold, I will content out the posterity of Baasha, and the posterity of his house; and will make the house like the house of Jeroboam the son of Nebat.

That man of Baasha which dyeth in the city, him shall the dogges eate: and that man of him which dyeth in the fields, shall the fowles of the ayce eate.

The rest of the words that concern Baasha, and what he did, are they not written in the book of the chronicles of the kings of Israel?

And so Baasha slept with his fathers, and was buried in Thirza, and Ela his son reigned in his stead.

And by the hande of the prophet Jehu the son of Hanani, came the word of the Lord against Baasha, and against his house, against all the wickednesse that he did in the sight of the Lord, in angering him with the wordes of his other baumes, that he should be like the house of Jeroboam, and because he killed (a) him.

The twentie & sixth yere of Asa king of Juda, began Ela the sonne of Baasha to reign over Israel in Thirza, two yeres.

And his seruante Zimri (which was captain of halfe his charcts) conspired against him as he was in Thirza drinking, and was durnken in the house of Ara, steward of his house in Thirza.

And Zimri came, and spake him, and killed him in the twentie & seventh yere of Asa king of Juda, and reigned in his stead.

And it so fortuned that when he was king and sat on his state, he slue al the house of Baasha, not leaing thereof one to passe against a wall: yea, he slue his kinefolkes and frendes al.

And thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hande of Jehu the prophet,

For all the names of Baasha and names of Ela his sonne which they slumde, and made Israel to sin, and anger the Lord God of Israel with their vanities.

The rest of the words that concern Ela all that he did, are they not written in the book of the chronicles of the kings of Israel?

In the twentie & seventh yere of Asa king of Juda, did Zimri raigne seven daies in Thirza; for the people was then in the houfe believing Gibbethon, a title of the Philistines.

And the people in the houfe heard one saye, Zimri hath conspired, and slayne the king: wherefore all they of Israel made Amri the captain of the houfe, king over Israel that same day, even in the houfe.

And Amri departed by from Gibbethon, and all Israel with him, and they beleived Thirza.

And when Zimri saw that the houfe must needs be taken, he went into the palace of the kings house, and burnt him selfe, and the kings house with hye, and so dyed.

For his names which he surned, in doing that which is evil in the sight of the Lord, and in walking in the waye of Jeroboam, and in his names which he did, and in that he made Israel to sinne.

The rest of the words that concern Zimri, the reason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

Then were the people of Israel divided into two partes, so halfe the people followed Ethbi the sonne of Sainath, making him king: and the other halfe followed Amri.

But the people that followed Amri, prevailed against the people that followed Ethbi the sonne of Sainath: And 10
Asa.


Chapter.

Elias forewarned, where and reposed his bones.

And he commanded the raven to feed thee there.

And as he was going to set it, he cried after her, and said, "If I put bread in the morning, and likewile

bread and flesh in the evening, and he dranke of the brook.

And it came to pass after a while that the brooke dried up, because there was no rain upon the earth.

And the word of the Lord came unto him, saying:

And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

And when he came to the gate of the city, behold the widow was there gathering of sticks; And he called to her, and said, "Get thee, and sell these, and pay that I昼夜 three years, and I will give thee bread in the morning, and likewile

And as she was going to set it, he cried after her, and said, "If I put bread in the morning, and likewile

Chapter.

Elias forewarned of the famine to come.

1 And the word of the Lord came unto him, saying:

And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

And the word of the Lord came unto him, saying:

And he commanded the raven to feed thee there.

And he commanded the raven to feed thee there.

And as she was going to set it, she cried after her, and said, "If I put bread in the morning, and likewile

bread and flesh in the evening, and he dranke of the brook.

7 And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

8 And the word of the Lord came unto him, saying:

9 Up, and get thee to Zaphath, which is in Sidon, and dwell there: Behold, I have commanded a Widow there to sustain thee.

10 So he arose, and went to Zaphath: and when he came to the gate of the city, behold the Widow was there gathering of sticks; And he called to her, and said, "Get thee, and sell these, and pay that I put bread in the morning, and likewile

Chapter.

Elias forewarned of the famine to come.

1 And the word of the Lord came unto him, saying:

And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

And the word of the Lord came unto him, saying:

And he commanded the raven to feed thee there.

And he commanded the raven to feed thee there.

And as she was going to set it, she cried after her, and said, "If I put bread in the morning, and likewile

bread and flesh in the evening, and he dranke of the brook.

7 And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

8 And the word of the Lord came unto him, saying:

9 Up, and get thee to Zaphath, which is in Sidon, and dwell there: Behold, I have commanded a Widow there to sustain thee.

10 So he arose, and went to Zaphath: and when he came to the gate of the city, behold the Widow was there gathering of sticks; And he called to her, and said, "Get thee, and sell these, and pay that I put bread in the morning, and likewile

Chapter.

Elias forewarned of the famine to come.

1 And the word of the Lord came unto him, saying:

And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

And the word of the Lord came unto him, saying:

And he commanded the raven to feed thee there.

And he commanded the raven to feed thee there.

And as she was going to set it, she cried after her, and said, "If I put bread in the morning, and likewile

bread and flesh in the evening, and he dranke of the brook.

7 And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

8 And the word of the Lord came unto him, saying:

9 Up, and get thee to Zaphath, which is in Sidon, and dwell there: Behold, I have commanded a Widow there to sustain thee.

10 So he arose, and went to Zaphath: and when he came to the gate of the city, behold the Widow was there gathering of sticks; And he called to her, and said, "Get thee, and sell these, and pay that I put bread in the morning, and likewile

Chapter.

Elias forewarned of the famine to come.

1 And the word of the Lord came unto him, saying:

And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

And the word of the Lord came unto him, saying:

And he commanded the raven to feed thee there.

And he commanded the raven to feed thee there.

And as she was going to set it, she cried after her, and said, "If I put bread in the morning, and likewile

bread and flesh in the evening, and he dranke of the brook.

7 And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

8 And the word of the Lord came unto him, saying:

9 Up, and get thee to Zaphath, which is in Sidon, and dwell there: Behold, I have commanded a Widow there to sustain thee.

10 So he arose, and went to Zaphath: and when he came to the gate of the city, behold the Widow was there gathering of sticks; And he called to her, and said, "Get thee, and sell these, and pay that I put bread in the morning, and likewile

Chapter.

Elias forewarned of the famine to come.

1 And the word of the Lord came unto him, saying:

And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

And the word of the Lord came unto him, saying:

And he commanded the raven to feed thee there.

And he commanded the raven to feed thee there.

And as she was going to set it, she cried after her, and said, "If I put bread in the morning, and likewile

bread and flesh in the evening, and he dranke of the brook.

7 And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

8 And the word of the Lord came unto him, saying:

9 Up, and get thee to Zaphath, which is in Sidon, and dwell there: Behold, I have commanded a Widow there to sustain thee.

10 So he arose, and went to Zaphath: and when he came to the gate of the city, behold the Widow was there gathering of sticks; And he called to her, and said, "Get thee, and sell these, and pay that I put bread in the morning, and likewile

Chapter.

Elias forewarned of the famine to come.

1 And the word of the Lord came unto him, saying:

And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

And the word of the Lord came unto him, saying:

And he commanded the raven to feed thee there.

And he commanded the raven to feed thee there.

And as she was going to set it, she cried after her, and said, "If I put bread in the morning, and likewile

bread and flesh in the evening, and he dranke of the brook.

7 And it came to pass after a while, that the brooke dried up, because there was no rain upon the earth.

8 And the word of the Lord came unto him, saying:

9 Up, and get thee to Zaphath, which is in Sidon, and dwell there: Behold, I have commanded a Widow there to sustain thee.

10 So he arose, and went to Zaphath: and when he came to the gate of the city, behold the Widow was there gathering of sticks; And he called to her, and said, "Get thee, and sell these, and pay that I put bread in the morning, and likewile

Chapter.
Art thou come unto me to call my name again to remembrance, and to slay my sonne?

19 And he said unto her: Gera thy sonne.

And he took him out of her lap, and cast him into a loft where he abode, and lay he upon his owne bed.

20 And called unto the Lorde, and said: O Lorde my God, hast thou punished also this thy servant with whom I dwell as a stranger, and hast blazed thy sonne?

21 *And he stretched him selfe upon the childe three tythes, and called unto the Lorde, and said: O Lorde my God, I pray thee let this childe soule come into him againe.

22 And the Lorde heard the voice of Elias; and the soule of the childe came into him againe, and he reuened.

23 And Elias took the boye, and brought him downe out of the chamber into the house, and deliuered him into his mother's hand: And Elias said, Behold, thy soule liueth.

24 And the woman said unto Elias: Nay I knowe that thou art a man of God: and that the wyse of the Lorde in thy mouth, is true.

The xvii. chapter.

1 Elias is sent to Ahab. 11 Obadiah hideth an hundred prophets. 40 Elias killeth all Baal's prophets. 43 He obstinately ranne.

A

After processe of many daies, the word of the Lorde came to Elias in the third pere, saying: Go shewe thy selfe unto Ahab, and I will sende ranne upon the earth.

2 And Elias went to shewe his selfe unto Ahab: and there was a great famishement in Samaria.

3 And Ahab called Obadiah, which was the governor of his house: and Obadiah feared God greatly.

4 For when Izahel, beheaded the prophets of the Lorde, Obadiah took an hundred prophets, and hid them by fittie in a cave, and provided bread and water for them.

5 And Ahab said unto Obadiah: Go into the lande, into all fountaines of water, and into all brookes, if happily we may finde grasse to save the houles and nules alio, and that we destroy not some of the beasts.

6 And he they deuided the lande betwene them to walke through it: Ahab went one way by his selfe, and Obadiah went another way by him selfe.

7 And it came to passe that as Obadiah was in the way, beholde Elias met him, and he knew him, and fell on his face, and said: Art not thou my lorde Elias?

8 And he answered him, I am he: and told thy lorde, beholde, Elias is here.

9 He said: What have I sinned, that thou wouldest destroy the seruants of the Lorde to slay me?

10 As the Lorde thy God liueth, there is no nation or kingdom, where thy lord hath not sent to leake thee: And when they said, he is not there, he took an ost of the kingsome and nation when he found thee not.

11 And now thou luste, go, and tell thy lorde that Elias is here.
12 And as soon as I am gone from thee, the spirit of the Lord shall carry thee into a far country, that I do not know, and so when I come and tell Ahab, and he can not find thee, he shall slay me: But I thy servant fear the Lord from my youth up.

13 And it came to pass, when Jezebel slew the prophets of the Lord, that there remained of the prophets of the Lord four hundred men, hid in Jezebel's house, one hundred every cubit of space: and they fed the Lord with bread brought of carry-2

14 And Ahad sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

15 And Elia said unto Ahab, As the Lord of hosts liveth, before whom I stand, I will surely cause to return theOm. 20, 21, 22, 23, 25, 26.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elia came unto all the people, and said: How long halt ye between two opinions? If the Lord be God, follow him: but if Baal be he, then go after him. And the people answered, not one word.

22 Then said Elia unto the people, I only remain a prophet of the Lord: but Baal's prophets are four hundred and fifty.

23 Let them therefore give us two oxen, and let them choose one, and cut hymn pieces, and set them on fire, and put no fire under: and I will dress the other oxen, and lay him on wood, and put no fire under.

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered, And Elia said unto the prophets of Baal, Choose you one ox, and dress him first, for ye are many; and call on the name of your gods, but put no fire under.

25 And they took the one ox that he dyed, and they dressed it, and called on the name of Baal from morning even to noon, saying, O Baal hear us. But there was no voice, nor any to answer.
And they lepe upon the altar that they had made.

27 And at none Elias mocked them, and said: Crye loud in, for he is a God, per-adventure he is talking, or occupied in following upon his enemies, or is in his journey, or happily he sleepeth, and must be awaketh, with your cri.

28 And they cried loud, and cut them selves as their manner was with knives and lammers, till the blood flowed on the.

29 And it chanced, that when midnight was passed, they prophesied until the time of the evening sacrifice: But there was neither boype, nor one to ann-close, nor any that regarded them.

30 And Elias said unto all the folks: Come, and all the people came to him; and he repaired the altar of the Lord that was broken.

31 And Elias took twelve stones, according to the number of the twelve tribes of the sons of Jacob, unto whom the word of the Lord came, saying: Israel shall be thy name.

32 And with the stones he made an altar in the name of the Lord: And he made a ditch about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and heled the ore in pieces, and laped him on the wood, and laid: Fill four barrells with water, and poise it on the burn't sacrifice, and on the wood.

34 And he sayde: Do this againe, and they dyed to the second time, and he sayde againe: Do it the thicthe time, and they dyed it the thirde time.

35 And the water ran about about the altar, as the filled the pitte with water also.

36 And it fortuned, that when they should offer the evening sacrifice, Elias the prophet came, and sayde: Lord God of Abraham, Israhel, and of Israel, it shalbe knownen this day that thou art the God in Israel, and I thy sernaunt, and that I have done all these thinges at thy commandement.

37 Hence me O Lord, hear me, that this people may knowe that thou art the Lord God, and that thou hast turned their heart againe nothe at the last.

38 And the fire of the Lord fel, and confirmed the burn't sacrifice, and the wood, and the bones, and the dulle, and licked by the water that was in the pit.

39 And when all the people saw it, they fell on their faces, and sayde: The Lord he is God, the Lord he is God.

40 And Elias laid by them: Take the prophets of Baal, and let not one of them escape. And they took them, and Elias brought them into the brooke Jordan, and dide them there.

41 And Elias sayde unto Ahab: Get thee by, eat and drink: for there is a soure of much rayne.

42 And so Ahab went by to eat and to drink, and Elias went by to the top of Carmel, and he layde him selfe flat by the earth, and put his face betweene his knees.

43 And sayde to his sernaunt: Go by, pray thee, and take towards the way of the sea, and he went by, and looked, and sayde: There is nothing. And againe he sayde: Go againe seven times.

44 And it fortuned that at the seventhe time, he sayde: Beholde there arpceth a little cloude of the sea lyke a manes hand, he sayde: Go, and say by Ahab, Take fast the chare, and get thee downe, that the rayne stoppe thee not.

45 And it came to passe, that in the meaner while the heaven was blanke with cloudes and wunde, and there was a great rayne: And Ahab got vp, and came to Jezrael.

46 And the hande of the Lord was on Elias, and he gied by his toures, and raine before Ahab, till he came to Jezrahel.

The xix. Chapter.

1 Elias being from Jezrael, is nourished by the angel of God. 2 He is commanded to annoy the haate, Phia, and Elui.
But he sent forth a damp's journey into the wilderness, and came and sat under a Juniper tree, and beheld his soul that he might die, and sayd: *It is nowe enough O Lord, take my soule, for I am not better then my fathers.*

And as he lay and slept under the Juniper tree: behold an angel touched him, and sayde: *Arise, and take vp thy bed,* and go.

And when he looked about him, behold there was a cake baken on the coales, and a bessell of water at his head: *And he dyd eate and drinke,* and layde him downe againe to sleepe.

And the angel of the Lord came againe the seconde time, and touched him, and sayde: *Arise, and take vp thy bed,* and go.

And he arose, and dyd eate and drinke, and walcked in the strength of that meate, the foure dayes and foure nightes, even into the mount of God.

When he came thither unto a cave, he lodged therein all night: And behold, the word of the Lord came to him, and sayde unto him: *What doest thou here Elia?* 

And he answered, I have ben ieluos, for the Lord God of holastes sake: For the children of Israel have forsaken thy covenant, *broke downe thyne auters,* and slayne thy prophets with the woode: and I onely am left, they take my lyfe to take it away.

And he sayde: *Come out, and stand vp,* yound before the Lord. And behold, *the Lord went by,* a nightyke strong wunde that rent the mountaynes, and brake the rokes before the Lord: but the Lord was not in the wunde: And after the wunde, came an earthquake, but the Lord was not in the earthquake.

And after the earthquake came fire, but the Lord was not in the fire: And after the fire, came a small still boype.

And when Elia hearde, he covered his face with his mantel, and went out: and报业de in the entrance of the cave: And beholde, there came a boype unto him, and sayd: *What doest thou here Elia?* 

And he answered: *I have ben ieluos, for the Lord God of holastes sake,* because the children of Israel have forsaken thy covenant, *broke downe thyne auters,* and slayne thy prophets with the woode: and I onely am left, they take my lyfe to take it away.

And the Lord sayde unto him: *Go and turne thy way to the wilderness into Damascus.* And when thou commest there, annoynt Hazael king over Syria.

And Jehe sonne of Mimit shall thou annoynt king over Israel: And Elisa the sonne of Saphat of Abel Meholah shall thou annoynt to be prophete in the roome.

And it shall come to passe, that whereas escapeth the wode of Hazael, him shall Jehe slay: *Es if any man scape the wode of Jehe, him shall Elisa put to death.*

And there, I haue left me seven thousand in Israel, of which the newe man (bowed his knees unto Boa), nor kisst him with his mouth.

So he departed thence, *and found Elisa the sonne of Saphat plowing,* hauing twelve yoke of oxen before him, and he with the twelve: And Elisa went by him, and cast his mantle upon him.

And he left the oren, and came after Elisa, and sayde: *Let me I pay thee kyssel my father and my mother,* and then I will folowe thee. He sayde unto him: *Go backe againe,* for what is it that I have done to thee?

And when he went backe againe from him, he took a couple of oxen, and led them, and dressed the flesh with the instruments of the oren, and gane into the people, and they dyd eate. And then he arose, and went after Elisa, and ministred unto him.

The xx. Chapter.

Samaria is besieged. 1: The Lord promiseth the victorie to Ahab by a prophet. The king of Israel made peace with Benhadad, and is reproved therfor by the prophete.

And Benhadad the king of Syria gathered all his hoasts together, hauing theorie two kinges with him, and horseke and charrets: and went by and besieged Samaria,warred against it.

And he sent messengers to Ahab king of Israel into the cite, and sayde unto him, thus saith Benhadad.

The silver and gold is myne, the lapes rest of thy vices and thy childrens name.

And the king of Israel answered and said: By thy king, according to thy sayinge, I am thyne and all that I haue.
And when the messengers came again, they said, thus saith Benhadad: Foasmuch as I have sent unto thee saying, Thou shalt deliver me thy silver and thy gold, and thy byres, and thy children:

I will therefore send my seruantes unto thee to morrow, and they shall search thy house, and the houses of thy seruantes, and whatsoever is pleasant in thine eyes, shall they take it in thy hands, and bring it away.

Then the king of Israel sent for all the elders of the land, and said, Take heed, I pray you, and see heede this sworde goeth about amonge you: For he sent unto me for my seruantes, for my children, for my silver, and for my golde, and I denyed him not.

And all the elders and all the people said, hearten not unto him, nor consent.

Wherefore he sayde unto the messengers of Benhadad, Tell my lord the king, all thou saydest send for to thy seruanct at the first time, that I will do: but this thing I may not do. And the messengers departed, and brought auntrice againe. And Benhadad sent unto him again, and sayde, Thus and thus do the gods unto me, of the buffet Samaria be enough so at the people that soloves me, to take every man an handfull.

And the king of Israel aumhuered, and sayde, Tell him, let not hurt that puteth on his harsesse boast hym selfe, as he that puteth it on.

And it becameth, that when Benhadad hearde that saynges, as he was with the kings drinking within the pavilions, and he fayde unto this seruantes, put your fieres in order. And they let them selves in array against the citty.

And behinde, there came a prophete unto Abhod king of Israel, saying, thus sayth the Lord, hast thou seene all this great multitude befoide, I will deliver unto thynne hand this day, este thou shalt knowe that I am the Lord.

And Abhod sayde, 

Whom shall I sayth: Thus sayth the Lord, even by the seruantes of the governours of thy citty, he sayde againe, who shall order the battayle, and he aumhuered, Thus.

Then he numbered the seruantes of the governours of thy cittyes, & they were two hundred and thirtie and two: And after them also he numbered all the people of the children of Israel (even) seven thousand.

And they went out at noonne, but Benhadad hyde himself till he was hidden in the pavilions, both he and the kinges: one thirtie & two kinges that helpe him. And the seruantes of the governours of thy cittyes went out first, and Benhadad sent out, & they helpe him sayinge, There are men come out of Samaria.

He sayde, Whether they be come out for peace, take them aluye, or whether they be come out to fight, take them yet aluye.

And so those young men of the governours of thy cittyes came out of the citty, and the host after them:

And they slue every one his enemy [that came in his way]: and the Syrians fled, & they of Israel soloved after them: And Benhadad the king of Syria stoped on a hote, with his horsemen.

And the king of Israel went out, and smote the hostes and charites, & with a great slaughter flee the Syrians.

And there came a prophete to the king of Israel, and saide unto him, So soone, and play the man, be dyke, take heede what thou doest: for when the pere is gone about, the king of Syria will come by against thee.

And the seruantes of the king of Syria soloved unto him: The gods of the hilles are their gods, and therefore they had the better of vs: but let vs fight against them in the plaine, and, for what we will we shall have the better of them.

And this do, take the kinges awaie every man out of his place, & put them in their coones:

And do thou number thee an hoste, lye the host that thou hast lost, such hostes and suche charites, and we will fight against them in the plaine, and thou shalt see we get the better of the. And he heartened unto their byrde, and by euent.

And it becameth, that after the pere was gone about, Benhadad numbered the Syranes, and went up to Apher to fight against Israel.

And the children of Israel were numero, & with their whole number went they against them, and the children of Israel pitched before them lyke two little hostes of hiders: but the Syranes filled the country.
And there came a man of God, and
layd unto the king of Israel, thus saith
the Lord: Because the Syrians have
layd, the Lord is but God of the hilles,
and not God of the vallyes: therefore will
I deliver all this great multitude into
thy hande, and ye shall knowe that I
am the Lord.
And they pitched one ouer againe
the other seven daies: and it came to passe,
thaty in the seuenth day the battle was
townd, and the children of Israel sue
of the Syrians an hundred thousand
footmen in one day.
But the rest fled to Aphic into the city,
and there fell a wall upon twentie and
seven thousande of the men that were
left: And Benhadad fled, and came into
the citie, from chamber to chamber.
And his seruantes said unto him: Be
nhoile, we have heard say that the kings
of the house of Israel are merry full
kings: we will therefore put sackcloth about
our loynes, and ropes about our
heades, and go out to the king of Israel,
it shall be he will saue thy lyfe.
And so they girded sackcloth about
their loynes, and put ropes about their
heades, and came to the king of Israel, and said:
Thy seruant Benhadad saith, I pray thee let me lyue. He sayde: Is he yet a
lyue? he is my brother.
And men tolde that wood for good
lunke and hastily caught out of his mouth;
and sayde: Ye thy brother Benhadad.
He sayde: Goe, bring him hyther. And
Benedad came out unto him, and he
caused him to come by the charet.
And he said vnto him: The cities which
my father tolde vnto thy father, I will
restore againe, and thou shalt make
breake to: shee in Damascus, as my fa
ther dyd in Samaria: And I wil make
an apponntment with thee, and send
him away, and so he made an apponntment
with him, and sent him away.
And there was an other man of the 3
children of the prophets, which sayde
unto his neighbour in the word of the
Lord: Say me I pray thee, and the
man woulde not sayte him.
Then sayde he vnto him: Because thou
hast not hearkened unto the voyce of
the Lord: behold, assoone as thou art de
parted from me, a lion shall sayte thee.
And it came to passe, that assoone as he was
departe from him, a lion found him,
and devoure him.
Then he found another man, and sayde:
Say me I pray thee. And the man
snoate him, so that in sayting he wound
him.
So the prohett went southe, and wa1ted
for the king by the way, and put him
selfe out of knowledge: With ashe
which he layed vpon his face.
And when the king came by, he cryed
unto the king, and sayde: Thy seruant
went out in the mawdes of the barret, and
behold there went away a man, whom
another man brought vnto me, and sayde,
Repe this man: and if he be myssed or
lost, the yse shall goe for his, or els thou
shalt haue a talent of siluer.
And as thy seruant had brye there
to do, he was gone. And the king of Is
rael layde vnto him: Even to shal thy judgmemt be, as thou hast defete
thy selfe.
And he answeres, and take the ashes away
from his face, and the king of Israel
knyde him, that he was of the prophets.
And he layde vnto him, thus sayth
the Lord: Because thou hast let go out
of thy hande a man that is in my curfe,
the yse shall goe for his yse, and the pe
ople for his people.
And the king of Israel went to his
house wuyward and in displeasure,
came to Samaria.

The xxii. Chapter.

8 Israel commandeth to kill Naboth for the vineyard that he refused to sell to Jhab.
9 Elias reproacheth Jhab, and he repenteth.

After these things, it chanced, that Naboth
the Israelite had a vineyard in Jzrael,
hard by the palace of Ahab king of Sam
aria.
And Ahab spake vnto Naboth, say
ing: *Give me thy vineard, that I
may make me a garde of herbs ther
of, because it lyeseth vnto me my house, and
I wil give thee for it a better vineyard,
den it is: or rather if it please thee
I will give thee the worth of it in mo
ney.

3 And

And Naboth said to Ahab: The Lord spake that same word to me, that I should give the inheritance of my fathers unto thee.

And Ahab came into the house devouring and envying the vineyard which Naboth the Jezreelite had spoken to him, for he had said: I will not give thee the inheritance of my fathers. And he layde him downe upon his bed, and turned alway his face, and woulde eate no bread.

But Jezabel his wife came to him, and layde him upon: Why is the spirit of so sorrowfull a day that thou eatest no bread?

And he layde him: For I hate you to Naboth the Jezreelite, and will layde him, and give me the vineyard for money: Will please thee I will give thee another vineyard for it. And he answered: I will not give thee my vineyard.

And Jezabel his wife layde him: (Dost thou nodle govern the kingdom of Israel, and eate bread, and set thyne heart at rest: I will give thee the vineyard of Naboth the Jezreelite, and to the letter that were in his cite dwelling with Naboth. And the Wrote in the letter, saying: Proclayme a (s) fault, and set Naboth on hie among the people.

And set two bichiftes before him, to bare witness against him, saying, Thou dydest blaspheme God and the king: And then caue him out, and stone him to death.

And the men of his cite, even the elders and governors which dwelt in his cite, dyed as Jezabel had sent unto them, and as it was written in the letter which she had sent unto them.

They proclaymed a fau有所, and set Naboth among the chiefe of the people.

And there came in two men the chidren of Bethal, and bare before him and the two bichistes persons witnessed against Naboth in the presence of the people, saying: Naboth dyed blaspheme God and the king. And they caue him out of the cite, and stone him with stones, that he died.

And then they sent to Jezabel, saying: Naboth is stoned to death.

And it came to pass, when Jezabel heard that Naboth was stoned to death, she said to Ahab: Up, and take possession of the vineyard of Naboth the Jezreelite, which he dened to give thee for money: for Naboth is not alive, but dead.

And when Ahab hearde that Naboth was dead, he stoode up to goe downe to the vineyard of Naboth the Jezreelite, and to take possession of it.

And the Wode of the Lord came but to Elias the Telseite, saying: Up, and goe downe to meete Ahab king of Israel, which is in Samaria: Behold he is in the vineyard of Naboth, why he is gone downe to possess it.

And therefore Nathan spake unto him, thus saith the Wode: Hast thou killd alt also gotten possession: And thou shalt speake unto him, saying, thus saith the Lord: In the place where dogs licked the blood of Naboth, shall dogs lick one euen thy blood also.

And Ahab saide to Elias: Hast thou founde me, O thou myne enemie: he answered: I have founde thee, for thou hast sold the lffe to work wickednesse in the sight of the Lord.

Behold, I will bringe euyl upon thee, and I will make cleane judgamente of thy po sticite, and I will destroy fro Ahab (even) him that madest water against the wall, and him that is shut vp, 1 left behind in Israel.

And I will make thyne house lyke the house of Jeroboam the sonne of Nazar, as lyke the house of Baasa the sonne of Ahijah, for the provocation wherewith thou hast provoked, and made Israel to sycme.

And of Jezabel spake the Lord, saying: The dogs shall eate Jezabel by the wall of Jezreil.

And he that dieth of Ahab in the towne, him shall dogs eate: and he that dieth in the field, him shall the fowles of the ayre eate.

But there was none lyke Ahab, which dyed euen sol them selfe to Wode wickednesse in the sight of the Lord, and that because Jezabel his wife piched hym forward.

He dyed exceeding abominable in following foule doles, according to all things as dyed the Ammonites whom the Lord cast out before the children of Israel.

27 And it came to pass, when Abijah heard these words, he rent his clothes, and put sackcloth about his flesh, and laid him down on the earth before the Lord, saying:

28 The word of the Lord came to Elias the Tishbite, saying:

The xxii. Chapter.

Jehoshaphat and Abijah fight against the king of Syria; 15 Michæas the prophet the king what that be the Succes of their enterprize; 24 Zedekiah the false prophet针sth him. 34. Abijah is waken, 40. Athayah his sonne succeeded. 41 The rage of Jehoshaphat, 51 and Zedam his sonne.

1 And they continued three years without warre between Syria & Israel. And in the third year dyed Jehoshaphat the king of Judah come downe to the king of Israel. (And the king of Israel sayde unto his servants: Know ye not that Ramaoth in Gilead is ours, and we liestill, and take it not out of the hande of the king of Syria?)

2 And he sayde unto Jehoshaphat: Wilt thou come with me to battayle against Ramoth in Gilead? And Jehoshaphat sayde unto the king of Israel: 'I am as thou art, my people as thy people, and my horses as thy horses.

3 And Jehoshaphat sayde unto the king of Israel: 'Alas counsel! I pray thee at the word of the Lord to day.

4 And then the king gathered the prophets together, upon a faire hundred men, and sayde unto them: Shall I go against Ramoth in Gilead to battayle, or shall I let it alone? And they sayde, Go up: for the Lord will deliver it into the handes of the king.

5 And Jehoshaphat sayde: Is there here no prophet of the Lord more, that we might inquire of him?

6 And the king of Israel sayde unto Jehoshaphat: There is yet one man (Michæas the sonne of Juinia) by whom we may aske counsell of the Lord: But I hate him, for he doth not prophesy good unto me, but evil. And Jehoshaphat sayde: Let not the king say so.

7 Then the king of Israel callled a carpenter, and sayde: Fetch Michæa the sonne of Juinia byner at once.

8 And the king of Israel, and Jehoshaphat...

9 Sear thou howe Abijah humberth him falsely before me; because he so submitheth himself falsely before me, I will not bring that evil in his bapts: but in his sonnes bapts will I bring euyl upon his house.

10 And...
And he lye against: hear thou therefore the word of the Lord: I saw the Lord sit on his throne, and all the host of heaven present before him on his right hand, and on his left.

And the Lord spake: Who shall persuade Ahab, that he may go and fall at Ramoth in Gilead? And one spake on this manner, and another on that.

And there came forth a certain spirit, and stood before the Lord, and spake: I will persuade him. And the Lord said: Wherewith? And he spake: I will go out, and be a false spirit in the mouth of all his prophets. Who spake, Thou shalt persuade him and prevail: Go sooth then, so do even so.

Now therefore behold: the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil by them.

But Zedekiah the son of Chanaan went to Bichea on the cheke, and spake: When went the spirit of the Lord from me, to speake unto thee? And Bichea spake: Behold, thou shalt see in that day when thou shalt go from chamber to chamber to shewe thyself.

And the king of Israel spake: Take Bichea and carry him unto Amon the governor of the city, and unto Joas the king's sonne.

And Bichea spake: Thus saith the king: Put this fellow in the prison house, and seconde him with bread of affliction, and with water of trouble, until I returne in peace.

And Bichea spake: If thou returne in peace, the Lord hath not spoken by me. And he spake: Hearken ye people every one of you.

And to the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth in Gilead.

And the king of Israel spake unto Jehoshaphat: I will change my apparel, and will enter into the battel, but put thou on thyne apparel. And the king of Israel changed his apparel, and went to battell.

But the king of Syria commanded the thirtie and two captaynes that had rule over his charrettes saying: Fight neither with small nor great, save only against the king of Israel.

And when the captaynes of the charrettes said to Jehoshaphat, they spake: Surely it is the king of Israel, and they turned to fight against him. And Jehoshaphat cried.

And so it came to passe, that when the captaynes of the charrettes said: he was not the king of Israel, they turned backe from him.

And a certayne man drave a bothe ignorantly, and spake the king of Israel betweene the ribbes and his harness: wherefore he lye unto the bower of his charrettes, turne thy band, and carry me out of the goast, for I am hurt.
33. (And the battel encreased that day: and the king stooode still in his charret against the Syrians:) and died at even. And the blood ran out of the wounde into the middles of the charret.

36. Andtherer was a proclamation through out the host about the going downe of the liume sapyng: Every man to his citie, and to his owne countrey.

37. So the king died, and was brought to Samaria, and they buried the king in

Samaria.

38. And one washed the charret in the poole of Samaria, & the dogges licked by his blood: and they washed his armoure, according unto the worde of the Lord which he spake.

39. The rest of the wordes that concerne Ahab and all that he did, and the more house which he made, and all the cities that he buildec, are they not written in the booke of the chronicles of the kings of Israel?

40. And so Ahab slept with his fathers, & Ahab his sonne reignd in his stead.

41. *Jehosaphat the sonne of Ahab began to reigne upon Juda in the fourth yere of Ahab king of Israel.

42. And Jehosaphat was thirtie and five yeres old when he began to reigne, and reignd twelue and five yeres in Jerusalem: his mothers name was Azuba the daughter of Shili.

43. And he walked in all the wayes of Asa his father, and bowded not therefrom, but dyd that which was right in the eyes of the Lord: Neverethelss the high places were not taken out of the way: for the people offered and burnt in-

44. And Jehosaphat made peace with the king of Israel.

45. *The rest of the wordes that concerne Jehosaphat, & the might that he vied, & howe he warred, are they not written in the booke of the chronicles of the kings of Juda:

46. And the remaunt of the stoves of the mases which remained in the dapes of his father Aza, he put cleane out of the lande.

47. (2) There was then no king in Edom, the depute was king.

48. And Jehosaphat made shipps in the sea, to come through Tharsis to Ophir for golde, but they went not: for the shipps baiike at Edon Gaber.

49. Then layd Ahasia the sonne of Ahab unto Jehosaphat: Let my feruantes go with thy feruantes in the shipps, but Jehosaphat would not.

50. And Jehosaphat dyd sleepe with his fathers, & was buried with his fathers in the cite of David his father: And Jehoam his sonne reignd in his stead.

51. Ahasia the sonne of Ahab began to reigne over Israel in Samaria the seuenteenth yere of Jehosaphat king of Juda, & reignd two yeres over Israel.

52. But he dyd euyl in the sight of the Lord, and walked in the waye of his father, & in the waye of his mother, & in the waye of Jeroboam the sonne of Nabat, which made Israel to semyne.

53. For he serued Baal, he whippd him, and punished the Lord God of Israel unto vrayth, according unto all that his father had done.

The ende of the third booke of the kinges after the reckening of the Latinistes, which the Hebrues call the first booke of the kinges.
The fourth booke of the Kinges after the Latinistes, which booke and the third together, is but one with the Hebrues.

Chapter 1.

1 Then Doab rebelled against Israel, after the death of Abijah, and Ahazia lived through a lattesse wynter, in the sixtine upper chamber, that he had in Samaria, and while he was in his sicknesse, he sent messengers and saide unto them: Go, and enquire of Beelzebub the god of Ekron, whether I shall recover of this my disease.

But the angel of the Lord spake to Elias the Thesbivate: Arise, and go, and enquire of Beelzebub the god of Ekron, whether I shall recover of this my disease.

Wherefore thus saith the Lord: Thou shalt not come downe for the bed on which thou art gone by, but shalt die.

And Elias departed. And when the messengers turned backe againe vnto him, he saide vnto them: Why are ye now come againe?

They answered him: There came a man against vs, and sayde vnto vs: Go, turne againe vnto the king that sent you, and sayde vnto him, thus saith the Lord: Is there not a God in Israel, that thou tendest to enquire of Beelzebub the God of Ekron? Therefore thou shalt not come downe from the bed on which thou art gone by, but shalt die the death.

And he saide vnto them: What manner of man was that which came vp and meruey, and tolde you these woordes?

And they answered him: It was an heape man, and girt with a girdel of leather about his loynes. And he saide: It is Elias the Thesbivate. And he saide vnto them: Go, and enquire of Beelzebub the god of Ekron, whether I shall recover of this my disease.

And they went now, and came vnto him, and sayde vnto him: Thus saith the Lord: Is there not a God in Israel, that thou tendest to enquire of Beelzebub the God of Ekron? Therefore thou shalt not come downe from the bed on which thou art gone by, but shalt die the death.

And he sayde vnto them: Why are ye now come againe?

They answered him: There came a man against vs, and sayde vnto vs: Go, turne againe vnto the king that sent you, and sayde vnto him, thus saith the Lord: Is there a God in Israel, that thou tendest to enquire of Beelzebub the God of Ekron? Therefore thou shalt not come downe from the bed on which thou art gone by, but shalt die the death.

And he saide vnto them: What manner of man was that which came vp and meruey, and tolde you these woordes?

And they answered him: It was an heape man, and girt with a girdel of leather about his loynes. And he saide:

10 Elias answered and saide to the captain over the sixte: If I be a man of God, let fire come downe from heauen, and consume thee and thy sixte. And there came fire from heauen, and consumed him and his sixte.

11 Again also he sent into him another captain over the sixte, with his sixte; and he spake and said vnto him, O man of God, thus hath the king said: Take halfe, and come downe.

12 Elias answered and said vnto them: If I be a man of God, let fire come downe from heauen, and consume thee and thy sixte. And there came fire from heauen, and consumed him and his sixte.

13 And the king yet againe sent the third captain over the sixte, with his sixte; and the third captain over the sixte went vp, and came and fell on his knees before Elias, and besought him, sayde vnto him: O man of God, I pray thee let my lyfe, and the lyfe of the sixte, thy seruantes, be precious in thy sight.

14 Beholde, there came fire downe from heauen, and burned vp the two sixte captains over the sixte in those sixtes; therefore let my lyfe now be precious in thy sight.

15 And the angel of the Lord said vnto Elias: Go, and bee with him, and he shall not die before thee.

16 And he said vnto him, thus saith the Lord: Forasmuch as thou hast sent messengers to aske counsel at Beelzebub the god of Ekron, as though there had ben no God in Israel, whole word thou

(4) The fourth booke of the Kinges after the Latinistes, which booke and the third together, is but one with the Hebrues.

(5) The fourth booke of the Kinges after the Latinistes, which booke and the third together, is but one with the Hebrues.

And thou mightest seek after: therefore thou shalt not come below the bed on which thou art gone by, but shalt die the death.

17 And so he dyed according to the word of the Lord which Elias had spoken. And Jehoash (his brother) began to reign in his stead in the second year of Jehoram son of Jehoshaphat king of Judah, because he had no son.

The rest of the words that concern Ahab, what things he dyd, are they not written in the booke of the chronicles of the kings of Israel.

The 2. Chapter.

8 Elias beheaded the waters with his cloke. 11 He is taken up into heaven. 11 Elias taketh his cloke and begetteth Jordan. 20 The bitter and benemous waters are heaied. 21 The children that moose Elias, are rent in peices with bearis.

A

ND it chanced, that whyle the Lord would take Elias into heauen by a wondrous way, Elias went with Elias from Gilgal. And Elias saide unto Elias: Lary here I pray thee, for the Lord hath sent me to Bethel. Elias saide unto him; As the Lord liveth, and as thy soule liveth, I will not eave thee. And they came bowne to Bethel. 3 And the children of the prophets that were at Bethel came out to Elias, and saide unto him: Knowest thou not, that the Lord will take away thy mister from thy head this day? He said: I know it also, hold ye your peace.

5 And the children of the prophets that were at Jericho came to Elias, and saide unto him: Knowest thou not, that the Lord will take away thy mister from thy head this day? He answered: I know it also, hold ye your peace.

6 And Elias said unto him: Lary I pray thee here, for the Lord hath sent me to Jordan. He said: As the Lord liveth, as thy soule liveth, I will not leave thee. And so they two went together.

7 And fiftie men of the soules of the prophets came forth on the other side a farre off: and they two stooed by Josue's date.

8 And Elias took his mantell, and wape it together, and smote the waters, and they were devided partie the one way, and
and part the other, so that they two went one through the dry lande.

9 And it came to pass, that as soon as they were over, Elias saide unto Elisha: After what I had done for thee, per I be taken away from thee, and Elias saide: I pray thee let thy spirit be double upon me.

10 And he said, Thou hast asked an hard thing: Nevertheless, if thou see me when I am taken away from thee, thou shalt see me no more; and Elisha saw him no more.

11 And it came to pass, that as they went, Elias was taken up, and Elisha saw him no more. And he took his staff in his hand, and went back again, and came into the desert of Bethel.

12 And there came a chariot of fire, and horsemen of fire, and parted them both a Specter, * and Elias went by the whirlwind into heaven.

13 And Elisha saw it, and cried, And he took him, and went back again, and came into the desert of Bethel, and there came a chariot of fire, and horsemen of fire, and parted them both a Specter, * and Elias went by the whirlwind into heaven.

14 And he took him, and went back again, and came into the desert of Bethel, and there came a chariot of fire, and horsemen of fire, and parted them both a Specter, * and Elias went by the whirlwind into heaven.

15 And Elisha saw it, and cried, * And he took him, and went back again, and came into the desert of Bethel, and there came a chariot of fire, and horsemen of fire, and parted them both a Specter, * and Elias went by the whirlwind into heaven.

16 And Elisha saw it, and cried, And he took him, and went back again, and came into the desert of Bethel, and there came a chariot of fire, and horsemen of fire, and parted them both a Specter, * and Elias went by the whirlwind into heaven.

17 And it came to pass, when they saw him going, that there appeared an hand, and took him by the sleeve, and brought him up into heaven.

18 Then Elisha saw it, and cried, * And he took him, and went back again, and came into the desert of Bethel, and there came a chariot of fire, and horsemen of fire, and parted them both a Specter, * and Elias went by the whirlwind into heaven.

19 And the men of the city said unto Elisha, Behold, the dwelling of this man is pleasant, as thou hast spoken: But the waters are naught, the ground barren.

20 He said, Take ane new cruce, and put salt therein. And they brought it to him.

21 And he went unto the spung of the waters, and cast the salt in the spring, and said, Thus saith the Lord: I have healed these waters: There shall not be henceforth either death or barrenness.

22 So the waters were healed unto this day, according to the saying of Elias, which he spake.

23 And he went up from thence unto Bethel: And as he went up by the way, there came little children out of the city, and mocked him, * and said unto him, Go by thou baldie head.

24 And he turned backe, andLoad on them, and cursed them in the name of the Lord: And there came two hogs out of the wood, and tore fourtie and two children of them.

25 And he went from thence to mount Carmel, and from thence he turned againe to Samaria.
and an hundred thousand raimies with the woof.
5 But when Abah was dead, it fortun-
   ned that the king of Doba rebelled aga-
   inst the king of Israel.
6 And king Jehosam went out of Sa-
   maria the same season, and numbed all
   Israel:
2 And went, & sent to Jehosaphat the
   king of Juda, saying: The king of Doa-
   ab hath rebelled against me, but thou
   come with me against Doba in battle:
   he answered, I will come by for as
   I am, to art thou, and as my people be,
   so are thy people: thy horses, as mine.
8 And he said: what way shall we go
   by? And he answered: The way
   through the wilderneffe of Dorn.
9 And to the king of Israel toke his jour-
   ney, and the king of Juda, and the king
   of Dorn: And when they had compass
   ed the way seven days, they had no
   water for the hoast, and for the cattale
   that followed them.
10 And the king of Israel said: Alas, the
   Lord hath called these three kings to-
   gether, to deliver them over into the
   hande of Doba.
11 But Jehosaphat said: *Is there not
   here a prophet of the Lord, that we
   maye enquire of the Lord by him? And
   one of the king of Israel's seruantes
   answered and said: Here is Elias the
   sone of Saphat, which polyshed water
   on the handes of Elia.
12 And Jehosaphat said: The word of
   the Lord is with him. And to the king
   of Israel, & Jehosaphat, and the king
   of Dorn went downe with him.
13 And Elia said unto the king of Is-
  rael: What have I to do with thee:
   get thee to the prophetes of thy father,
   & to the prophetes of thy mother. And
   the king of Israel said, unto him, Oh
   nay: for the Lord hath called these
   three kings together, to deliver them
   into the hande of Doba.
14 And Elia said: As the Lord of
   horseslieth, in whole light I stand, and
   it were not that I regarde the pre-
   sence of Jehosaphat the king of Juda,
   I woulde not loke toward thee, nyet
   yet see thee.
15 But now bring me a minstrell. And
   when the minstrell played, the hand of
   the Lord came upon him:
16 And he sayde, thus saith the Lord:

Make this valley full of ditches:
17 For thus saith the Lord: He shall see
   neither bynde nor rope, yet the valley
   shall be filled with water, that ye naye
   dauke, both ye, and your bratles, & your
   cattale:
18 And this is yet a small thing in the
   sight of the Lord, as he will
gene over the Moabites also into your
   handes.
19 And ye shall smite every strong towne,
   and every goodly citie, and shall fell
eye pleasant tree, and stop every Well of
   water, and marc every good plate of
   ground with stones.
20 And in the morning When the meate
   offering was offered, behold, there
   came water by the way of Dorn, and
   the entrey was filled with water.
21 And When all the Moabites heard that
   the kings were come by to fight a-
   gainst them, they gathered all that was
   able to put on harness, and rode in the
   border of the lande:
22 And they were by earlie in the
   morning, and the sunne shone upon the
   water, that the Moabites sawe the water
   a farre of as red as blood.
23 And they faide, This is the blood of
   slaughter: The kings are slaine, one
   haue slaine another: Now therefore
   Dorn get thee to the popule.
24 And when they came to the hoast of
   Israel, the Israelites boode by smote
   the Moabites, so that they fed before
   them: but they followed upon them and
   smote Dorn,
25 And they overthrew the cities, and on
   every good parcel of lande call every
   man his stone, and filled it, they kept
all the welles of water, and set all the
   good trees, only in Richarastoth left
   they the stones thereof: howbeit they
   went about it with stinges, & smote it.
26 And when the king of Doba said that
   the battale was to soe for him, he toke
   with him seven hundred men that drew
   blood, to have gone through even but
   to the king of Dorn: but they could not.
27 And then he toke his eldest sone that
   should have reigned in his state, and
   offered him for a burnt offering upon
   the wall: And there was a great indig-
   nation against Israel, and they departed
   from him, and returned to their owne
   lande.


(a) So labour in thy work.
A.2

AND there cried a certain woman of the vypers of the sones of the prophets, unto Elisha, saying: Thy seruaunt my husband is dead, & thou knowest that thy seruaunt did feare the Lorde: And the creditor is come to set my two sones to be his bondmen.

2 Elisha said unto her: Tell me what I shall do for thee, what hast thou in thy house? She said: Thy handmaid hath nothing at all in the house, save a picher of oyle.

3 And she said unto her: Go, and borrow vessels for thee of all thy neighbours, empty vessels, and that not a few: And when thou art come in, thou shalt shut the door after thee, and after thy sones, and pour out into all thy vessels: and let as be that which is full.

4 And so she went from him, and shut the door after her, and after her sones: And they brought to her, and she poured out.

5 And it came to passe, that when the vessels were full, she said unto her sone: Bring me yet a vessel. And he said unto her: I have no more. And she poured oyle.

6 Then she came and tolde the man of God: And he sayde, Go, and sell the oyle, and pay them that thou art in debt unto: but lyue thou, and thy children of the rest.

7 And it fell on a day, that Elisha came to Sunem, where was a great woman, that took him in for to eate bread: And he came to passe, that from that tyme forth, (as oft as he came that way,) he turned in thynere to eate bread.

8 And the sade unto her husband: Beholde, I perceave that this is an holy man of God which passeth by vs continually.

9 Let vs make him a little chamber: I will pay thee, with walles, & let vs set him there a bed, and a table, and a chalice: that he may tyme therin when he commeth to vs.

10 And it fouteoned on a day that he came thither, and turned into the chamber, & lay therein.

11 And he said to Gehazi his seruaunt: Call this Sunamite. And when he called her, she presented her selfe before him.

12 And againe he said unto him: Tell her, beholde thou hast been careful for vs with
With all this care, what shall we now do for thee? Wouldst thou be spoken to the king, or to the captain of the host? She answered: I dwell among my poor people.

14. And he said again: What is to be done for her? Gehazi answered: Very likely the man hath no child, and her husband is old.

15. And he said: Call her. And when he had called her, she stood in the door.

16. And he said: At this time appointed, according to the time of life, thou shalt impute a sum. And she said: O! my lord, thou man of God, do not lay upon thy handmaid.

17. And the prophet concealed, and bare a son that same season that Elisha had said he bare to her, according to the time of life.

18. And when the child was grown, it fell on a day that he went out to his father, and to the reapers.

19. And he said unto his father: My head, my head. And he said to a lad: Carry him to his mother.

20. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and died.

21. And she went by, and laid him on the bed of the man of God, and shut the door, and went out.

22. And called unto his husband, Layde: Send with me I pray thee one of the young men, and one of the servants: for I will runne to the man of God, and come again.

23. And he said: Wherefore went thou to him, seeing that to day is neither new moon, nor sabbath day. And she answered: All the child well.

24. Then the child afe, and saide to her servant: Drye and go sobrede, staye not for me to get vp, except I by by thee.

25. And so she went, and came unto the man of God, to mount Carmel: And it fortuned, when the man of God saide her sace of, he saide to Gehazi his servant: Behold, water is the Sunnante.

26. Runne therefore to meete her, and saye into her: Is all well with thee, with thy husband, and with the lad? And she answered: All is well.

27. And when the came to the man of God, by to the hill, she caught him by the feet: But Gehazi went to her, to thust her away. And the man of God sayde: Let her alone, for her soul is vexed within her, and the Lord hath hisd from me, and hath not tolde it me.

28. Then she said: Did I desire a house of my Lord? but I sought not that thou shouldst not decaee me.

29. Then he said to Gehazi: *Gird by thy loynes, and take thy staffe in thy hande, and go thy way.* If thou meete any man, saile him not: And if any faile thee, answer him not againe: And lay thy staffe upon the face of the childe.

30. And the mother of the childe said: *As the Lord liveth, and as thy soule lieth, I will not leave thee. And he arose, and followed her.

31. Gehazi went before them, and laid the staffe upon the face of the childe, but there was neither booke nor any feele: Wherefore he went againe to meete him, and tolde him saying: The childe is not awaked.

32. And when Elisha was come into the house, behold the childe was dead, and laye upon his bed.

33. He went in therefore, and shut the door upon them twaine, and prayed into the Lord.

34. *And went vp, and laye upon the lad, and put his mouth on his mouth, and his eyes upon his eyes, and his handes upon his handes, and when he so laye upon the childe, the sene of the childe waxed warme.*

35. And he went againe, and walked once vp and downe in the house, *and then went vp, and laye him on his bed.* And then the childe gasped some times, and opened his eyes.

36. And he called Gehazi, and said: Call for his Sunnante. So he called her: Which when she was come into him, he faile into her: *Take thy bone.*

37. Therefore the went in, and fell at his feete, and bowed her fell to the ground, and took up her bone, and went out.

38. Elisha came againe to Gilgall, and there was a dearth in the lande, and the children of the prophets did well with him: And he faile into his fernaunt, set a great pot on the fire, and made potage for the children of the prophets.

39. And one went out into the field to gather hearbes, and found a hynde bine, and gathered thereof wynde gourdeth his lap ful, and came and therin;

**The 5. Chapter.**

1. Naaman the Syriam was healed of his leprosy. 2. Eliza refused his gifts. 3. Elisha is stricken with leprosy, because he took money and rent of Naaman.

**Naaman Captains of the host of the king of Syria, was a great man, and honorable in the sight of his master, because that by him the Lord had given health unto Syria: he was also a mighty man, expert in warre (but he was) a leaper.

2. And the Syrians had gone out by companies, & had brought out of the country of Israel a little mayde, & she was with Naamans wife.

3. And the lord also said unto her lady: I would to God my lord were with the prophet that is in Samaria, so he would deliver him of his leprosy.

4. And he went in, and tolde his lord, saying: Thus and thus saide the mayde that is of the lande of Israel.

5. And the king of Syria said: So thy way shillest, and I will send a letter unto the king of Israel. And he departed, and tolke with him ten talents of silver, and fette thousand pieces of gold, and ten changes of raymentes.

6. And broueth the letter to the king of Israel, compayning this tourn. Now, when this letter is come into thee, beholde I have therewith sent Naaman my servaunt to thee, that thou mayest rode him of his leprosy.

7. And it came to passe, that when the king of Israel had red the letter, he rent his clothes, and saide: *Am I God, that I shoulde lay, and make a lyne? For he

8. doth send to me that I should deliver a man from his leprosy: wherefore consider I pray thee, & see how he seckethe a quarell against me.

9. Which when Eliza the man of God had heard how that the king of Israel had rent his clothes, he sent to the king, saying: Wherefore halfe thou rent thy clothes? Let him come now to me, and he shall knowe that there is a prophet in Israel.

10. And to Naaman came with his horses and with his chariots, and stood at the door of the house of Eliza.

11. And Eliza sent a messenger unto him, saying: Go, and walke thee in Jordan seven tymes, and thy flesh shall come againe to thee, and thou shalt be cleansed.

12. But Naaman was borth, and went away, and faide: Beholde, I thought with myselfe, he would surely come out, and stande and call on the name of the Lord his god, but his hand on the place, that he may heal the leprosy.

13. Are not Abana and Pharpar rivers of Damascus, better then all the waters of Israel? If I wash me in them, that I not be cleansed? And so he turned him, and departed with displeasure.

14. Then he went to doone, & washed him selfe

Luk iii.e.

And he turned againe to the man of God, and his servant came againe like unto the fete of a little child, and he was cleansed. 

15 And he turned againe to the man of God, and he and his company, and stood before him, and said: Behold, I know nowe that there is no God but God in all the earth, but in Israel: Now therefore I pray thee take a blessing of thy servant.

16 But he said: As the Lord liveth, I will receive none: And when the woman had contrived him, he would not receive it.

C 17 And Naaman said: Shall there not be an eunuch servant in the house of my master? behold your servant: And when I bowe my selfe in the house of Naaman: when I do bowe downe I say in the house of Naaman, the Lord be merciful unto thy seruant because of this thing.

B 18 But herein the Lord be merciful to thy seruant, that when my master goeth into the house of Rimmon for to bowe there, and leaseth on my hand, and I bowe my selfe in the house of Naaman, when I do bowe downe, I say in the house of Rimmon, the Lord be merciful unto thy seruant because of this thing.

D 19 Unto whom he said: Go in peace. And when he was departed from him as it were a surlong of grounde.

Ge 20 Gezesh the seruant of Elia the man of God, said: Beholde, my master hath spared Naaman this Syrian, that he would not receaue at his hande those things that he offered: As the Lord liveth, I will runne after him, and take somewhat of him.

I Ch 21 And so Gezesh followed Naaman: And when Naaman saw him running after him, he light downe from the chariot to meete him, and said: *Is all well?:

22 But he answered, All is well: Beholde, my master hath sent me, saying: See, there be come to me even nowe from mount Ephraim two young men of the children of the prophete: See them I pray thee take a blessing of thy seruantes.

23 And Naaman said: With a good will, take two talents: And he constrained him, *and bound two talents of silver in two bagges, with two channe of garments, and laid them upon two of his seruantes, to bear them before him.

24 And when he came to the lower place, he took them from his hande, and bestowed them in the house, and he let the men go, and they departed.

25 But he went in and stood before his maister: And Elia said unto him, where commest thou Gezeesh: he said: Thy seruant went no whyther.

26 But he said unto him: (b) Went not mine heart with thee? When the man turned againe from his chariot to meete thee: *Is it now a tynde to receaue money, to receaue garments, olive trees, vineyards, shepe, and orcon, men seruantes, and maybe seruantes.

27 (c) The leprose therefore of Naaman shall cleane into thee, and into thy seede for euer. *And he went out from his presence a leper as white as snowe.

The n. Chapter.

6 Elia maketh fire to swimme about the water. He dislosedeth the king of Syrias counsellor to the king of Israel. 11: who sending certaine to take him were kepte safe in Samaria. 24 Samaria is besieged and endureth extreme famine.

1 The children of the prophete saide unto Elia: Beholde we pray thee, the place where we dide with thee is to little for vs:

2 Let vs go we pray thee unto Jorodane, and take thence every man a beanie, and build vs a place to dwell in: And he aunnounced, So.

3 And one saide: We content I pray thee, and come with thy seruantes. And he aunnounced: I will come.

4 And so he went with them: And when they came to Jorodane, they cut downe wood.

5 But it was fortune, that as one was setting downe of a tree, the axe head fell to the water: And he cryed, and said, Alas maister, it was lent me.

6 And the man of God said: Where fell it: And he shewed him the place: And he cut downe a sticke, and cast it in this the, and immediately the iron did not return.
sputnime.

37 Therefore say he: Take it up. And he stretched out his hand, and took it up.

8 But the king of Syria warred against Israel, and took counsel with his servants, and said: In which city shall we first make our march against Israel, and I will take it captivate ?

9 And the man of God sent unto the king of Syria, saying: Behold that thou go not over to such a place, for there the Syrians be lurking.

10 Therefore the king of Israel sent to the place which the man of God told him, and warned him of, and he saved him from it, not once, nor twice.

11 And the heart of the king of Syria was troubled for this thing, and he called for his servants, and said unto them: What shall I now do for this?

12 And one of his servants said: If the Lord hath told thee, who shall tell thee ?

13 He sayde: Go, and see where he is, that I may send and fetch him. And one told him, saying: Behold, he is in Dothan.

14 Therefore sent he thither horses and chariots, and a night host: and they came by night, and compassed the city about.

15 And when the servant of the man of God rose up early to go out: behold, there was an host round about the town with horses and chariots. And his servant layde about him, Alias maister, what shall I do?

16 He answered: Fear not: for, the that be with us, are more than the that be with then.

17 And Elisha prayed and sayde: Lord I beseech thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he looked: and behold the mountain was full of horses, and chariots of fire round about Elisha.

18 And when they came downen to him, Elisha prayed unto the Lord, and sayde: Smite this people I pray thee with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha layde about them: This is not the way, neither is this the town: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 But it came to pass, that when they were come to Samaria, Elisha sayde: Loose, open their eyes that they may see. And they opened their eyes, and they saw, and beheld they were in the middest of Samaria.

21 And the king of Israel sayde unto Elisha, when he saw them: By father, shall I smite them, shall I smite them?

22 And he answered, Thou shalt not smite them: But smite those that thou hast taken with thine own sword, and with thine own bowdye: But rather let bread and water before them, that they may eat and drink, and go to their maister.

23 And he prepared a great refection for them, and when they had eaten and drunk, he sent them away, and they went to their maister: And so the souls of Syria came no more into the land of Israel.

24 After this it came to pass, that Benhadad king of Syria gathered all his host, and went by, and beleved Samaria.

25 But there was a great dearth in Samaria; and he beleved it, until an ass's head was sold for fourscore siluer pence, and the fourth part of a (b) cab of dooes doyng for five peeces of siluer.

26 And as the king of Israel was going upon the wall, there crepeth a woman unto him, saying: Help me my lord D king.

27 He sayde: If the Lord do not make thee free, where with can I help thee: with the barnes, or with the wine presses?

28 And the king sayde unto her: What wilt thou? She answered: Wonder woman layd unto me, Hung thy sonne, that we may eate him to day, and we will eate thy sonne to morowe.

29 And so we dressed our sone, and eate eate him: And I layde to her the other day, hung thy sonne, that we may eate him: And the bath layd her sonne.

30 And it came to passe, that when the king heard the word of the woman, he rent his clothes, and went by on the wall, and the people loaked, and behelode he had a sackcloth under (c) upon his fetche.

31 Then he sayde: God do so to me, if he head of Elisha the sone of Shaphat shall stande on him this day.

32 But

Eli. 26ut Elia sate in his house (a) the elders sat by him And the king lent a man before him: but yer the messenger came to him, he spake to the elders: have ye not sorne howe that the sonne of this mer-
cher hath lent to take away myne head? Be circumpect when the messenger cometh, and shut the doore, and

The vii. Chapter.
1 Elia prophesieoth plentie of bittere and other things to Samaria. 2 The Sylians run away and there no man following them. The prince that would not beleue the

Hold him at the doore: Is not the sound of his masters feet beynge him? While he yet spake, behold, the messenger came doynto him, and sayd, Behold, this euyl of the Loode: And what more shall I looke for of the Loode:

Hen Elia said, Heare ye the word of the Lord, thus sayeth the Lord: "To morrow this time (shall) a bushell of srye strawe (be tode) for a side, and two bushels of barley for a side in the gate of Sa-

2 Then a certayne lorde (on whose hand the king leaned) answered the man of God, and sayd: Behold, if the Lord would make windows in heauen, might this saying come to passe? He sayd: Behold, thou shalt see it with thine eyes, but shalt not eate thereof.
3 And there were four leprous men at the enerring in of the gate: and they spake one to another, Why sit we here till we dye?
4 If we say, We will enter into the cite: behold, the death is in the cite, and we shall die therman: And if we sit still here, we dye also. Howe therefore come, and let vs fall uppon the hoaste of the Sylians: If they take our lunes, we shall lyne: If they kill vs, then are we the dead.

5 And they rose up in the twylight to go to the hoaste of the Sylians: And when they were come to the vemost part of the hoaste of Syli, behold there was no man there.

For the Lord had made the hoaste of the Sylians (a) to heare a noyle of char-

6 But therefoye they arose, and fled in the twylight, and left their tente, their horses, and ther asses, and the field in which they had pastere, even as it was, (c) and fled for their lunes.

7 And when these lepers came to the edge of

A1

of the hoast, they went into a tent, and
bid eafe and drink, and caried thence li-
ner, and gold, and rapiunt, 9 went and
hid it, and came againe and entered into
another tent, and caried thence also, and
went and hid it.

Then sayde one to another: We do not
well this day, fo saith mee as it is a day
to bring good tidinges, and we holde
our peace. If we tarme till the day light,
some mischief wil come upon vs: How
thereforc come, that we may go and tell
the kings householde.

And so they came, and called into the
porter of the citie, and tald them, saying:
we came to the pavilions of the Sy-
rians, and see there was no man there,
soever for man, but horses sall en-
sayed, and the tentes were euen as they
were wont to be.

And so the man called into the porter,
and they tald the kings house within.

And the king arofe in the night, says
unto his seruantes: Will thebe you
nowe what the Syrians have done but
to vs? They knowe that we be hunger,
and therefore are they gone out of the
pavilions to hyde them selues in the
siebe, saying, when they come out of the
citte, we shall cattche them alway, and
get unto the citie.

And one of his seruantes abused, and
layde: Let me take I pray you
four of the horses that remaine and are
left in the multitude; (Whereby they are
euen as all the multitude of Israel that
are left in the citie: ) But why? I say they
are euen as all the multitude of the Is-
raelites that are consumed, and we will
send, and see.

14. They take therefor the horses of two
chariots, and the king sent after the hoast
of the Syrians, saying: Go, and see.

15. And they went after them even unto
Jordane, and to, all the way was full of
clothes, and vessels, which the Syrians
had left from them in their haste: And
the messengers returned, and tolde the
king.

16. And the people went out, and spoile
the tentes of the Syrians: And it came
to passe that a bullcyst of fine flour
was lefte for a cist, and two busheltes
of barley for a cist, according to the
Worde of the Lord.

17. And the king appointed that loade (on
whose hand he leaned) to be at the gate:
And the people (2doie) croyde upon him in
the gate, and he dyed according to the Word
of the man of God which he labyd:
when the king came doodlie to him.

18. And so came the thing to passe, that
the man of God had spokene to the king,
saying: Two busheltes of barley for a cist,
and a bushel of fine flour for another
thebe to mosiebe this ympe in the gate
of Samaria.

19. Whereunto that loade amuldered the
man of God, and layde: Pea and if
the Lord made wymbdowes in heauen,
might it come to passe? And he layd: If
the Lord make wymbdowes in heauen,
that they not eate therof.

26. And even so chauuned it into him: For
the people trode upon him in the gate,
and he dyed.

The viii. Chapter.

1 Elia prophesied unto the Syrmantke the death of seven yeres. 2 He prophesied to Pakael
that he shalbe king of Syra. 3 He reigneth after Benhadad. 4 Itam reigneth over Juda.
5 Sonn talleth from Juda. Doshiah succeedeth Jozam.

1 Pen haste Elia into the woman (whose some he had restored to lyfe againe) saying:
Up, and go thou and thyne house, and
sojourn where thou canst: For the Lord hath called for
a death, and the same shall come upon
the lande seven yeres.

2 And the woman arose, and dyed after
the laying of the man of God, and went
both the and her household, and sojourned
in the lande of the Philistines seven yeres.

3 And at the seven yeres ende, it forspoke
that the woman came againe out of the
lande of the Philistines, and went out to
call upon the king for her house and for
her lande.

4 And the king talked with Gehazi the
seruant of the man of God, saying: Let
me I pray thee at the great deedes that
Elia hath done.

5 He told the king howe he had restored
a dead body to lyfe againe: but in the
mean time the woman whose some he
had rayed by againe, cryed to the king
for her house, and for her land: And Se-
hezzi sayde, My lorde O king, this is the
woman, and this is her sonne whom
Elsa rayed by againe.
6 And when the king asked the woman,
the tole him: And so the king delivered
her a chamberlayne, saying, Restore
thou unto her all that are hers and all
the frutes of the fielde, since the day
that she left the land, unto this tyme.
7 And Elsa came to Damafcon, Zer-
hadad the king of Syria was slyke:
And one tolde him, saying, The man
of God is come slyke.
8 And the king sayd unto hazael: Take
a present in thine hande, and go meete
the man of God, that thou mayest in-
quire of the Lord by him, saying: Shall
I recover of this diseaese?
9 And to hazael went to meete him; and
toke the present with him, and of every
good thing of Damafcon, even as much
as fourtie camels coulde bear: he came
and presented him selfe before him, and
said: Why commaundest thou me to do,\nand to present me with these presents?
10 And Elsa sayde unto him: Go, and lay
unto him, Thou shalt recover: howe-
ver, the Lord hath shewed me that he
shall surely dye.
11 He tolke upon him stopaste, until he
was ashamed: the man of God went.
12 And hazael sayde: Why weeping my
lorde: he answered: For I knowe the
cruel thinges that thou shalt do vnto the
children of Israel: for their strong citie
shall thou set on fire, and their yong
men that thou shalt slay with the sword,
and shall bathe out the vayne of their
lusting children, and all to teaerne their
women with childe.
13 But hazael sayde: what is thy servaunt
a dogge, that I shoulde do this great
thing? And Elsa answered: The Lord
hath shewed me that thou shalt be king
of Syria.
14 And so he departed from Elsa, came
to his maister: which layd to him, what
sayde Elsa to thee? He answered: he
tole me, that thou shouldst recover.
15 And on the morowe it fortuned, that he
toke a thyrke cloth, and dipit in watre,
and spread it on his face: and he die,
and hazael raignd in his steade.
16 The fift yeere of Josiam the sonne of
Ahad king of Israel, Jeholahath being
also king of Juda, Josiam the sonne of
Jeholahath king of Juda began to raigne.
17 3 Thirte and two yeres olde was he
when he began to raigne, and he raign-
ed eight yeres in Jerusalem.
18 And he walked in the waves of the
kinges of Israel, as they that were of
the house of Ahad: for the daughter of
Ahad was his wyfe, and he dyd cupit
in the sight of the Lord.
19 And the Lord woulde not destrope Ju-
da (and that) because of Daund his ser-
avant, as he promised him, to geue him
alway a light among his children.
20 In those dayes Eedom rebelled from
under the hande of Juda: for they made
them a king of their owne.
21 So Josiam went to Zaire, he al his char-
ettes with him: And he rone by night,
and smote the Eomites which compal-
fed him in with the captaynes of his
charrettes, and the people seid into their
tentes.
22 But Eedom rebelled, so that he would
not be under the hande of Juda but
this day: Then Libnah rebelled that
same time.
23 The rest of the wordes that concerne
Josiam, and at that he dyd, are they not
written in the booke of the cronuces of
the kinges of Juda.
24 And Josiam relent with his fathers,
and was buried beside his fathers in the
citie of Daund: And * Ahaziahu his
sonne raignd in his steade.
25 In the thirteenth yeere of Josiam the
sonne of Ahad king of Israel, dyd A-
zhiahu the sonne of Josiam king of Juda
begane to raigne.
26 Two and twentie yeres old was Ahaz-
iahu when he began to raigne, and
he raignd one yeere in Jerusalem: and
his mothers name was Athaliahu, the
daughter of Duri king of Israel.
27 But he walked in the waye of the house
of Ahad, and dyd cupit in the sight of the
Lord, even as dyd the house of Ahad:
for he was the sonne in lawe of the house
of Ahad.
28 And he went with Josiam the sonne
of Ahad, to warre against hazael king
of Syria in Ramoth Gilead, and the Syri-
sians wounded Josiam.

And
And king Joas went back again to be healed in Jezrael of the wounds which the Syrians had given him at Ramoth when he fought against Hazael king of Syria: And Joash did the same to Joas the son of Ahaziah in Jezrael, because he was sicke there.

The ix. Chapter.

Jehu is made king of Israel. 24 And called Jehu the son of Nimshi, and went to him, and made him arise by from among his brethren, and set him in the second chariot, and made him horseman.

3 Then said Jehu, Go in, and eat: I have smote the whole house of Ahab today, I will not leave to thy Bosom any that pisseth by the wall, neither any that dieth of the house of Ahab shall escape.

4 And he arose, and went into the house; and he poysted the oyle on his head, and laid into him: Thus saith the Lord God of Israel, I have annointed thee to be king over the people of the Lord, even over Israel.

5 Thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the seruantes of the Lord, of the house of Ahab.

6 For I will destroy the house of Ahab, as I have done to the house of Jeroboam.

7 And I will take the head of Ahab, and the bones of all the seruantes of Ahab, and cast them into the pool of Samaria.

8 And the body of Jezebel shall be taken, and cast out unto the dogs of the street.

9 And they came and cut off his head, and cast it into the pool of Samaria.

10 And they went in, and did eat: and he said, Go out, and shut the door upon the children of Jeroboam, that they may die.

11 And they went in, and shut the door upon the children of Jeroboam: and they burned them with fire, and there remained none of the children of Jeroboam but one little boy, Jezebel's son: and they came, and burned him with fire; and there was none left of the house of Jeroboam.
whence came this madde felowe to thee. And he spake unto them: Be knoube what maner of man it is, and what his communication is.
12 They spake unto him againe: It is no so, tell us, he said: This is such as his to me, saying, thus saith the Lord: I have annointed thee to be king over Israel.
13 Then they hasted, and take every man his garment, and put it under him on the topp of the staires, and blew with trumpetts, saying: Jehu is king.
C 14 And to Jehu the sonne of Jehoshaphat the sonne of Nimshi, compirled against Joasam. (Joasam kept Ramoth Gilead, he and all Israel, because of Hazael king of Syria.)
15 And king Joasam returned to be healed in Jerusalem of the wounds which the Syrians had gien him when he fought with Hazael king of Syria.) And Jehu sayde: If it be your mindes, then let no man depart and escape out of the cite, to go and tell in Jersahel.
16 So Jehu got vp into a charitte), and went to Jersahel where Joasam lay: and Ahaziah king of Juda was some doonne by then to see Joasam.
17 And the watchman that stoode on the towre in Jersahel, spied the company of Jehu as he came, and spake: I see a companie. And Joasam sayde: Take an helpe him, and tend to meete them, that he may ask whether it be peace.
18 And there went one on horsebacke to meete him, and sayde: Thus sayth the king: is it peace? And Jehu sayde: What hast thou to do with peace? turne thee behind me. And the watchman told, saying: The messenger came to them, but he commeth not againe.
19 Then he sent out another on horsebacke, which came to them, and sayde: Thus sayth the king: is it peace? And Jehu said: What hast thou to do with peace? turne thee behind me. And the watchman told, saying: The messenger came to them, but he commeth not againe.
20 And the watchman tode, saying: he came to them also, and commeth not againe: And the druing, is like the druing of Jehu the sonne of Nimshi: for he dwelleth the charite as he were mad.
21 And Joasam sayde: Make redy. And the charite was made redy. And Joasam king of Israel, and Ahaziah king of Juda, went out eather of them in his charite against Jehu, and met him in the fielde of Raboth the Jezreelhite.
22 And it fortuned, that when Joasam sawe Jehu, he spake: Is it peace Jehu? he answered: what peace should there be, so long as the vyordoms of thy mother Jezebel and her wyfechartes are so great.
23 And Joasam turned his hande, and sted, and sayde to Ahaziah: There is falls Iod Ahaziah.
24 And Jehu tooke a bodd in his hande, and foute Joasam betwene the armies, & the arrowe went through his heart, and he fell downe flat in his charite.
25 Then said Jehu to Bidaar a captaine: Take [him], and cast him in the pit of the ground of Raboth the Jezreelhite. For I remember that when I was thou rode together after Ahab his father, the Lord layed this heavy burthen upon him.
26 I have seene yesterday the blood of Raboth & the blood of his sonnes, sayde the Lord: and I will quite it ther in this ground fayth the Lord. Nowe therefore take [him] and cast him in the pit of ground, according to the blood of the Lord.
27 But when Ahaziah the king of Juda faw this, he fled by the way of the garden houte: And Jehu followed after him, and sayde, Smite him also in the charite, at the going up to Sire by Jezlcaem. And he fled to Kirjaco, and ther died.
28 And his seruauntes carped him in & charite to Jeruslaem, and burned there in his sepulchre with his fathers in the cite of David.
29 And in the eleventh yer of Joasam the sonne of Ahab, he began Ahaziah to raigne over Juda.
30 And when Jehu was come to Jezrahel, Jezebel heard of it, & payned her face, and ticked her head, and looked out at a byndowde.
31 And as Jehuentred at the gate, he sayde: Had Zuni peace, which like his master.
32 And he lift up his eyes to the byndowde, and sayde: who is of my side, who & there looked out to him two or three chamberlaines.
33 And he sayde: Through her dwelling. So they threw her dwelling, & her blood dashd toward the wall, and toward the horses: and he troade her under foot.
34 And when he was come in, he did rate and drinke, sayde: So and while I pray

And so when they came to bury her, they found no more of her than the skull, and the feete, and the palates of her handes.

Wherefore they came againe, and told him: And he lapt, This is the Word of the Lorde which he spake by the hande of his servant Elias the Elishibite, saying: In the siede of Jezrael shall dogsge rate the siede of Jezrael.

And so the carkasse of Jezrael was even as doune upon the earth in the siede of Jezrael, so that no man might say, This is Jezrael.

The x. Chapter.

6 John caused the seuentene fowres of Ahab to be slaine, And after that, foure and two of Ah尼亚as brethren. 7 He likewise also all the priestes of Baal. 8 After his death his tume reigneth in his head.

A

had had * threescore & ten fowres in Samaria: And Jehe wrote letters, and sent to Samaria, unto the rullers of Jezrael, to the elters, and to them that brought by Ahabs children, sayinge: 2 Howe when this letter commeth to you (ye that haue with you your masters fowres, ye haue with you both charites and houes, a strong cite haue ye also, and harnesse)

Love, which of your masters fowres is best and most meete, and set him on his fathers feate, and fight for your lodes house.

4 But they were exceedingly afraid, & lapped: See, two keses were not able to stande before him: howe shall we then be able to stande?

5 And he that was governour of Ahabs house, he that ruled the cite, the clers also, & the turrets, sent to Jehe, sayinge: We are thy seruantes, & will do all that thou shalt bid us, we will make no man king: therefore do thou what seemeth good in thyne eyes.

6 Then he wrote another letter to them, sayinge: If ye be noyn, and will hearken unto my boynes, then take the heades of the men that are your masters fowres, and come to mee to Jezrael by to morowe this tyme: (And the fowres were threescore and ten persons, and they were with the great men of the cite which brought them by.)

7 And when the letter came to them, they toke the kinges children, and flue them, even threescore and ten persons, and stayed their heades in baslles, and lented them to him to Jezrael.

8 And there came a messenger, and told him, sayinge: They haue brought the heades of the kinges fowres. And he said: Let them lay them on two heapes in the entring in of the gate, until the morning.

9 And when it was day, he went out, and stoode, and sayde to the folke, Ye be righteous: Behold, I confesse against my maister, and sue him: But who sue all these?

10 Learne here that there shall fall into the eart nothing of the Word of the Lorde, which he spake concerning the house of Ahab: For the Lorde had brought to passe things that he spake by the hande of his servant Elias.

11 And to Jehe sue all that remayned of the house of Ahab in Jezrael, and all that were great with him, and his kinfolkes, and his priestes, so that he let nothing of him remayne.

12 And he arose, & departed, and came to Samaria: And when Jehe was in the way of the house where the sheeps heads dyd theare their sheepe,

13 He met with the brethren of Ah尼亚as king of Juda, and sayde: What are ye? They amnibered: The brethren of Ah尼亚as are we, and goe doone to salute the children of the king & of the queene.

14 And he said: Take them almy, whom when they had taken them almy, they lute them at the well which was before the house where the sheepe are shoen, even two and soure men, neither left he any of them.

15 And when he was departed thence, he met with Jehonadab the sonne of Rechab comming against him, and he blesséd him, & sayde to him: His thyne heart right, as thyne heart is true with thine.

And Jehonadab amnibered: Pe that it is. Then geue me thyne hand. And when he had geuen him his hands, he toke him up by to him into the charre,

16 And sayde: Come whereby, and set the scale that I haue for the Lorde. And to they made him ride in his charre.

17 And when he came to Samaria, he sue
And Jehu gathered all the people together, and said unto them: 'Abi: served Baal a little, but Jehu shall serve him no more.

And therefore call unto me all the prophets of Baal, all such as serve him, and all his priests, that none be lacking:

For I have a great sacrifice to do to Baal, and therefore whosoever remaineth he shall not live. But Jehu dyed it for a little tittle, to the intent that he might destroy the seruantes of Baal.

And Jehu said: Proclaim an holy convocation for Baal. And they proclaimed it.

And Jehu sent into all Israel, and all the seruantes of Baal came, that there was not a man left behind that came not: And they came into the house of Baal, and the house of Baal was full from one end to another.

And he said unto him that was the keeper of the vestrie: Stript forth garments for all the seruantes of Baal, and he brought them out garments.

And when Jehu went with Jehonadab the son of Rechab into the house of Baal, he said unto the seruantes of Baal: Search, and see if there be here with you none of the seruantes of the Lord, but the seruantes of Baal only.

And when they went in to offer sacrifice and burn offerings, Jehu appointed fourscore men without, and said: If any of you that are brought under your hands escape, he that letteth him go, shall by for him.

And it came to pass, as he had made an end of offering the burnt sacrifice, Jehu said to the men of warre, and to the captaine: Go in, and slay them: let none come out. And they smote them with the edge of the sword: And the men of warre & the captaines call them out, & went to the cite of the temple of Baal, and set the images out of the temple of Baal, and burnt them.

And they brake the image of Baal, and brake the house of Baal, and made a draft house of this day. And so Jehu destroyed Baal out of Israel.

But from the sins of Jeroboam the sonne of Nebat which he made Israel to sinn, Jehu departed not from them neither from the golden calves that were in Bethel and in Dan.

And the Lord did unto Jehu: Because thou hast done right well, in hasting to palle the thing that is right in my sight, and hast brake the house of Ahab according to all things that are in my sight, therefore shall thy children unto the fourth generation sit on the seat of Israel.

But Jehu feared not for this, to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam which made Israel to sinn.

In thiope dyes the Lord began to cut Israel short, and Hazael smote them in all the coasts of Israel.

From Jordan eastward, even all the land of Gilead, the Gadites, the Rubenites, and them that were of Manasses, from Aroer (which is by the river Arnon) even Gilead and Bashan.

The rest of the words that concern Jehu, and all that he did, and all his power, are they not written in the book of the chronicles of the kings of Israel.

And Jehu slept with his fathers, and they buried him in Samaria, and Jezabel his wife went to her tomb: And Jezabel was buried in Samaria, and Jehoahaz has his house raigne in his stead.

And the time that Jehu raigne upon Israel in Samaria, is twentie & eight yeeres.
And he was with her hyp in the house of the Lord for years: And Athaliah dyed raigne over the lande.

And the seventheere per Fehoiada sent and set the rulazers ouer hundredes, with the captaynes and them of the garde, and took them to him into the house of the Loide, made a bonde with them, and take anoth them in the house of the Loide, and sved them the kinges some.

And he commanded them, saying, This is it that ye must do: One third part of you, whose duetie is to come in on the Sabbath day, shall kepe the watch of the kinges house:

And another third part (that kepe the gate of Saur: And another third part shall kepe the gate which is belinde then of the garde: and so shall ye kepe the watch of the house of Della).

And two partes of you, that is, all that go out on the Sabbath day, shall kepe the watch of the house of the Loide about the king.

And ye shall compass the king round about, every man shall have his weapon in his hand: And whosoever commeth within I ranges, let him be slaine: And see that ye be with the king as he goeth out and in.

And the captaynes ouer the hundredes did according to all things that fehoiada the priet commanded: and they took every man his men that were to come in on the Sabbath day, with then that should go out on the Sabbath, and came to fehoiada the priet.

And to the captaynes ouer hundredes, did the priet geue king Davids speares and sheildes, that were in the temple.

And they of the garde stooode, and evey man had his weapon in his hande rounde about the king, from the right corner of the temple to the left, along by the aulter and the temple.

And he brought out the kinges sonne, and put the crowne upon him, and delturred him * the witnesses, and made him king, and annoynted him: And they clapt their handes, and saide: God saue the king.

* And when Athaliah heard the noyse of the running of the people, she came to the people into the temple of the Loide.

* And whe the looked behond, the king stooode by a pillar as the mauer was, the fingers & the trumpeters by the king, and all the people of the lande roiped, and biew with trumpeters: And Athalia rent her clothes tereyd, trecous, trecous.

But fehoiada the priet commansed the captaynes of the hundredes that had the rule of the hoast, and laide into them: Have her sooth of the ranges, if any solde her, kill him with the sword. For the priet had laide: she may not be slaine in the house of the Loide.

And they laide handes on her, till the came into the way by the which the horses went in to the kinges palacie, and there was she slaine.

And fehoiada made a bond betwene the Loide and the king and the people, that they should be the Loide people, and also betwene the king and the people.

And all the people of the lande went into the house of Baal, and destroyed it, his altaris also, and his images brake they downe in thrice. And the Nathan the priet of Baal before the altaris: And the priet let watch ouer the house of the Loide.

And toke the rulazers ouer hundredes, the captaynes, and them of the gard, and all the people of the lande, and they brouthe the king from the house of the Loide, and cam by the way of the gate of them of the gard to the kings palacie, and he sat downe on the seate of the kinges.

And all the people of the lande recoged, and the cite was in quiet: And they stan Athalia with the sword, before the kinges palacie.

Seven peres obee was fehoas when he began to raigne.

Iehoas began to reign in the fourth year of Jehu, fourtic years he reigned he in Jerusalem; his mother's name was Ze
diah of Beerseba.

2 And he did that which was good in the sight of the Lord, as long as (a) Je
hodada the priest enroumned him.

3 But the high places were not taken a
day, for the people offerd and burnt incen
tes yet upon the high places.

4. And Iehoas gave to the priests: All the turer of the dedicate things that be
brought to the house of the Lord, that
is, the money of them that were num-
bled, the money that every man is set
at, and all the money that every man
with a willing heart geneth and brings
into the house of the Lord:

5 Let the priests take it to them, every
man of his acquaintance, to reparie
the broken places of the house where
fore any decay is founde.

6 And so it came to passe, that unto the
three and twentieth year of king Ieho-
as, the priests had mended nothing
that was decayed in the temple.

7 Then king Iehoas called for: Jeho
da the priest, and the other priests, and
said unto them: Why repair ye not the
broken places of the temple? How there
fore, let that ye receive no more money
of your acquaintance, except ye deli-
cer it to repair the temple withall.

8 And the priests consented to receive
no more money of the people, except to
repair the decayed places of the tem
ple.

9 But Jehodada the priest took a che
k, and bored a hole in the yd of it, and
set it beside the altar, on the right side as
every man cometh into the temple of
the Lord, and the priests that kept
the vessels put therein all the money
that was brought into the house of the
Lord.

10 And so it came to passe, that when they sawe
there was much money in the chest, the
kings scribe & the ype priest came by,

and tolde the money that was found in
the house of the Lord, and put it into a
bagge.

11 And they gave the money sealed into
the hands of them that executed the
work, and that had the oversight of the
house of the Lord, and they brought it
out to the carpenters and builders that
wrought upon the house of the Lord,

And to masons, and hewers of stone:
And they bought timber and free stone
to repair the decay in the house of the
Lord, and to all that went out to mend
the temple.

13 Howbeit, there was not made for the
house of the Lord double of silver, in-
strumentes of musicke, halcons, trump
ets, or any vessels of golde, or vessels of
silver, of the money that was brought
into the house of the Lord.

14 But they gave that to the workmen,
and repaired therewith the house of the
Lord.

15 Wherefore, they reckned not with the
men into whose hands they delivered
that money to be bestowed on workmen:
for they did their works faithfully:

16 Howbeit, trespasses money, and fine
money, was not brought into the house
of the Lord, for it was the priests.

17 Then came Hazael king of Syria up,
and fought against Ged, and took it.
And Hazael set his face to go up to Hier
usalem.

18 And Iehoas king of Juda, took all
the halloowed things that Jehofapath,
Jehoam & Haza}hu his fathers kings
of Juda had dedicte, and that he him
selfe had dedicated, and at the gold that
was founde in the treasuries of the
house of the Lord, and in the kings
house, and sent it to Hazael king of Sy
tia, & so he departed from Hierusale
m.

19 The remnant of the woodes that
concerne Iehoas, and all that he dyd,
are not written in the booke of the
chronicles of the kings of Juda:

20 And his owne servants arose, and
thought treason, and slew Iehoas in
the house Bulbo, when he came downe
to Silla.
12. Jozaiah the sonne of Semaath, and Jehoazab the sonne of Somer his se-
naintes, froze him, and he dyed: And they buried him with his fathers in the
tyme of Dauid, and Amaziabhu his sonne reigned in his steade.

The xiii. Chapter.

Jehoahaz the sonne of Jebo is deliuered into the handes of the Syrants:
he pracketh into God and is deliuered. Joas his sonne raigneth in his

1. In the three (twentieth)
year of Joas the sonne of
Ahazaiah king of Juda, Jehoahaz the
sonne of Jehoahaz began
to raigne over Israel in Samaria seventeen
years.
2. And he thought that which was evil
in the sight of the Lord, and solowane
the synne of Jeroboam the sonne of
Nebat which made Israel to sinn, and
departed not therefrom.
3. And the Lord was angry with Is-
rael, and deliuered them into the hand
of hazael king of Syria, into the hand
of Benhadad the sonne of Hazael all
their tymes.
4. And Jehoahaz besought the Lord, &
the Lord heard him; for he considered
the synne of Israel, wherewith the
king of Syria troubled them.
5. And the Lord gave Israel a deliverer,
so that they went out from under the
subjection of the Syrants: And the chil-
dren of Israel dwelt in their tentes as
before tyme.
6. Nevertheless, they departed not from
the synnes of the house of Jeroboam
which made Israel to sinn, but walked
unright: And there remained an idolls
grove still also in Samaria.

27. Neither did he leave of the people to
Jehoahaz but little hundred men, ten cha-
rets, and ten thousand footemen: * for
the king of Syria destroyed them, and
made them lyke cheseh dust.

B. The rest of the wordes that con-
cerne Jehoahaz and all that he dyd, and his
power, are they not written in the booke of
the cronicles of the kings of Israel:
And Jehoahaz slept with his fathers, and
they buried him in Samaria, and Joas his sonne reigned in his steade.

10. In the thirteene and thirtene yer of Jo-
as king of Juda, began Jehoas the
sonne of Jehoahaz to raigne over Is-
rael in Samaria seventeen yeares.

11. And did that which is evil in the sight
of the Lord, and departed not from all
the synnes of Jeroboam the sonne of
Nebat that made Israel to sinn: so he
walked therem.

12. The remaunt of the wordes that con-
cerne Joas, and all that he dyd, and his
power wherewith he fought against
Ahazaiah king of Juda, are they not
written in the booke of the cronicles of
the kings of Israel:

13. And Joas slept with his fathers, and
Jeroboam layd upon his leade: And Joa-
as was buried in Samaria among the
kings of Israel.

14. When Elisa was fallen sickte of his sick-
nesse whereof he dyed, Joas the king
of Israel came doone vnto him, and
wept before him, and said: *O my fa-
ther, my father, the chariet of Israel,
the horsemen of the laine.

15. Elisa faide unto him: Take bode and
arrodewes. And he tooke vnto him bode
and arrodewes.

16. And he faide to the king of Israel: Put
thyn hand vpon the boide. And he put
his hand vpon it: And Elisa put his
handes vpon the kings handes,

17. And said: Open a vmborde eastward.
And when he had opened it, Elisa sayd:
shooce: And he shote. And he faide, The
arrodew of healt of the Lord, and the
arrodew of healt against Syria: For
thou shalt smyte Syria in Aphek, till
thou have made an ende of them.

18. And he faide: Take the arrodewes. And
he taks them: And he faide vnto the
king of Israel, Smyte the grounde. And he
smote thynke, and reafted.

19. And the man of God was angry with
him, and faide: Thou shouldest have
smitten five: or fire tymes, and then
haddest smytten Syria till thou haddest
made an ende of them: where now thou
shalt smytte Syria but thate.

20. And so Elisa dyed, & they buried him:
and the soldiers of the Hoabites came
into the lande & the same yer.
21 And it chanced as some of them were burying a man, and spied the soldiers, they cast a man into the sepulchre of Elisha: And when the man was rolled down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 But Hazael king of Syria vexed Israel all the days of Jehoahaz.

23 And the Lord had mercy on them, and pitied them, and had respect unto them, because of his appointment made with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from him as yet.

24 So Joash the king of Syria dyed, and Benhadad his son reigned in his stead.

25 And Joash the son of Joahaz went againe, and took out of the hand of Benhadad the sonne of Oboz, the cities which he had taken away out of the hande of Jehoahaz his father in warre: For three times did Joash beare him, and restored the cities unto Israel againe.

The xiii. Chapter.

1 Amaziah the king of Juda putteth to death them that sile his father. 2 End after many yeares Edoth, Joas dyeth, and Zeroboam his sonne succeedeth him, and after him raigneth Zacharia.

2 And Joas the king of Israel sent to Amaziah king of Juda, saying: Did not a thysicke that is in Libanon, send to a Cedar tree that is in Libanon, saying: Sende thy daughter to my sonne to wife, and the wild beast that was in Libanon went and trode downe the thysicke.

10 Thou hast suitten Edoth, thyne heart hath made thee pride: Enpoe this glory, & tarry at home: why doest thou provoke to mischiefe, that thou shouldest be ouerthrown & Juda with thee.

11 But Amaziah would not heare: And Joehos king of Israel went by, and he and Amaziah king of Juda, fadlyther other at Bethlames, which is in Juda.

12 And Juda was put to the worce before Israel, and they seld every man to their tents.

13 And Joehos king of Israel tooke & Amaziah king of Juda the soune of Joehos the soune of Ahaziahu at Bethlames, and came to Hierusalem, & brake downe the wall of Hierusalem, from the gate of Ephraine, to the corner gate, four hundred cubites.

14 And he touke all the gold and siluer, and all the vessells that were founde in the house of the Lord, and in the treasures of the kings house: and the children touke he to be his wardes, and returned to Samaria againe.

15 The rest of the acts of Joehos which he did, and his power, & how he fought with Amaziah king of Juda, are they not written in the bookes of the chroniues of
of the kings of Israel:
16 And Jehoas slept with his fathers, and was buried at Samaria among the kings of Israel.  #2 Jeroboam his son reigned in his stead.
17 Amaziah the son of Joas king of Judah, lived after the death of Jehoas son of Jehoahaz king of Israel siste
18 And the remainder of the words that concern Amaziah, are they not written in the book of the chronicles of the kings of Judah?

20 But they conspired treason against him in hiersolyn: And when he fled to Lachis, they sent after him to Lachis, and slew him there.
21 And they brought him on horses, and he was buried at hiersolyn with his fathers in the citie of David. #3 And all the people of Juda take Azariah (which was siste reye sode) and made him king for his father Amaziah.
22 He built Elath, and bought it againe to Judah after that the king was layde to rest with his fathers.
23 In the siste reye of Amaziah the sone of Joas king of Juda, was Jeroboam the sone of Joas made king over Israel in Samaria, and raign.

The xxv. Chapter.
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29


4 Kings.

The xxv. Chapter.
And Sallum the sonne of Jubes conspir'd against him, and smote him in the sight of the people, and killed him, and raign'd in his steade.

The rest of the worde that concerneth Zacharia, behold, they are written in the booke of the cronicles of the kings of Israel.

This is also the word of the Lord, which he spake unto Jehu, saying: "Thy sonses shall sit on the seat of Israel in the fourth generation after thee. And so it came to passe.

Sallum the sonne of Jubes began to raigne in the thirtie and ninth yere of Uzziah king of Juda, and he raign'd a moneth in Samaria.

For Menahem the sonne of Gadi went by from Thirza, & came to Samaria, and smote Sallum the sonne of Jubes in Samaria, and slew him, and raign'd in his stead.

The rest of the worde that concerneth Sallum, and the treason which he conspir'd, behold, they are written in the booke of the cronicles of the kings of Israel.

The same time Menahem destroyed Ephphathah, and all that were therein, & the coasts therto from Thirza: And because they opened not to him, he smote it, and ript by at the women with childe.

The thirtie and ninth yere of Azaria king of Juda began Menahem the sonne of Gadi to raigne upon Israel ten yeres in Samaria.

And he did eue in the sight of the Lord, and turned not away at his days from the sinne of Jeroboam the sonne of Nebat which made Israel sinne.

And Phul the king of Assyria came upon the land: And Menahem gave Phul a thousand talentes of siluer, that his hand might be with him, & stablishe the kingdome in his hande.

And Menahem made a proclamation for the money in Israel, that all men of substaunce should give the king of Assyria fiftie sheles of siluer a person: And so the king of Assyria turned backe againe, and tarried not there in the lande.

The rest of the worde that concerneth Menahem, and all that he did, are they not written in the booke of the cronicles of the kings of Israel.

And Menahem slept with his fathers, and Pecahia his sonne did raigne in his stead.

In the fiftieth yere of Azaria king of Juda, began Pecahia the sonne of Menahem to raigne over Israel in Samaria two yeres:

And did that which was eue in the sight of the Lord, and left not off from the sinnes of Jeroboam the sonne of Nebat which made Israel sinne.

But Pecah the sonne of Remaliahu, & which was a captain of his, conspir'd against him, & smote him in Samaria, even in the place of the kinges house, with Argob and Aria, and with him were fiftie men of the Slicaduses: and he killed him, and raign'd in his vsene.

The rest of the worde that concerneth Pecahia, & all that he did, behold they are written in the booke of the cronicles of the kings of Israel.

In the fiftieth and two yere of Azaria king of Juda, began Pecah the sonne of Remaliahu to raigne over Israel in Samaria twentie yeres:

And did eue in the sight of the Lord: and turned not away from the sinnes of Jeroboam the sonne of Nebat that made Israel sinne.

In the dayes of Pecah king of Israel, came Thiglath Pilehar king of Assyria, & took Ion, Abel Beth maacha, Ianoah, Bedes, Basy, Gilead, Galli, & all the lande of Nepthhall, and carred them away to Assyria.

And Hophra the sonne of Ela, conspir'd treason against Pecah the sonne of Remaliahu, and smote him, & slew him, & raign'd in his stead in the twentie yere of Jotham the sonne of Uziah.

The rest of the worde that concerneth Pecah, and all that he did, behold they are written in the booke of the cronicles of the kings of Israel.

The second yere of Pecah the sonne of Remaliahu king of Israel, began Jotham the sonne of Uziah king of Juda to raigne.

Eue and twentie yeres old was he when he began to raigne, and he raign'd seuerene yeres in Hierusalem: his mothers name was Jerusa, the daughter of Zador.

And he did that which is right in the sight of the Lord: even according to all as did his father Uziah, so did he.

35 But the high places were not put away: for the people offered and burnt 36 The rest of the words that concern 37 (In those days the Lord began to send into Judah, Rezin the king of Syria, & Pekah the sonne of Remaliah.) 38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his sonne reigned in his stead.

The xvi. Chapter.

1 That king of Judah consecrated his sonne in fire. 2 Jerusalem is besieged. 3 Damascus is taken, and Rezin slaine. 4 Jotham succeeded him.

1 And the seventeenth year of 2 In the way of the kings of Israel, yea and made 3 But he walked in the way of the kings of Israel, and 4 And he offered and burnt incense in the high places, and 5 Then Rezin king of Syria, and 6 At the same time Rezin king of Syria bought Elath againe to Syria, and 7 So Ahaz sent messengers to Thiglath Pileser king of Assyria, saying: 8 And Ahaz took the silver and gold 9 And the king of Assyria confente 10 And king Ahaz went to Damascus, to meete Thiglath Pileser king of Assyria: and when king Ahaz had seen that Damascus was weaker than Syria, he sent to Tria the priest, the patern of the aultre, and the fashion of it, and all the housemanship thereof. 11 And Tria the priest made an aultre, in 12 And when the king was come from Damascus, he faid the aultre: and the king went to it, and offered thereon: 13 And he burnt his burnt offering, and 14 And by the baken aultre which was before the Lord, and set it without the temple betwixt the aultre and the temple of the Lord, and put it on the northside of the aultre. 15 And king Ahaz commanded Tria the priest, saying: Upon the great aultre, let fire in the morning the burnt offering, and in the even the meat offering, and the kinges burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drinke offerings, and polvde thereby the blood of the burnt offering, and all the blood of the sacrifice: and the baken aultre thus I come, and see. 16 And Tria the priest did according to all things as king Ahaz commanded him. 17 And
4. Kin. 17 And king Ahaz brake the sydes of the bottoms, and toke the laver from of them, & toke downe the lataudie from of the basen oren that were under it, and put it upon a pavement of stones.

18 And the dayle for the Sabbath that they had made in the house, and the kings entrie without, turned he to the house of the Lord, for feare of the king of Assyria.

19 The rest of the wordes that concerne Ahaz what he did, are they not written in the booke of the cronikes of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of David, & Hezekiah his sonne raigned in his stead.

The xvii. Chapter.

5 Hosea king of Israel is taken. 4 And he and all his realme brought to the Assyrians is for their idolatrie. 24 Lions destroy the Assyrians that dwelt in Samaria. 29 Every one worshippes the god of his nation, 3 contrary to the commandement of God.

A 1 In the twelfth yere of Ahaz king of Juda, began Hosea the sone of Elah to raigne in Samaria vpon Israel nine yeres:

2 And did that which was euill in the sight of the Lord, but nor as the kinges of Israel that were before him.

3 And Salmanasar king of Assyria came vp against him, and Hosea became his seruant, and gave him presentes.

4 And the king of Assyria founde treasur in Hosea: for he had sent messengers to So king of Egypt, and bought no present vnto the king of Assyria from yere to yere: and therefore the king of Assyria shut him vp, and bounde him in the pryson house.

5 And then the king of Assyria came vp throughout all the lande, and got vp against Samaria, and besiegled it three yeres.

6 In the ninth yere of Hosea, the king of Assyria take Samaria, and carried Israel away vnto Assyria, & put them in Hala & in Habo by the euer of Goa & in the cityes of the Medes.

7 For it came to passe, that the children of Israel sinned against the Lord their God which had brought them out of the lande of Egypt, from under the hand of Pharao king of Egypt, and feared other gods.

8 And they walked in the ceremonies of the heathen whom the Lord cast out before the children of Israel, and (in the ceremonies)
And the children of Israel went about to hide those things that were not well from the Lord their God: And they burnt them high places in all their cities, both in the valleys and in the strong holds:

And they made the images of groves in every high hill, and under every thick tree,

And there they burnt incense in all the high places, as did the heathen whom the Lord cast away before them, and wrought wicked things to anger the Lord within all:

For they feared most vile idols, whereof the Lord had said unto them: Ye shall do no such thing.

And the Lord testified in Israel and in Judah by all the prophets and by all the priests, laying: Turn from your wicked ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I spake to you by my servants the prophets.

Notwithstanding they would not hear, but rather hardened their necks, like to the stubbornness of their fathers, that dyd not believe in the Lord their God.

For they refused his statutes, and his appointment that he made with their fathers, and the witnesses whereby he witnessed unto them, and they soloved bannie, and became banye, and went after the heathen that were round about them, concerning whom the Lord had charged them that they should not do like them.

But they left at the commandments of the Lord their God, and made them images of metal, even two calves, and made idols groves, and worshipped all the host of heaven, and served Baal.

And they sacrificed their sons and their daughters in fire, and used witchcrafts, enchantments, even selling them flees to work wickedness in the sight of the Lord, and to anger him.

And the Lord was exceeding wrath with Israel, and put them out of his sight, that there was left but the tribe of Judah only.

Neuerthelesse, Judah also kept not the commandments of the Lord their God, but walked in the ceremonies of Israel which they made.

And the Lord cast of all the seed of Israel, and bled them, and delivered them into the handes of poplers, until he had cast them out of his sight.

For he cut of Israel from the house of David, and made them a king, even Jeroboam the sonne of Nebat: And Jeroboam drave Israel away that they should not solowe the Lord, and made them saine a great sinne.

For the children of Israel walked in all the times of Jeroboam which he dy'd, and departed not therfrom,

Until the Lord put Israel away out of his sight, as he had said by all his seruantes the prophetes: And so was Israel caried away out of their owne land to Assyria even unto this day.

And the king of Assyria bought men from Babylon, from Cutha, from Ava, from Hamath, and from Sepharvaim, and put them in the cities of Samaria, in stead of the children of Israel: And they possesed Samaria, and dwelt in the cities thereof.

And it cometh to passe, that at the beginning of their dwelling there, they feared not the Lord, and the Lord sent lions among them, which slue them.

Wherefore they spake to the king of Assyria, laying: The nations which thou hast translated put in the cities of Samaria knowe not the lawe of the God of the lande: therefore he hath sent lions upon them, and behold they slaye them, because they knowe not the maner of worshipping the God of the lande.

Then the king of Assyria commanded, laying: Cary thyselfe one of the priests whom ye bought, and let hym go and dwell there, and teach them the fashion how to serve the God of the country.

And then one of the priests whom they caried from Samaria, came and dwelt in Bethel, and taught them howe they should scared the Lord.

Hallowed every nation made them gods of their owne, and put them in the houses of the hygh places which the Samaritans had made, every nation in their cities wherein they dy'd welt.

The men of Babylon made Saboth Benoth, the men of Cuth made Pergal, the men of Hamath made Aluma, the men of Ribabas and Tharshak: And the Sepharvites burnt O1 their
4-King

their children in fire for Adzamelech and Aminuelch, the gods of Sepharvaim.

32 And do they feared the Lorde, & made them priests of the basalt of them, which sacrificed for them in the houses of the high places.

33 And so they feared the Lord, & served their own gods, after the manner of the people whom they carried thence.

34 And unto this day they do after the old man: and neither fear God, neither do after their own ordinances and customs, and after the law and commandment which the Lorde commanded the children of Jacob, whom he called Israel.

35 And the Lorde made an appointment with them, and charged them, saying: *Fear none other gods, nor bow your knees to the un, nor serve them, nor serve to them:

36 But fear the Lorde which brought you out of the land of Egypt with great power & a stretched out arm, & him fear, and to him bow, & to him do sacrifice.

37 The statutes, ordinances, lawe and commandment which he wrote for you, see that ye be diligent to do for evermore, and fear not any other gods.

38 And the appointment that I have made with you ye forget not, and fear none other gods:

39 But the Lord your God ye that fear, & he shall deliver you out of the handes of all your enemies.

40 Moreover, they dyd not hearken, but dyd after their old custom.

41 And to these nations feared the Lord, and feared their images also, as also their children and their childrens children: Even as dyd their fathers, so dyd they unto this day.

The xviii. Chapter.

4 Hezekia king of Juda putteth downe the basalt serpente; and destroyed the idols, & prospereth. 11 Israel is carried away captive, & the blaspheme of Semarchenib.

A 1

1. P.vi. 2. P.v. 3. P.ii. 4. P.xvi. 5. P.iii.


that thou puttest on me, that will I bear. And the king of Assyria appointed unto Hezekiah king of Juda three hundred talents of silver, and thirtie talents of gold.

And Hezekiah gave him all the silver that was found in the house of the Loard, and in the treasures of the kings house.

At the same season dyd Hezekiah rent of the doores of the temple of the Loard and the pillers, (which the lappe Hezckiah king of Juda had covered over,) and gave them to the king of Assyria.

And the king of Assyria sent (b) Thar-saian, and Rablares, and Rabshakeh from Lachis, to king Hezekiah with a great host against Jerusalem: And they went vp, and came to Jerusalem, and gat them vp and downe by the conuoye of the upper poole, which is in the way of the fuller siede.

And when they had called to the king, there came out to them: (c) Eliaum the sonne of Ekia, which was cestward of the household, and Sobna the scrive, and Joah the sonne of Afaph, the recorder.

And Rabshakeh sayd unto them, Tell ye hezekiah I say, thou hast said, the great king, even the king of Assyria: what confidence is this that thou hast? Thou thinkst surely I have eloquence, but counsel and strength are for the barre: In whom then doest thou trust, that thou rebellest against me?

Doest thou trust to the staffe of this broken reede Egypt, on which if a man lean, it will go into his hand, and perceiveth it: Even lo is Pharaon king of Egypt but to all that trust on hym.

If ye lay unto me, ye trust in the Lord our God: Is not that he whose high places and whose altars Hezckiah hath put downe, and hath sayd to Judah and Hierusalem, ye shall worship before this altar here in Hierusalem.

Nowe therefore I pray thee gene hostages to thy lorde the king of Assyria, and I will deliver thee two thousande horses, if thou be able to fet ryders upon them:

Why thinkest thou, that at the presence of one of the least Dukes of my masters servaunte, and trustest to Egypt for charites and honours? Yorthermore, am I come noe wey without the bidding of the Loard to this place, to destroy it: The Loard said to me: Go vp to this lande, and destroy it.

And Eliaum the sonne of Helkia, and Sobna, and Joah, sayde unto Rabshakeh: Speake I say to thy seruaunts in the Syrians language (for we understand it) and talke not with us in the Hebrew tongue in the ears of this people that are on the wall.

And Rabshakeh sayde unto them, hath my master sent me to thy master and thee, to speake these wordes? Hath he not sent me because of the men which he on the wall, that they may eate their owne dougue, and drinke their owne pisse with you?

And to Rabshakeh spooke, (d) Eyed with E, a loudwe voyce in the Hebrew language, and spake, saying: Hearre the wordes of the great king, even of the king of Assyria.

Thus saith the king: Let not Hezekiah beguile you, for he shall not be able to deluer you out of myne hande.

Neither let Hezekiah make you to trust in the Loard, saying, The Loard shall surely deluer us, this cite shall not be given ouer into the hande of the king of Assyria.

Hearken not unto Hezekiah: For thus saith the king of Assyria, Dake boldly with me, and come out to me, and then eate every man of his owne vine, and of his owne figge tree, and drinke every man of the water of his owne well.

Eli am came, and set you to as good a lande as yours is, a lande of corne and wine, a lande of bread and vineyards, a lande of oyle, of olue trees, and of horse, that ye may live, and not dye: And hearken not unto Hezekiah, for he beguileth you, saying: The Loard shall deluer us.

Hath every one of the gods of the nations deluered his land out of the hand of the king of Assyria?

Where is the god of Hamath, of Azpad, and where is the god of Sepharam, Hena, and Iua? Dyd they deluer Samaria out of myne hande?

And what god is among at the gods of the nations, that hath deluered this land out of my hands?

Shall the Loard deluer Hierusalem out of myne hande?

But the people held their peace, and answered not him a word: for the king had commaunded, saying: Answere him not.


Then ELIAKIM the son of Helcias, which was the steward of the houshold, and SOBNA the scribe, & IOAH the son of Asaph the recorder, came to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

The, xix. Chapter.

6. God promises to Hezekiah: The angel of the Lord killeth an hundred and fourscore and five thousand men of the Assyrians. 7. Sennacherib is killed of his own fones.

21 This
This is therefore the word that the Lord hath said of him: (8) The virgin, even the daughter of Sion hath despised thee, and laughed thee to scorn. (9) Thou art the refuge of Israel against all hisaters, against all his etoers, against all his foes, against all his enemies. (10) For from the top of the mountains the towers of Sion shall be established; for the Lord will appear and be seen in his holy mountain, and the king shall be his comforter, and his armour. (11) Then the Lord shall save the inhabitants of Jerusalem and the inhabitants of Sion, every man his wilderness, and every man his hills, and they shall sit every one upon his mount. (12) And the Lord shall be king over all the earth; in that day shall there be one Lord, even his name, upon the earth. (13) And thou shalt know and understand, that from the going forth of the sun, even to the going in thereof, that thou art a blessed of the Lord. (14) Then shall the Lord be king over all the earth, as he hath said of thee, O Sion, and of thee, O Jerusalem. (15) Thus saith the Lord, thy redeemer, the holy one of Israel, I am thy king, according to the covenant of thy fathers, which thou hast desired of me, saith the Lord. (16) For I will save thee, and thou shalt be saved; and the daughter of Jacob shall be quiet, and he shall be saved in Jerusalem. (17) And he shall deliver thee in the day of trouble: he shall be like a castle in the day of trouble. (18) And they shall call thee blessed, O holy city, both old and new; for now shall the Lord save his people, the remnant of his inheritance; and they that are left shall inherit the land. (19) And thou, O Israel, shalt be as the smiting sword: in thine hand shall be the peoples; and with thine hand shalt thou smite the peoples, and they shall fall by the edge of the sword; and thine enemies shall be smitten before thee. (20) And the Lord will deliver thee into their hand, and they shall smite thee with their hand, and shall smite thee on the cheek, and shall spoil thee, and take all thy riches from thee, and shalt depart thence. (21) And the Lord will stretch forth thine hand over thine enemies, and the Lord will hear, and will smite them. (22) And thou shalt beat them with a rod of iron; thou shalt brake them in pieces like a potter's vessel. (23) And the Lord will be king over all the earth: in that day shall there be one Lord, even his name, upon the earth. (24) Now that time *was Hezekiah sick unto the death: And the prophet Isaiah came to him, and said unto him, Thus saith the Lord, Set thine house in order, for thou shalt die, and not live.

Hezekia.

done that which is good in thy sight.
And Hezekiah slept.

And it was told that Esau the king of Edom was come out into the middle of the court, the king of the Lord came to him, saying:

Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord God of David thy father: I have heard thy prayer, and seen thy tears, and beheld I will heal thee, so that on the third day thou shalt go up into the house of the Lord.
And I will add unto thy days ten years, and thou shalt go up into the house of the Lord the third day:

And Hezekiah answered: This sign shall thou have of the Lord, that the Lord will do that he hath spoken: Shall the shadow go forward ten degrees? or go back again ten degrees?

Esels answered: It is a light thing for the shadow to go downe ten degrees, I will declare not that, but let the shadow go backwarde ten degrees.

And Esels the prophet called unto the Lord, and he brought the shadow ten degrees backwarde, by which it had gone downe in the diall of Ahaz.

The same year Hezekiah was sick unto death, and had dreamed that Hezekiah was sile.

And Hezekiah was glad of them, and sealed them all his treasure house, siluer, golde, obones, precious oyentment, all the house of his armory, and all that was found in his treasures: There was nothing in his house in all his realm.

And Esau the prophet came unto king Hezekiah, and said unto him: what saide these men, and from whence came they to thee? And Hezekiah said: They be come from a farre country, even from Babylon.

And he saide againe: What have they seen in the house? Hezekiah answered: All things that are in my house have they seen: there is nothing among my treasures, that I have not shewed them.

And Esau said unto Hezekiah: Hear the voice of the Lorde.

And the voice of the Lorde came to Hezekiah, and said: What hast thou seen in the house? Hezekiah answered: I have seen the whole house, and the treasures in the house.

And he saide: All that is in thy house shall proceed out of thee, and thou shalt not see them againe, neither shall any of the treasures of the house depart out of thy house.

And Esau said unto Hezekiah: Hear the voice of the Lorde.

And the voice of the Lorde came to Hezekiah, and said: What hast thou seen in the house? Hezekiah answered: I have seen the whole house, and the treasures in the house.

And he saide: All that is in thy house shall proceed out of thee, and thou shalt not see them againe, neither shall any of the treasures of the house depart out of thy house.

And Esau said unto Hezekiah: Hear the voice of the Lorde.

And the voice of the Lorde came to Hezekiah, and said: What hast thou seen in the house? Hezekiah answered: I have seen the whole house, and the treasures in the house.

And he saide: All that is in thy house shall proceed out of thee, and thou shalt not see them againe, neither shall any of the treasures of the house depart out of thy house.

And Esau said unto Hezekiah: Hear the voice of the Lorde.

And the voice of the Lorde came to Hezekiah, and said: What hast thou seen in the house? Hezekiah answered: I have seen the whole house, and the treasures in the house.

And he saide: All that is in thy house shall proceed out of thee, and thou shalt not see them againe, neither shall any of the treasures of the house depart out of thy house.

The xxj. Chapter.

And Manasseh his sonne reigned in his stead.

13 King Manasseh restored idolatrie. 16 And dieth great crueltie. 18 He dieth, and Imon his sonne succeedeth. 21 Who is killed of his owne seruantes. 22 After him raigneth Josia.
4. And he buildalt altars in the house of the Lord, of which the Lord said: In every place that I set my name there will I come to you, and will bless you. 
5. And he buildalt altars for all the hoast of heauen (even) in two courtes of the house of the Lord. 
6. *And he offered his owne sonne in fire, and gave heede unto witchcraft and for-
cere, and unaptayned worshippers with spirits, and tellers of fortunes, and bought much wickedness in the sight of the Lord to anger him. 
7. And he put in image of a groate that he had made (even) in the temple, of which the Lord had seyde to David & Solomon his sonne: *In this house and in hierusalem which I have chosen out of all tribes of Israel, upon I put my name for ever. 
8. Neither will I make the secte of Israel none any more out of the lande which I gave their fathers: so that they will obserue and do al that I have commandad them, and according to all the law that my seruant Poples commandad them. 
9. But they hearkened not: and Panasse led them out of the wyue, to do more widdcly then dyd the heathen people whom the Lord destroyed before the children of Israel. 
10. And the Lord spake by his seruants, the prophets, saying: 
11. *Bezake Panasse king of Juda hath done suche abhominations, and hath wrought more wickedly then all the A- montes which were before hym dyd, and hath made Juda some alio with his idols: 
12. Therefore thus saith the Lord God of Israel: Beholde, I will byng suche crynt upon hierusalem and Juda, that who so heareth of it, both his cares shall tangle. 
13. And I will streche out hierusalem, the squaring line of (8) Samaria, and the plummet of the house of Ahab: And I will hype out hierusalem, as a man uppeth a dish, and when he hath ypped it, turneth it upside doctne. 
14. And I will leaue the (8) remnaunt of mine inheritance, and deliver them in to the band of their enemies, and they shall be robbed and spoylead of all their aduerstaries: 
15. Even because they have done crynt in my light, and have angered me, since the cyme their fathers came out of Egypt, into day. 
16. And Panasse the innocent blood exceeding much, till he replenished hier-
usalem from corner to corner, beside his same where with he made Judas ainne and to do crynt in the sight of the Lord. 
17. The rest of the boodes that concern Panasse: and all that he dyd, and his
time that he linnd, are they not written in the booke of the Chronicles of the bynges of Juda: 
18. And Panasse slept with his fathers, and was buryed in the gardne of his owne house, even in the gardne of Uza, and Amon his sonne raigned in his stede. 
19. *Amon was twenty and two yeres old when he began to raigne, and he raignad two yeres in hierusalem: his mothers name also was Belechmeith the daughter of harins of Jotba. 
20. And he dyd crynt in the sight of the Lord, as his father Panasse dyd: 
21. And walked in all the way that his father walked in, and serued the gods that his father sered, and worshiped them: 
22. And he forsoke the Lord God of his fathers, and walked not in the way of the Lord. 
23. And the seruants of Amon conspirad against hym, and clee the kyng in his owne house. 
24. And the people of the lande saw all them that had conspirad against kyng Amon, and the people made Zodo his sonne kyng in his stede. 
25. The rest of the boodes that concern
Amon whate things he dyd, are they not written in the booke of the Chronicles of the kings of Juda: 
26. And they buryed him in the sepulcre in the gardne of Uza, and Zodo his sonne raigned in his stede.

The xxij. Chapter.

4. 8

Davia was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem: his mother's name also was J ebudah the daughter of Abdaiah of Borsaeth.

2. He did that which is right in the sight of the Lord, and walked in all the ways of David his father; and bowed neither to the right hand nor to the left.

3. And it came to pass, that in the eighteenth year of the reign of Joah, the king sent Saphan the sonne of Azalia the sonne of Heliam the seruie to the house of the Lord, saying:

4. Go and enquire of the book of the law, which I have written, which is laid in the house of the Lord, between the Levites, and ask them of the seruants of the Lord, saying:

5. And let them deliuer it into the hande of them that do the worke, and that haue the overaignr of the house of the Lord: and let them giue it to them that do work in the house of the Lord, to repaire the decayed places of the temple.

6. Even unto carpenters and stone-masons, and workemen upon the walls, and for to dye tynber and steele stone, to repaire the temple.

7. Hodeboth, let no reckyng be made with them of the money that is deliuered into their hande, for their vis is to deal faithfull.

8. And Helcin the high priest deliuered unto Saphan the seruie; so I have founde the booke of the law in the house of the Lord. And Helcin gaue the booke to Saphan, and he read it in.

9. And Saphan the seruie came to the king, and brought hym booke againe, and said: The seruanteis have gathere the money that was founde in the temple, and haue deliuered it unto them that do the worke, and that haue the overaignr of the house of the Lord.

10. And Saphan the seruie beside the king, saying, Helcin the high priest deliuered me a booke: And Saphan read it in the before the kyng.

11. And it souned, that when the kyng had hearde the wordes of the booke of the law, he rent his clothes.

12. And the kyng commaunded Helcin the priest, and Ahliaam the seruie of Saphan, and Abizoz the seruie of Azaria, and Saphan the seruie, and Ahliaam a seruant of the kynges, saying:

13. "Go ye and enquire of the kyng for me, and for the people, and for all Juda, concerning the wordes of this book that is founde: For great is the wrath of the Lord that is against vs, because our fathers haue not hearkned vnto the wordes of this booke, to do accordyng vnto all that is written therin for vs;

14. So Helcin the high priest and Ahliaam, Abizoz, Saphan and Ahliaam, went unto Helcin the seruie of Sallum the sonne of Dikuan the sonne of Harjas keper of the Wardrope: (which seruie is dwelt in hirefulen in the house of doctrine;) and they commoned with her.

15. And the aunuled them: thus saith the Lord God of Israel, Tell the man that sent you to me.

16. Thus saith the Lord: Behold, I will buille this place, and the inhabitaters thereof, even all the wordes of the booke whiche the kyng of Judah hath read:

17. Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me vnto all the worikes of their handes: my wrath also haue against this place, and shall not be quenched.

18. But to the kyng of Judah whiche sent you to ask coursett of the Lord, so shall ye say: Thus saith the Lord God of Israel, as touching the worikes whiche ye haue hearde:

19. For because thine heart was melt, and because thou haft humbled thyself befor me the Lord, when thou hearest what I speake against this place, and against the inhabitaters of the same, holde that they should be destroyed and accurted, and haue rent thy clothes and wept befor me, of that also haue I hearde say the Lord:

20. Behold

20 Therefore I will reprove thee, and thou shalt be put into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king Zedekiah again.

The xxii. Chapter.

2 joseph readeth the law before the people, and he maketh a covenant with the Lord. He put downe the idolles, after he had stopt the priests. He kept the passover. He destroyed the ceremonies. He was killed in Megiddo.

And his sonne Johnathan reigneth in his stead. After he was taken, his sonne Jerocham was made king.

And then* the king spake, and there gathered into him all the elders of Juda and of Hierusalem. And the king went vp into the house of the Lord, with all the men of Juda, and all the inhabitantes of Hierusalem, with the priests, and prophets, and all the people both small and great; And he read in the ears of them all the wordes of the covenant which was founde in the house of the Lord.

And the king stooode by a pillar,* and made a covenant before the Lord, that they should walke after the Lord, and keep his commandements, his testimonies, and his statutes, with all their heart and all their soule, and make good the wordes of the sabbath apportionment, that were written in the sabbath booke: And all the people consented to the apportionment.

4. (a) And the king commanded Hesekia the high priest, and the inferior priests, and the keepers of the ornamentes, to bring out of the temple of the Lord all the vessels that were made for Baal, for the idol groves, and for all the host of heauen: And he burnt them without Hierusalem in the fields of Ebon, and carried the ashes of them into Bethel.

5 And he put downe the ministers [of Baal] whom the kings of Juda had founded to burne incence in the greene places and cities of Juda that were rounde about Hierusalem, also them that burne incence into Baal, to the sunne, to the moon, to the planets, and to all the host of heauen.

6 And he brought out the grove from the temple of the Lord without Hierusalem into the booke Edon, and burnt it there at the booke Edon, and stamped it to powder, and cast the durt thereof upon the graves of the children of the people.

7 And

7 And he brake downe the celles of the male steedes that were by the house of the Lorde, where the women woue hangynges for the idole grove.

8 And he brought all the priests out of the cities of Juda, and defiled the high places where the priests had burnt incense, even from Seba to Beersheba, and destroyed the high places of the gates that were in the entring in of the gate of Josua's governour of the citie, which were [as a man goeth in] on the left hande of the gate of the citie.

9 Nevertheless, the priests of the high places came not up to the autler of the Lorde in Hierusalem, save onely they did caye of the sweete bread among their bheetzen.

10 And he defiled Thopheth, which is in the valley of the children of Humon, because no man should offer his sonne or his daughter in fire to Moloch.

11 He put downe the holies that the hynges of Juda had geuen to the sunne, at the entring in of the house of the Lorde, by the chamber of Nathanne-lech the chaumberlayne, which was ruler of the hynges, and burnt the chares of the sunne with fire.

12 And the autlers that were on the top of the partour of Azaz which the kings of Juda had made, and the autlers which Manasse had made in the two courtes of the house of the Lorde, dyd the kyng breake downe, and razze thence, and cast the dust of them into the brooke Edon.

13 And the high places that were before Hierusalem, on the euyght hande of the mount Olivet, which Solomon the king of Israel had builtte for Asaroch the idole of the Ezions, and for Chamos the idole of the Boabites, and for Michton the abominable idole of the children of Ammon, thos the king defiled:

14 And bakte the images, and cut downe the idole groves, and spilte their places with the bones of men.

15 Andover, {the autler that was at Bethiel, the high places made by Jerboam the sone of Nabat which made Israel binte, both the autler and also the high places he brake downe, and burnt the high places, and stampe it to powder, and burnt the idole grove.

16 And as Josia turned him selfe, he hyde the granes that were in the mount, and sent and set the bones out of the granes, and burnt them upon the autler, to pollute it, accordyng to the words of the Lorde that the man of God proclamed which tolde the same words.

17 Then he sayde: what title is that that I see? And the men of the citie tolde him: It is the lepulchre of the man of God. Which came from Juda, and tolde the selfe same thinges that thou hast done to the autler of Bethel.

18 And he sayde, let him be: see that no man move his bones. And so his bones were fauce with the bones of a prophet that came out of Samaria.

19 And all the houses of the hynges places in the citie of Samaria, which the king of Israel had made to angre [the Lorde withall] those Josia put out of the way, and dyd to them accordyng to all the actes that he had done in Bethel.

20 And he sacrifyied all the priests of the hyng places that were there, even upon the autlers, and burnt mens bones uppon them, and returned to Hierusalem.

21 And the kyng commandad all the 23 people, saying: Keepe the fealt of passouer into the Lorde your God, as it is written in the booke of this covenant.

22 There was no passouer holden lyke that from the dayes of the judges that inded Israel, and in all the dayes of the hynges of Israel and of the kynges of Juda.

23 In the euyghteenth yere of king Josia, was this passouer holden to the Lorde in Hierusalem.

24 And therto Workeis with spottes, and soothlayers, images, idoles, and all the abominations that were hyde in the lande of Juda and in Hierusalem, thos did Josia put out of the way, to persewme the wordes of the laide, which were written in the booke that Helcina the priest founde in the house of the Lorde.

25 Lyke unto him was there no king before him that turned to the Lorde with all his heart, with all his soul, and all his might, accordyng to all the laide of Myple, neither after him arose there any such as he.

26 Notwithstanding, the Lorde turned not from the herenessse of his great maneth, whereby he was angry agaynus Juda, because of all the provocatios

27. And the Lord spake: * I will put Judah also out of my sight, as I have done away Israel, and will cast of this cite Hierusalem which I have chosen, and the house of which I faide, By name shall be there.

28. The rest of the woades that concerned Josia, and all that he did, are they not written in the booke of the cronicles of the kings of Judia:

29. In his days Pharaoh Necho king of Egypt went by against the king of Assyria to the river Euphrates: And king Josia went against him, and was name of him at Megiddo when he had seen him.

30. And his seruautes carried him dead from Megiddo, and brought him to Hierusalem, & buried him in his owne sepulchre: And the people of the lande took Jehoahaz the some of Josia, and annointed him, and made him king in his fathers stead.

31. Jehoaahaz was twentie & three yeres olde when he began to reign, and raigned three moneths in Hierusalem: His mothers name also was Hamia, the daughter of Jeremia of Libna.

32. And he did evil in the sight of the Lord, according to all things as his fathers had done.

33. And Pharaoh Necho pur se him in bonds at Ribla in the lande of Hamath while he raigned in Hierusalem, and put the lande to a tribute of an hundred talents of siluer, and a talent of golde.

34. And Pharaoh Necho made Eliakim & the some of Josia king in the roomes of Josia his father, and turned his name to Jehoahaz and toke Jehoahaz away: where by when he came to Egypt, dyed there.

35. And Jehoahaz gave the siluer and the golde to Pharaoh, 3 stard the lande, to gene the money according to the commaundement of Pharaoh: requiring of every man according to their habilitie siluer and golde, even of the people of the lande, to gene unto Pharaoh Necho.

36. Jehoahaz was twentie & five yeres olde when he began to reign, and he raigned a seven yeres in Hierusalem: His mothers name also was Zebuba, the daughter of Pedaia of Kinnera.

37. And he did that which was evil in the sight of the Lord, according to all things as his fathers had done.

The xxiii. Chapter.

1. Jehoahaz made subiect to Nabuchodonosor rebellis, & the caufe of his ruine and all Judæas. 9. Jehoahaz reigneth, & he and his people are carrie unto Babylon. 17. Jeheia is made king.

1. In his days name * Nabuchodonosor king of Babylon by, & Jehoahaz became his seruaunt three yeres: and then turned, and rebelled against him.

2. And the Lord sent against him bandes of the Chaldees, and bandes of the Syrians, & bandes of the Poobites, and bandes of the Ammonites: and sent then against Iuda to destroy it, according to the laying of the Lord which he spake by his seruautes the prophets.

3. Dutly at the bidding of the Lord happened it to Iuda, to puttem out of his sight for the times of Panasile, according to all that he did.

4. And for the innocente blood that he shed, and killed Hierusalem with innocente blood: and the Lord would not be recoulded.

5. The rest of the woades that concern Jehoahaz, and all that he did, are they not written in the booke of the cronicles of the kings of Judia?

6. And to Jehoahaz (a) kept with his fathers, & Jehoachin his sonre reign'd in his stead.

7. And the king of Egypt came no more out of his lande: For the king of Babylon had taken from the ryver of Egypt unto the ryver of Euphrates, all that pertayed to the king of Egypt.

8. Jehoachin was eightene yeres olde when he began to reign, and raigned in Hierusalem three monethes: His mothers name also was Hejuba, the daughter of Elianathan of Hierusalem.

9. And he did that which was evil in the sight of the Lord, according to all as his

10 * In that time came the servauntes of Nabuchodonosor king of Babylon by against Hierusalem, the cite was besieged.

11 And Nabuchodonosor the king of Babylon came against the cite, and his servauntes did besiege it.

12 *And Jehoachin the king of Juda, came out to the king of Babylon, and his mother, his servauntes, his loddes, and his chamberlapes: and the king of Babylon took him in the eighth yere of his raigne.

13 *And he carried out thence all the treasures of the house of the Lord, and the treasure of the kings house, and take all the vessels of golde which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.

14 *And he carried away all hierusalem, and all the loddes, and all the strong men of warre, even ten thousand into captiuitie, and all the craftsmen, none remaining save the poore common people of the lande.

15 *And he carried away Jehoachin to Babylon, and the kinges mother, and the kinges yeues, his chamberlapes: and them that were mightie in the lande, those carried he away into captiuitie, from Hierusalem to Babylon.

16 *And all the actie men of warre, even seven thousand, and craftsmen, and porters a thousand, all that were strong and apt for warre, did the king of Babylone bring to Babylon captiue.

17 *And the king of Babylon made Matthania his fathers brother king in his stead, and changed his name to Zedekia.

18 *Zedekia was twenty and one yeres old, when he began to raigne, and he raigned eleven yeres in Hierusalem: his mothers name also was Hamital, the daughter of Jeremiah of Liba.

19 And he did eattle in the light of the Lord, according to all as Jehoachin had done.

20 For the wrath of the Lord was moued against Hierusalem, and Judia, until he call them out of his light: and Zedekia rebelled against the king of Babylon.

The xxv. Chapter.

1 Hierusalem is besieged of Nabuchodonosor, and taken. 7 The sonnes of Zedekia are borne before his eyes: and after his owne eyes put out. 21 Juda is brought to Babylon. 25 Gedalia is slaine. 27 Jehoachin is exalted.

And it fortunantly, * that in the ninth yere of his raigne, the tenth day of the tenth moneth, Nabuchodonosor king of Babylon came, he all his host, against Hierusalem, and pitchd against it, and made engins against it on every side.

2 And the cite was besieged unto the eleventh yere of king Zedekia.

3 *And the ninth day of the moneth, there was so great hunger in the cite, that there was no bread for the people of the lande.

4 And the cite was broken by, and all the men of armes [led] by night by a way through a gate which is betweene two walles by the kinges garden (the Chaldees laping about the cite:) and the king went the way toward the playne.

5 And the soldiers of the Chaldees followed after the king, and took him in the playne of Jericho: and all his army were scattered away from him.

6 So they took the king, and brought him to Nabuchodonosor the king of Babylon to Bibla, where they gaue judgement upon him.

7 And they flue the sonnes of Zedekia before his eyes, and he put out the eye of Zedekia, and fettered him with chapynes, and carried him to Babylon.

8 And the seventh day of the fifteenth moneth (which is theentieth yere of king Nabuchodonosor king of Babylon) came Nebularadan a servaunt of the king of Babylon, & chief captayne of the men of warre, unto Hierusalem:

9 And burnt the house of the Lord, and the kinges house, and all the houses of Hierusalem, and all great houses burnt he with fire.

10 And all the soldiery of the Chaldees that were with the chief captayne of the men of warre, brake downe the walles of Hierusalem rounde about.

11 But
11 But the rest of the people that were left in the city, and them that were fled to the king of Babylon, with the remnant of the common people, did Nebuchadnezzar the chief captain of the men of warre carry away.

12 But the captain of the souldiers left of the poore of the land, to diste the vynes and to till the grounde.

13 And the pillars of brasse that were in the house of the Lord, and the sockets, and the brasen laveratoire that was in the house of the Lord, did the Chaldees brake, and carried all the brasse of them to Babylon.

14 And the potts, shouels, instrumentes of muschile, spoones, and all the bevels of brasse that they minded in, took they away.

15 And the fire pannes, and basons: and such things as were of gold and of siluer, then toke the chief captain away.

16 Cuencio pillers, one lavenatoire, and the sockets which Solomon had made for the house of the Lord: The brasse of these bevels was without weight.

17 The height of the one piller was eightie cubites, and the pommel thereof was brasse: and the height of the pommel was with breethen worke three cubites, and pomegranates upon the pommel rounde about all of brasse: And of the same fashion was the second piller, with a breethen worke.

18 And the chief captain of the men of warre toke Sarai the chief priest, and Zephonias the highest priest tame one, and the three keepers of the holy things:

19 And out of the citie he toke a chamberlayne that had the overight of the men of warre, five mean of them that were euer in the kinges presence which were founde in the citie, and him that was tribue to the captain of the hoast which bought out the people of the lande to warre, and therefore me of the people of the lande that were founde in the citie.

20 And Nebuchadnezzar the chief captain of the men of warre, toke these, and bought them to the king of Babylon to Babia.

21 And the king of Babylon smote them, and slue them at Bibla in the lande of Hamath: And so Juda was carried a-way out of their lande.

22 Holdebeit, there remayne people in the lande of Juda, whom Nabuchodonosor, king of Babylon left, so made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler over them.

23 And all the capataynes of the souldiers, and other men, heard that the king of Babylon had made Gedaliah governor, and there came to Gedaliah to Bipsah Zimran his sonne of Nathania, Johanan the sonne of Harca, Sarai the sonne of Thanhemeth the Reophaite, and Jaazania the sonne of Hanzchath, they and their men.

24 And Gedaliah sware to them and to the men whom they had with them, and saide unto them: Fears not ye because ye are the seruantes of the Chaldees: dwell in the lande, and ferue the king of Babylon, and ye shall be well.

25 But it chanced in the seventh moneth, that Zimran his sonne of Nathania the sonne of Enlam, of the kinges blood, came, and ten men with him, and smote Gedaliah that he dyed: and so did he the Jelues and the Chaldees that were with him at Bipsah.

26 And all the people both small & great, and the capataynes of warre, eoeke and came to Egypt, for they were afraid of the Chaldees.

27 Norwithstanding, yet in the seventh yeer after Jehoachin king of Juda was caried away, the seventh and the sixteenth day of the twelfth moneth, Enliluerebe, king of Babylon the same yeer that he began to reigne, did lye by the head of Jehoachin king of Juda out of pyylon.

28 And spake kindly to him, and set his seat above the seat of the kinges that were with him in Babylon.

29 And changed his pylon garments, and he did euer eate bread before him at the bayes of his lyfe.

30 His portion was a continuall portion that was assigned him of the king, every day a certaine as long as he lyed.
The first booke of the Chronicles, called
in Latine Verba dierum: or after the Grekes, Paralipomenon,
which the Hebrues call Dibre Haiamim, and reckon
both the booke but for one.

The first chapter.

The genealogie of Adam and Noah untill Abraham. 18 And from Abraham
unto Eliau. 34 His children. 4 Kings and Judges came of him.

1. Danijh, Seth,
   Eno.
2. Kenan, Ha-
   vatehel, Ir-
   ed.
3. Henoh, Ne-
   thuhalah, La-
   mer.
4. Noah, Sem,
   Ham, and Ja-
   pheth.
5. The sones of Japheth: Gomer, Magog, Madai, Janan, and Tubal,
   Peleg, and Thiras.
7. And the sones of Janan: Elis, and
   Tharlos, Canaan, and Dodan.
8. The sones of Ham: Chus, and Miz-
   raim, Phut, and Chanaan.
9. The sones of Chus: Seba, and Pa-
   uia, Sabbetha, and Raamah; and Sab-
   theta. And the sones of Raamah: Se-
   ba, and Dedan.
10. And Chus begat Nimrod: and he
    began to be mighty upon the earth.
11. Mizraim begat Ludim, and Anamim,
    Laphabam, and Naphtucham.
12. Phathrusim, and Capthun, of which
    came the philosophes and the gaphatho-
    rites.
13. Chanaan begat Zidon his eldest sone,
    and Jeth.
14. Jebu also, and Amor, and Giqars,
15. Heun, Aract, and Sin,
16. And Arad, Zamar, and Hemathi.
17. The sones of Sem: Chor, and As-
  帧, Arphachad, Lud, and Aram; and
   Jeth, Hul, and Gether, and Peor.
18. Arphachad begat Selah, and Selah
    begat Eber.
19. And unto Eber were borne two sones:
    the name of the one was Peleg, because
    that in his days the land was devided,
    and his brothers name was Joktan.
The genealogical list of Judah, to Absalom, the father of David.

The genealogical list of Judah, to Absalom, the father of David.

These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

The sons of Judah: Er, Onan, and Shela. These three were born to him of the wife of Bath-Sua, and Chanaanethes. And Er the eldest son of Judah was evil in the sight of the Lord, and he slue him. And Shela his daughter-in-law bare him Pharez, and Zara, and so all the sons of Judea were five.

The sons of Pharez: Hezron, and Hamul.

The sons of Zara: Zimri, Ethan, Shimri, Chaeden, and Dara: Whence were five in all.

And the sons of Charam: *Aziel, that troubled Israel, transplanting in the thing that was suddenly done.

The sons of Ethan: Azaria.

The sons also of Hezron that were born to him: Jerameel, Ram, and Chelubai.

And Ram begat Amminadab, and Amminadab begat Naasson a prince of the children of Judah.

And Naasson begat Salma, and Salma begat Boaz.

Boaz begat Obed, and Obed begat Jesus.

And Jesus begat his eldest son Eliab. And Eliab begat Abinadab, the second, and Simeon the third.

Nathaniel the fourth, and Rade the fifth.

Ozias the sixth, and David the seventh.

Whose sisters were Zeruia and Abigail. The sons of Zeruia: Abia, Joab, and Azrel, three.

And Abigail bare Amasa, the father of which Amasa, was Jether an Hittite.

And Caleb the son of Hezron begat Asaiah, of his wife Aslub, and Jerush, whose sons are these: Jalat, Sobah, and Athron.

And when Aslub was dead, Caleb took up Euphista, which bare him Hur.

And Hur begat Uzi, and Uzi begat Besaleel.

Afterward came Hezron to the daughter of Machir the father of Gilead, and took her when he was threescore years old; and the bare him Segub.

And Segub begat Jarib, which had three and twenty cities in the land of Gilead.

And he overcame Sefur and Aram, the
the towres of Jair, from them [which
dwell in them] and Ramath and the
towres thereof, even three cens towres:
All these were the towres of Bethur the
father of Gilead.
4. And after that Hezron was dead at
Caleb in Euphah, Abia Elomins yspe
bore him* Abur the father of the Hezron.
C. 25. And the sons of Jerahmeel the el-
dest sonne of Hezron, were: Raam the el-
dest, Buna, Dern, Ozem, and Ahia.
26. And Jerahmeel had yet another yspe
named Ara, which was the mother
of Onam.
27. And the sons of Ram the eldest
sonne of Jerahmeel, were: Maaz, Ja-
nin, and Char.
28. The sons of Onam were: Sam-
nai, and Jada. The sons of Sam-
nai: Nahab, and Abshur.
29. And the yspe of Abshur was called
Abiatal, and the bare him Abban, and
Abiathol.
30. The sons of Nahab: Seled, and
Appaim. And Seled dyed without chil-
dren.
31. The sonne of Appaim Jesi: And the
sonne of Jesi, Seban: And the sonne
of Seban, Abiatal.
32. And the sons of Jada the brother
of Samai, Jeather & Jonathan: And
Jeather dyed without children.
33. The sons of Jonathan: Pelet, &
Zaza. These were the sonses of Jer-
rahmeel.
34. Seban had no sonnes, but daughters:
And Seban had a concubine that was
an Egyptian, named Jarha.
35. To whom he gave his daughter to
ylpe, and the bare him Athai.
36. And Athai begat Nathan, and Na-
than begat Zabad.
F. 37. And Zabad begat Aphlal, and Aph-
lal begat Obad.
38. Obad begat Jehu, and Jehu begat
Azaria.
39. Azaria begat Helez, and Helez begat
Eleasa.
40. Elasa begat Silamai, and Silamai
begat Sallum.
41. Sallum begat Jecanism, Jecanism be-
gat Elifamai.
42. The sonses of Caleb the brother of
Jerahmeel: Meca his eldest sonne,
which was the father of * Ziph: and
the sonses of Parefa the father of the
sonnes of Hezron.
43. The sonses of Hezron: Coah, and
Thapuah, Rekem, and Sama.
44. Sama begat Raham the father of
Jercobani, and Rekem begat Sam-
mai.
45. The sonnes of Samaai was Naam:
And Naam was the father of Bethur.
46. And Epha a concubine of Caleb, bare
Haran, and Bosa, and Gasz: Haran
begat Gases.
47. The sonses of Jahdai, were: Reuenc,
Jothan, Segus, Phelet, Epha, & Sa-
aph.
48. And Maachah was Caleb's concubine,
of whom he begat Seder and Their-
ana.
49. And the bare also Saaph the father of
Ehunannah, and Sera the father of
Machbran, and the father of Gibe-
* And Achsa was Caleb's daughter.
50. These were the sonses of Caleb the
sonne of Hur the eldest sonne of Ephia-
ta: Sabat the father of Kirath Ja-
run.
51. Salma the father of Bethlehem, and
Hareph the father of Beth Gader.
52. And Sobat the father of Kirath Ja-
run had sonnes, and he gave the halfe of
the country of the nunions.
53. The kureredes of Kirath Jearim are
there: The Jebites, the Puthites, the
Semanites, & the Hulathites: And
of them came the Zarathites, and the
Eshnutites.
54. The sonses of Salma: Bethlhem,
and Netophath, the glory of the house
of Joad, and halfe the country of
the Mamreites, the Zaraites.
55. The kureredes of the * Wytres dwelt
at Jades, the Tharathites, the Sem-
athanites, the Suchathites, Which are
the Kemenites that came of Henath the fa-
ter of the house of Rechab.
The genealogy of David, and of his posterity unto the sons of Josia.

1. Chronicles.

The genealogy of the sons of Josa.

1. The sons of David which were born unto him in Hebron: Azel the eldest, Amion the Jeroamites, the second, Daniel of Abigaill the

2. The thirde Abalon the sonne of Isha, the daughter of Thulam of Seir: the fourth, Adonia the sonne of Haggit:

3. The fifth, Seaphania of Abital: the sixth, Jehrcam, by Eglia his wife.

4. These sires were born unto him in Hebron, and there he reigned seven yeeres and five monethes: and in Hebron did he reign thirtic and three yeeres.

5. And these were born unto him in Jerusalem: Sinia, Sobah, Nathan, and Solomon, sone of Bathshua the daughter of Ammites,

6. Jodar also and Elisama, Eliphelet, 7. Roga, Repheg, and Jephia,

8. Elisama, Eliada, and Eliphelet: nine (in number.)

9. These are all the sons of David, beside the sons of the concubines: and Zanuar was their sister.

10. Solomon's sonne was Rehoboam, whose sonne was Abia, and Asa his sonne and Jehoshaphat his sonne.

11. Whose sonne was Joram, & his sonne was Azaja, and Jons was his sonne.

12. Amazia his sonne, Azariah his sonne, and Jotham his sonne.

13. Abaz was his sonne, Hezekiah his sonne, and Manasse his sonne.

14. And Amnon was his sonne, and Jofia; was his sonne.

15. And the sons of Josia: were the eldest sonne Jehanana, the second Jehoakim, the third Zeckia, and the fourth Salum.

16. The sons of Jehoakim, were, Jeconiah his sonne, and Zedekiah his sonne.

17. The sonne of Jeconiah: Asur, and Salathiel his sonne.

18. Machiram also and Pedaia, Senaz, Jecania, Holaia, and Pedabia.

19. The sons of Pedaia, were: Zopabiel, and Seni: The sons of Zopabel, Helcullam, Hanania, and Selduth their sister:

20. And Hapisah, Odel, Berechia, Halaadia, and Judahbeled, five (in number.)

21. The sons of Hanania: Pelatia, and O Jecta: whose sonne was Rephia, and his sonne Arna, & his sonne was Obaia, and his sonne Zechania.

22. The sonne of Zechania was, Semetia, and the sons of Semetia, were: Hattus, Agal, Zarah, Nereiah, and Sephat, five.

23. And the sons of Zerariah, were: Elionia, Zichaiah, and Azrclam, three.

24. And the sons of Elionia, were: Hozaniah, Eliash, Pelaiah, Arub, Zohanan, Dalaia, and Anani, seven.

The genealogie of the sons of Juba.

1. Of Jebra. 2. Of Jubes and his prayer.

2. Of Joel. 3. Of Joel and his people.

4. And the sons of the Habes, the inhabitants, 5. and conquests.

5. The sons of Juba:

* Pherez, Helcon, Charrm, Hur, & Sobal. And Reaia the sonne of Sobal begat Jakath, and Habjah begat Ahuniai and Lachad; and these are the kynredes of the Zodaichites.

6. And these were of the father of Etam: Iṣvahel, Isma, and Jopen; and the name of their sister was Hazephith.

7. Penue was the father of Gedoz, and Eer the father of Hupa: And these are the sons of Hur the eldest sonne of Ephratha, the father of Bethlehem.

8. And Asur the father of Thebos had two wyues: Helah, and Haarah.

9. And Haarah bare him Abulam, Heph, Ithemen, and Ahathar: These were the sons of Haarah.

10. And the sons of Helah, were: Zereth, Ithar, and Ethma.

11. And Cos begat Anub, and Zobef, and the kynred of Arazhel the sonne of Harem.

12. And Jubes was more honorable then his brethren, And his mother called his name Jubes, saying because I bare him with sorrow.
1. Chronicles.

10 And Jabez called on the God of Israel, saying: If thou wilt bless me and enlarge my coast, and give me a开通 seed, I will worship the Lord bountifully. 11 And God granted him his desire.

12 And Estbon begat Bethrapha and Paheni; 3:2:4 Rebjuma the father of the city of Nahass: these are the men of Keche.

13 The sons of Benjamin: Nobiol, and Saarab: And the son of Ophniel was Hattath.

14 And Micath begat Ophni: And Screega begat Joel; and of them was the father of Etion.

15 And the sons of Caleb the son of Jephune were, Iru, Ela, and Naam: And the sons of Elaa were, Ziph, and Zipha, Thibna, and Ahrel.

16 And the sons of Jehaleel were, Ziph, and Ziphah, Thibna, and Ahrel.

17 And the sons of Ezra were, Jether, Mered, Ephra, and Jalon: and he begat Hiriam, and Sedam, and Joelah the father of Ephnun.

18 And his wife Hephina bare Jered the father of Gedor, and Heber the father of Socho, and Jethuel the father of Zanoah. And these are the sons of Bethsahah the daughter of Pharaoh, which Mered took.

19 The sons of the wife of Hobiah the sister of Rahiam the father of Ketlah, were: Garm, and Ethmedai the Maachathite.

20 The sons of Simon were: Amnon, and Laam, and Jashbon, and Boheth, and the sons of Jusk, were: Zoah, and Beethoth.

21 The sons of Saba the son of Juda, were: Er the father of Lecah, and Laab the father of Dariel, and the kushries of the house of them that thought them in the house of Asbea.

22 And John and the men of Chozeba, and Joas, and Saraph which had the dominion in Boab, and Jashub Lether: these also were the kushries of Boab.

23 These were porters, and dwelt there among trees and hedges, nay unto the king, because of his work.

24 The sons of Simeon were: Nelum, Jinnin, Jaub, Zerah, and Santi:

25 Wyke sonne was Sallum, and the sonne of him was Ishbain, his sonne was Ophni, his sonne was Pisua.

26 And the sonne of Pisua was Hanun, and his sonne was Zadur, 3:3:5 and the sonne of him was Semelih.

27 Semelih had thirteen sons, and six daughters: But his brethren had not many children, neither was all the kindred of them like to the children of Juda, in multitude.

28 And they dwelt at Beerseba, Holad, and at Hazar Soli,

29 At Bethphothen, and at Thodoris, 3:5:2 and at Sarim, at Ach, and at the land of the children of Caphtor, which dwelt in the midst of the sea.

30 At Bethmareaboth, Hazer, Shubin, at Bethbirech, and at Saraim: These were their cities unto the raigne of David.

31 And their villages were: Etam, and Ain, Rimmon, Taphen, and Akam, Ziph, and Ahil.

32 And all their villages were: Etam, and Ain, Rimmon, Taphen, and Akam, Ziph, and Ahil, and the inhabitants of Shepham, 3:4:4 and Nebo, and Baalmeon, and the lowland, and the inhabitants of Maon, and the valley of Aznoy, and the valley of Agur, 3

33 These are famous captains in their kushries, setting by greatly the house of their fathers.

34 And they went to the entering in of Geboz, even unto the east side of the valley, to seek pasture for their shepe:

35 And the south of Siphon, the sonne of Zelah the sonne of Saba, the sonne of Asiel.

36 And Elionad, and Jaakob, Ibshoah, and Asaiah, Adiel, and Jaisen, and Senaah.

37 And Ziba the sonne of Siphon, the sonne of Allon, the sonne of Edaia, the sonne of Zimri, the sonne of Senaah.

38 These are famous captains in their kushries, letting by greatly the house of their fathers.

39 And they went to the entering in of Geboz, even unto the east side of the valley, to seek pasture for their shepe:

40 And they found pasture good, and a wide lande, quiet and fruitful: for they of Ham had dwelt there before.

41 And these now arose written by name, came in the daies of Hezekiah king of Juda, and smote the restes of them, and the habitations that were found there, and destroyed them utterly into this day, and dwelt in their cisternes: because that was pasture there for their shepe:

42 And some of the children of Simeon, went to mount Seir, even five hundred men, haging for their capatines, Phetarah, Hezria, Rephata, and Azziel, the sons of Ish:
The v. Chapter.

The birth right taken from Ruben and given to the sons of Joseph. The genealogy of Ruben, 11 and Gad; 12 and of the half tribe of Manasseh.

The sons of Ruben, the eldest son of Israel (so as much as he was the eldest, he had defiled his fathers bed), his birthright was given unto the sons of Joseph; the sonne of Israel; howbeit the genealogy is not reckened after this birthright.

For Juda prevailed above his brethren, of his tribe came the chief, and the birthright was given to Joseph.)

The sons then of Ruben the eldest sonne of Israel were: Henoch, Phall, Heyzon and Charmi.

The sons of Joel: Samiaiah his sonne, Gog his sonne, and Semhi his sonne.

Bela his sonne, Reua his sonne, and Baal his sonne.

Bera his sonne, whom Thogliath Pilcher king of Assyria carried away; for he was a great lord among the Rubenites.

And when his brethren in their inheritances reckned the genealogy of their generations, Jeiel and Zachariah were the chief.

And Baal the sonne of Azan, the sonne of Sem, the sonne of Joel, dwelt in Aroer, 9 so south unto Nebo, and Baalneon.

9 And eastward he inhabited unto the entering in of the wilderness, from the river Euphrates: for they had much cattle in the land of Gilead.

And in the days of Saul, they warred with the Agarites, which were overseen by their land: and they dwelt in their tents throughout all the east land of Gilead.

11 And the children of Gad dwelt over against them in the land of Bashan, even unto Salcha:

12 And in Bashan Joel the eldest, and Saphan the next; then Janai, and Saphat.

13 And their brethren of the householde of their fathers, were Michael, Hellem, Seba, Joas, Jahzeel, Zia, Eber, Jozam.
And they transgressed against the Lord of their fathers, and went a whoring after the gods of the people of the land whither God had destroyed before them.

And the God of Israel stirred up the spirit of Pharaoh king of Assyria, the prince of Thiglath Pileser king of Assyria, and carried them away even the Rimmonites, the Gabrites, and the halef tribe of Danasse, and brought them unto Halah, Habor, Hara, and to the river Gozan, unto this day.

The sixth chapter.

The genealogie of the sons of Levi.

Aaron and his sons priests.

The sons of Levi: Gersom, Caath, and Merari.

The sons of Caath: Amran, Jachar, Hebjon, and Uziel.

The children of Amran: Aaron, Moses, and Miriam.

The sons also of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

Eleazar begat Phincshes, Phincshes begat Abihu.

Abihu begat Boki, Boki begat Uzzi.

Uzzi begat Zarahia, Zarahia begat Peraioth.

Peraioth begat Amaria, and Amaria begat Ahitob.

Ahitob begat Zadoc, and Zadoc begat Ahunaas.

Ahunaas begat Azaria, and Azaria begat Johonan.

Johonan begat Azaria, which ministered in the temple that Solomon built in Jerusalem.

Azaria begat Amaria, Amaria begat Ahitob.

Ahitob begat Zadoc, and Zadoc begat Sallum.

Sallum begat Helkia, and Helkia begat Azaria.

Azaria begat Sarahia, and Sarahia begat Jehozedek.

And Jehozedek departed when the Lord carried away Juda and Jerusalem by the hand of Nabuchodonosor, the king of Babylon.

The sons of Levi: Gersom, Caath, and Merari.

And these be the names of the sons of Gersom: Libni, and Shemhi.

And the sons of Caath were: Amran, Jachar, Hebjon, and Uziel.

The sons of Merari: Mahallai, and Miase; and these are the kine redes of Levi concerning their fathers.

The sonne of Gersom was Libni, whose sonne was Jahath, his sonne of Thiglath Pileser king of Assyria, and carried them away even the Rimmonites, the Gabrites, and the Halef tribe of Danasse, and brought them unto Halah, Habor, Hara, and to the river Gozan, unto this day.

And his sonne Joah, and his sonne Joab, and his sonne Jezrah, and his sonne Jothai.

The sons of Caath: Amnadarab, and his sonne Nozah, and his sonne Atar.

And his sonne Eleana, and his sonne Eliahaph, and his sonne Atar.

And Thahath was his sonne, and Uriel his sonne, and Usza his sonne, and Saul was his sonne.

The sons of Eleana: Anakai and Abimoeth.

And Eleana: The sons of Eleana, Zophai, whose sonne was Hayath.

And his sonne Elab, and Jerobam: his sonne, and Eleana his sonne.

And the sons of Samuel: the elder, Jashni, and Abia.

The sons of Merari: Hayali, his sonne Lemi, and his sonne Simhi, and his sonne Uzzi.

And his sonne Simha, and his sonne Haggia, and his sonne Alata.

And these be they whom Saum set for to sing in the house of the Lord, after that the arcke had rest.

And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem; and then they waited on their offices, according to the order of them.

These are they that were舀 up with their children, of the sons of Caath, Dathan a singer, which was the sonne of Joel, the sonne of Samuel.

The sonne of Eleana, the sonne of Jerobam, the sonne of Eliel, the sonne of Thoah.

The sonne of Zoph, the sonne of Eleana, the sonne of Hayali, the sonne of Anakai.

The sonne of Eleana, the sonne of Joel, the sonne of Azaria, the sonne of Zophania.
37. The sons of Thahath, the sons of Assir, the sons of Ebiaiah, the sons of Koah.
38. The sons of Jeshua, the sons of Zephaniah, the sons of Sallu.
39. The sons of Amariah, the sons of Vaniah, the sons of Seummia, the sons of Agi chech.
40. The sons of Adoniklem, the sons of Ebed, the sons of Maaseiah, the sons of Anis byth.
41. The sons of Bithuel, the sons of Addin, the sons of Gissah, the sons of Bebai.
42. The sons of Benjamin, the sons of Hen, the sons of Ezer, the sons of Barzillai.
43. The sons of Eliphelet, the sons of Zara, the sons of Eliahub, the sons of Ezer, the sons of Eliad.
44. The sons of Ezer, the sons of Shecaniah, the sons of Emmer, the sons of Ishijah.
45. The sons of Zucalmeth, the sons of Jekibson, the sons of Malchiah, the sons of Haziel.
46. The sons of Hadid, the sons of Simri, the sons of Hurez, the sons of Ayshioth.
47. The sons of Zambreth, the sons of Hadar, the sons of Saldah, the sons of Sazah, the sons of Hulle.
48. The sons of Shunamm, the sons of Shemiramoth, the sons of Hattush, the sons of Mibozeth.
49. The sons of Giddal, the sons of Ar结实, the sons of Adam, the sons of Jashub.
50. The sons of Bani, the sons of Benjamine, the sons of Henoch, the sons of Shejariah.
51. The sons of Shejariah, the sons of Harsha, the sons of Uria, the sons of metal.
52. The sons of Becher, the sons of Aho, the sons of Zimri, the sons of Abizai.
53. The sons of Zarmi, the sons of Korah, the sons of Isphak, the sons of Kish.
54. The sons of Zadok, the sons of Ethan, the sons of Heman, the sons of Choged.
55. The sons of Shimei, the sons of Gog, the sons of Shaphat, the sons of Reuel.
56. The sons of Jedaiah, the sons of Jozabad, the sons of Shomer, the sons of Sallum.
57. The sons of Hodaiah, the sons of Unni, the sons of Bickeriah, the sons of Meshullam.
58. The sons of Harim, the sons of Bazlith, the sons of Meander, the sons of Chammah.
59. The sons of Barzillai, the sons of Zophai, the sons of Bynder, the sons of Selumlia.
60. The sons of Galiah, the sons of Zadok, the sons of Bani, the sons of Bedel.
61. The sons of Becher, the sons of Jorai, the sons of Meshullam, the sons of Magzith.
62. The sons of Zabad, the sons of Sidli, the sons of Sheri, the sons of Zrad.
63. The sons of Shlomoth, the sons of Rechab, the sons of Rechab, the sons of Sheshai.
64. The sons of Zara, the sons of Ahi, the sons of Pahath, the sons of Rama.
65. The sons of Hanun, the sons of Zareth, the sons of Elkan, the sons of Zimmeth.
66. The sons of Zimri, the sons of Aiah, the sons of Eshai, the sons of Adonijah.
67. The sons of Jebron, the sons of Adonijah, the sons of Jebron, the sons of Adonijah.
68. The sons of Jeshua, the sons of Zephaniah, the sons of Shemeut, the sons of Harri.
69. The sons of Meremoth, the sons of Haran, the sons of Elad, the sons of Sibsam.
70. The sons of Shemaiah, the sons of Joshaphat, the sons of Zedek, the sons of Hargad.
71. The sons of Adonijah, the sons of Haggith, the sons of Adonijah, the sons of Haggith.
72. The sons of Shaphan, the sons of Ithamar, the sons of Shaphan, the sons of Ithamar.
I. Chronicles.

72 Out of the tribe of Issachar, Rejes, and her suburbs, Dabzaah, and her suburbs.
73 Rabbith also and her suburbs, Aven and her suburbs.
74 And out of the tribe of Reuben, Halal and her suburbs, Abdon and her suburbs.
75 Hubbel and her suburbs, Rejob and her suburbs.
76 Out of the tribe of Naphtali, Rebes in Galilee and her suburbs, Hammon and her suburbs, Kirethaim and her suburbs.
77 And unto the rest of the children of Merari were given out of the tribe of Beniamin, Rimmon and her suburbs; Thabor and her suburbs.
78 And on the other side Jordan by Jericho, even on the east side of Jordan, were given them out of the tribe of Ruben, Beser in the wilderness with her suburbs, Jahzah with her suburbs, Naphoath with her suburbs.
79 Kedemoth also with her suburbs; Naphoth with her suburbs.
80 Out of the tribe of Gad, Rabbith: Gilead with her suburbs, Bahannah with her suburbs.
81 Helbon with her suburbs, and Jazer with her suburbs.

The vii. Chapter.

The genealogie of Issachar, Benjamin, Naphtali, Dan, Asher:
20 Ephraim; 30 And Iss; 40 And Rej:

A

The sons of Issachar:
1. Thola, Phua, Jakub, Simeon, soure.

And the sons of Thola: Uzi, Rephaia, Jeriel, Jana, Jebel, and Scholars.

Which were heads in the households of their fathers. Of Thola there were many men of might in their generations; whose number was in the days of David two and twenty thousand and five hundred.

The sons of Uzi: Izaiah. The sons of Izaiah, Bid, Michael, Obadia, Joel, the five men, all captains.

And with them in their generations after the household of their fathers, were five and thirty thousand and four hundred men of warre: for they had many wyues and sons.

And the number of them after their genealogie and generations, & captains of the households of their fathers, men of might were twenty thousand and two hundred.


11 All these are the sons of Jediel, ancient heads and men of warre, seventeen thousand and two hundred, that went out harnessed to battyle.

12 And Suppin and Suppin were the children of Jud; and the Hulites were the children of Isser.

13 The sons of Naphtali: Jabez, Gun, Jerel, and Salamin, the children of Bilha.

14 The sons of Danass: Jeriel, whom his wise bare unto him: But Amanah his concubine bare Machir the father of Gilead.

15 And Machir took wyues for Suppin, and Suppin: And the name of his first was Naasha, and the name of another son was Zelophahad: and Zelophahad had daughters.

16 And Naasha the wife of Machir bare a sonne, and called his name Pherez; and the name of his brother was Zera, and his sons were Ham and Recem.

17 The sons of Shem: Dedan, These are the sons of Gilead, the sonne of Machir, the sonne of Danass.

18 And his other name was Zethuh, Abiezer, and Hebelah.
And the sons of Seunna, were: Aysa, Sechem, Lybi, and Amhidam.

The sons of Ephzaim: Saulthalah, whose son was Seed, and Thahah his son, and his son Gladah, and Thahah his son,

And Sabaad his son, and Suthelah his son, and Cser, and Glead: And the men of Sath that were borne in that lande, sitt them, because they were come downe to take awaie their castell.

And Ephzaim their father mourned many a day, and his brethren came to comfort him.

And when he went in to his wyfe, she conceaup and bare him a sonne, and he called the name of it Zeria, because it went euyll with his southe.

And his daughter was Seera, which buit Zerethyon on the reather and also the upper, and Usan Serca.

And Raphah was his sonne: whose sonne was Recepby, and Thelah, whose sonne was Thaham,

And his sonne Laban, and his sonne Amihud, and his sonne Elkmannah,

And his sonne Nun, and his sonne Joshua.

Their possessions and habitations were in Bethel, and the towynes that loughed thereto, and into the east of Maaran, and on the west side of Gazer with the towynes thereof, Sichem and the towynes thereof, Adaia and the towynes thereof.

And a longe by the bounders of the chylde

of Banasse, Bethcan and her towynes, Thaanath and her towynes, Negidobo and her towynes, and Doz, and her towynes: In those dwelt the chylde of Joseph the towyne of Israel.

The sons of Aser: Junna, Jetha, Jisi, and Beria, and Segar their sisters.

The sons of Zeria, Heber, and Helchet, which he is the father of Beria.

And Heber begat Naphel, Soner, Hotham, and Sun was their sister.

The sons of Naphel, Pahah, Sini, and Abahah: These are the children of Naphel.

The sons of Semar: Alph, Bohga, Jesubba, and Aram.

And the sons of his brother Helen: Zophah, Junna, Selus, and Amul.

The sons of Zophah: Sua, Harmer, Sun, Beri, and Jirnah.

Beser, Hod, Samaen, Sith, Zethan, and Beera.

The sons of Zether: Zephune, Pisa, and Aera.

The sons of Ylha: Arch, Hanuel, and Rida.

All these were the children of Aser, and heads of their fathers houses, noble men, and mightie head captaines. The number throughout the genealogie of them that were apto to the warre and battell, was two and five thousand men.

The viii. Chapter.

The sons of Benjamin. And race of Saul.

Enamyn begat Bela his eldest sonne, Abel the seconde, and Ahara the third.

Pohab the fourth, and Raphah the fift.

And the sons of

Bela, were: Adar, Gera, Abihud,

Abuna, Naaman, and Ahoga,

Gera, Sephublan, and Huram.

And these are the sons of Ethud, and these are ancient heads among the inhabitants of Seba, and they carried them to Hanahath.

Naaman, Ahia, and Gera, which Gerar carried them abaye, and begat Uzza, and Ahitub.

And he begat Saharan in the fielde of Doob, after he had sent them abaye, Huitam also, Sarrah were his wives.

And he begat of Diobes his wyfe, Jobab, and Ziba, Helc, and Machana.

Fesu, and Sachia, and Darna: These were his sonses, and ancient fathers.

And of Hulan he begat Ahitob, and Elpaal.

The sonses of Elpaal, were: Eber, Biblaham, and Samee, which buit

Ono, Lodi, and the towynes thereof.

Beria and Semah were ancient fathers among the inhabitants of Alalon, and they drove abaye the inhabitants of Geth.

And Aho, Salad, and Jerimnoch.
The ix Chapter.

1 All Israel and Juda numbered, 10 Of the priests and Leuites.
11, 12, and of their officers.

And so all Israel numbered by kinredes, by
hcole they are written in the booke of the
kynge of Israel and of Juda, and were ca-
ried away to Babyl-
on for their transgres-
sion:
2 Even the olde inhabitaers that dwelt in
their owne poystions and cites, the
Israelites, the Priests, Leuites, and
Pathene.
3 And in Jerusalem dwelt of the chil-

4 That the sonne of Anathud, the sonne of
Durt, the sonne of Jomri, the sonne of
Benie, of the childeyn of Pharez, the
sonne of Juda.
5 And of Sion: Alia the eldest, and
his sonnes.
6 And of the sonnes of Zerah: Jehuel,
and his brethren five hundred ennitie.
also dwelt with their brethren in Jeru-
salem over against them.
7 And of the sonnes of Benjamin: Saba,
the sonne of Besulman, the sonne of Ha-
dauia, the sonne of Senna.
8 And Jibneia the sonne of Jeraham:
And Ela the sonne of Uzi the sonne of
Hich:i: And Besulman the sonne of
Sebatha the sonne of Reuel the sonne
of Jibnia.
9 And their brethren according to their
kinredes, nine hundred fittie and sixe:
All these were principall men and au-
cent in the whyldoles of their fathers.
10 And of the priests: Jedaia, Jhoba-
r, and Zachu,
11 Azaria the sonne of Helcia, the sonne
of Besulman, the sonne of Zado, the
sonne of Pachioth, the sonne of Jhith-
the cheadest in the house of God.
12 And Adaiath the sonne of Jeroham,
the sonne of Phathur, the sonne of Hel-
chia, and Maai the sonne of Adre, the
sonne of Jehezrah, the sonne of Hel-
iam, the sonne of Pecilamith, the sonne
of Jnner.
And their brethren which were heads of the ancient househoilds of their fathers, a thousand seven hundred and three-score, active men for the worke of the seruice of the house of God.

And of the Levites: Senea the sonne of Yahud, the sonne of Afram, the sonne of Hasea, the sonne of Merari.

And Zabahar heers, and Galat: And Bahathia the sonne of Bicah, the sonne of Zee, the sonne of Mach.

And Obadiah the sonne of Senea, the sonne of Galat, the sonne of Jothum: And Berechia the sonne of Za, the sonne of Elisa, that dwelt in the villasges of the Netophathites.

And the poerters were, Sallum, Ascud, Tahmam, and Atuan, and their brethren. Sallum was the chief.

For they watched hithero, even unto the kynge's gate cattivardie by course, the children of Levit.

And Sallum the sonne of Core, the sonne of Abisaph, the sonne of Corah, and his brethren the Cozathites of the house of their father, had their business and office to kepe the poertes of the tabernacle: and their fathers being over the hooft of the Loorde, kept the enteryng.

And Phinehas the sonne of Eleazar was their seeguide, and the Lord was with him.

And Zacharia the sonne of Meselemia kept the wahte before the doores of the tabernacle of the congregation.

All these were chosen men to kepe the thesholdes, even two hundred and twelue: and throughout all the genealogie were they numbered in their villages: And then did David and Samuel the fear institute, because of their fidelity.

So they and their children had the oversight of the gates of the house of the Loorde, even of the tabernacle, to kepe them.

In four quarters did they kepe the watch: toward the east, west, north, and south.

And their brethren remayned in the countrie, and came after seven daies from tyme to tyme with them.

For the Levites which had the oversight of the vestaries and treasures of the house of God, were under the custodie of soure notable poerters.

And they laye rounde about the house of God, because the keepyn thereof perteyned to them, and they had the charge to open it every monyng.

And certaine of them had the rule of the ministering vessels, which brought them in and out by sale.

Some of them were appointed to oversee the vessels, and at the ornaments of the sanctuarie, and the follow, wine, oyle, frankincense, and sweete odours.

And certaine of the sonnes of the priests made opyniteyses of the sweete odours.

And Bathamia one of the Levites, (which was the elxes sonne of Sallum, the Cozathite) had the oversight of the thynge which were made in the fryng pann.

And other of their brethren the sonnes of Cahath had the oversight of the childe bread, which they prepared every Sabbath.

These are the thynge, even aumct meat, fathers of the Levites, which dwelt in separate chaumbers, and were fre: for they had to doe in the temple both day and nyght.

These were aumct fathers of the Levites in their generations, and dwelt at Hierusalen.

And in Gibon dwelt the father of Gibon, Jehiel; whose wyse was called Maacha.

His elxes sonne was Addon, then Zer, Ecis, Baal, Per, and Nadab.

Gedor, Abia, Zacharia, and Mibloth, he.

And Mibloth begat Simeon: And they also dwelt with their brethren at Hierusalen, even harde by them.

And Per begat Cis, and Cis begat Saul, and Saul begat Jehonathan, Machelia, Abunadab, and Eesbal.

And the sonne of Jehonathan, was Meribbaal: And Peribvaal begat Mirah.

And the sonnes of Mirah, were: Pethon, Betereh, and Thahrea.

And Ahaz begat Jaha, Jaha begat Nameth, and Asinacheth, and Zincir: Zincir begat Hoza.

Hoza begat Sinea, whose sonne was Rephaia, and his sonne was Elias, and his sonne Azel.

And Azel had five sonnes, whose names are these: Ariean, Boshum, Asnael, Seara, Obadia, and Hanan.

These are the sonnes of Azel.
1. Chronicles.

Chapter xx.

The battle of Saul against the Philistines. In which he dyeth. And his sons also. The cause of Saul's death.

And the Philistines fought against Israel, and the men of Israel fled before the Philistines, and were overthrown and wounded in mount Gilboa.

And the battle went sore against Saul, and the archers found him, and he was wounded of shooters.

Then said Saul to his armour-bearer: Draw thy sword, and thrust me through therewith, that these uncircumcised come not and do me shame. But his armour-bearer would not, for he feared exceedingly: So Saul took a sword, and fell upon it.

And when his armour-bearer saw that Saul was dead, he fell on a sword also, and died.

And thus Saul and his three sons, and all they of his house died together.

When all the men of Israel that were in the valley, saw how they fled, and that Saul and his sons were dead, they forsook their cities, and ran away: and the Philistines came, and dwelt in them.

And it came to pass, when the Philistines came to strip the dead bodies, they found Saul and his sons overthrown in mount Gilboa.

And when they had stript him, they took his head and his harness, and sent them into the land of the Philistines round about, to shew them unto their idols, and to the people.

And they put his harness in the house of their god, and set up his head in the temple of Dagon.

And when all they of Jabe in Gilead heard of all that the Philistines had done to Saul:

They arose all the strongest of them, and set away the body of Saul, and the bodies of his sons, and brought them to Jabe, and buried the bones of them under an oak in Jabe, and fasted seven days.

So Saul dyed for his trespass that he trespassed against the Lord, in that he kept not the word of the Lord, and in that he sought and asked counsel of a woman that wrought with familiar spirits:

And asked not of the Lord, and therefore he slue him, and turned the kingdom unto David the son of Jabe.

Chapter xxi.

After the death of Saul David is anointed in Hebron. The Jebusites against David, from whom he taketh the tower of Zion. Joab is made captain to his captain.

Then all Israel gathered themselves to David unto Hebron, saying:

Behold, we be thy bones, and thy flesh: And moreover thy people Israel, and thou shalt be captain over thy people Israel.

Therefore came all the elders of Israel to the king to Hebron, and David made a covenant with them in Hebron before the Lord: And they anointed David king over Israel, according to the word of the Lord, by the hand of Samuel.

And David and all Israel went to Beracah, which is Hebron, wherefore were the Jebusites, the inhabitants of the land.

And the inhabitants of Hebron sayde to David: Thou shouldest not rule over us. Nevertheless, David was the cæsar of Sion: Which is called the cæsir of David.
6 And David spake: Whosoever slayeth the seaborne, the Ezionites, first, halfe the prince
pall captaine, and a loyde. So Joab the sonne of Zeruiah went first up, and was made the chief captayne.
7 And David dwelt in the casell [ Sion] and therefore they called it the citie of David.
8 And he built the citie on every side, even from Millo round about: and Joab repaired the rest of the citie.
9 And David prospered and waste great, and the Lord of Hostes was with him.
10 There are the principal men of power whom David had, and that clave to him in his kingdom with all Israel to make him king, according to the word of the Lord over Israel.
11 And this is the number of the mighty men whom David had: Jofofam the sonne of Hathmon the chief among the three: he left by his speare against three hundred, and wounded them at one time.
12 After him was Eleazar his unchanged, which was one of the three mighty:
13 He was with David at Zalmon, and there the Philistines were gathered together to battle: and there was there a parcel of ground full of barley, and the people fed before the Philistines.
14 And they stept forth into the midst of the field, and saued it, and sue the Philistines, and the Lord gave a great victorie.
15 And the three of the thicke chief captaynes went to a rocke to David, into the cave Adullam: and the host of the Philistines abode in the valley of Rephaim.
16 And when David was in the holde, the Philistines warriour was at Bethle
hem that same tyme.
17 And David longed, and sayde: *Oh that one would give me drinke of the water of the well that is at the gate at Bethlehem.
18 And the three took of the host of the Philistines, and drew water out of the well that was by the gate at Bethle
hem, and took it and brought it to Da
vid: Nevertheless, David would not drinke of it, but rather offred it to the Lord.
19 And sayd: my God forbid it me that I
thoude do this thing: Shall I drinke of
the blood of these men, that have put their lines in jeopardy: for with the jeopardy of their lines they brought it: therefore he would not drinke it. And this did these three mighty.
20 And Abishai the brother of Joab, he also was captayne among three: For he left by his speare against three hundred, and wounded them, and had a name among the three:
21 pea among these, he was more honorable then the two, for he was their captayne: Bold as he was, he attained not to the [first] three.
22 Banaan's sonne of Jehoiada, the sonne of a very strong man, which had done many actes, of Captayn: he spake two strong [ lions] of Joab, went downe and slue a lion in a pit in time of solitude,
23 And he slue an Egyptian, whose stature was even as cubites long, and in the Egyptians hand was a speare lyke a weavers beame: And the other went downe to him with a waller, & plucked the speare out of the Egyptians hand, and slue him with his own speare.
24 Such things did Banaan the sonne of Jehoiada, and had the name among the three mighty.
25 And was honorable among these: but attayneb not unto the [first] three: And David made him of his coun
taine.
26 The other men of armes were these: Asael the brother of Joab, Ethanan
his uncles sonne, of Bethlehem:
27 Samothe Harodite, Store the Pe
tonite,
28 Jare the sonne of Jecah the Thekhoite, Abiefer the Anathorite,
29 Subbaear the Hulathite, Hail the Alo
hite,
30 Bahaarai the Nephtiphahrite, held the sonne of Baana the Nepthopa
hite,
31 Jfiah the sonne of Ribai of Gede (that pertained to the children of Bena
min, Benoi the Pyrathontite,
32 Hurai of the rieres of Saas, Abiel the
Arbathite,
33 Asanaer the Baharanuite, Ethaba
the Salabonite,
34 The sonnes of Hamsen the gezonite: Jonathan the sonne of Sage an hara
rite,
35 Asiam the sonne of Sarat the hara
rite,
36 Heber the Pecharathite, Abia the Pelonite,
37 Jabez the Carmelite, Naar the son of Ezai,
38 Joel the brother of Nathan, Pibhar
the son of Hagar,
39 Zele the Ammonite, Naharai a
Berithite the bearer of the yaret of Jesse
the son of Zeruia,
40 Ira the Jethite, and Gareb a Jeth-
rite,
41 Uriah the Hethite, and Zabud the
son of Ahlai,
42 Adria the son of Sera a Rubenite
a captain of the Rubenites, and thirtie
with him.
43 Hanan the son of David, and Jo-
shaphat a Mithianite,
44 Ulia an Alterathite, Sama a Je-
hiel the sons of both an Anoreite;
45 Jedec the son of Zimri, and Jofa
his brother a Thoiaite,
46 Ekla a Mithianite, Jerabai and Josia
the sons of Elam, and Jethma a Moabite,
47 Elia and Obed, and Jasel a Mebo-
dait.

The 11. Chapter.

what they were that went with David when he fled from Saul.

These are they that
1.. came to David at Zik-
lag while he yet kept
himself close because
of Saul the son of
Cis: and they were very
strong helpers in
battall.

2. They were weaponed with bowes,
and could hurte stones with the right
hand and shott the left, and shooe ar-
rows out of a boyle, s were of Sauls
brethren, even of Benjamin.

3. The chiefest were Ahiezer, and Ioas
the sons of Sama a Gibonite, and
Jefiel and Pelt the sons of Amla-
ueh, Zeraah and Jehu of Anathoth.

4. And Sama a Gibonite, a mighty
man among thirte, and more then
the thirtie; Jeremiah, Jechaziel, Jehonan,
and Jofabad of Gedo.

5. Eleuia, Jerimoth, Balia, Semaria,
and Seaphata, the lparaphites.

6. Eleana, Iseia, Azareel, Ioezer, Joes-
beam, Coanites.

25 7. Jocia and Zebadiah the sons of
Jerioam of Gedo.

And of the Gadites there seperated
themselves some unto David into the
houle of the wildernesse, men of might
and men apt for the warre, that coulde
handle bowes and speare, Whose faces
were like the faces of lions, and they
were as swift as the Roes in the
mountaynes.

9. Ezer the first, Obdias the seconde, and
Eliau the third,

10 Mahia the fourth, Jeremia the
fifth,

11 Atthai the first, Elea the seventh,
12 Jochanan the eight, Eliphad the
ninth,
13 Jeremia the tenth, and Bachbanai
the eleventh,

14 These were of the sons of Gad and
were capitanes over the men of warre:
one of the least could resist an hundred,
and the greatest a thousand.

15 These are they that went over Jo-
dan in the first month when he had
falled over all his banckes, and they put
to flight all them of the valley both to
ward the east and west.

16 And there came of the children of Ben-
tamin & Juda to the houle unto Da-
uid.

17 And David went out to meete them,
and aunswered, and laid unto them: If
ye be come peacably unto me, to helpe
me, myne heart shall be kinde unto you:
but if you come to betraye me to
myne adversaries, seeing there is no
Wickednes in myne bandes, the God of
our fathers take thereon and rebuke it.

18 And the (e) spirit came upon Annaia,
Which was the chiefe among thirte, and
saide: Thyne are we David, and on the
side thou some of Isai: * Peace, peace
be unto thee, & peace be to the helpers,
for thy God is thyne helpe. Then Da-
uid receaued them, & made them heades
of companies of the men of warre.

19 And there fell some of Manasse to Da-
uid, when he came with the Philistines
against Saul to battaile, * but they hel-
ped them not: For the lords of the Phi-
lstines toke aumunement, and sent him a
way againe, saying: he will fall to his

(i) Reg. 14.
1. Chronicles.

David.

master Saul to the eopherde of our heads.

As he went to Ziklag, there fell to him of Manasse Abini, Josabah, Jediel, Michael, Josabah, Elthan, and Zillah, heads of the thousandes that were of Manasse.

And they holpe David against the rovers: for they were all mightie men of warre, and captaynes in the host.

For at that time there came one or other to David day by day to helpe him, until it was a great host, like the host of God.

And this is the number of the chiefes captaynes that were prepared to battle, and came to David to Hebron, to tumne the kingdom of Saul to him, according to the word of the Lorde.

The children of Juda that bare shield and speare, were five thousand eight hundred, rede prepared to the warre.

Of the children of Simeon, men of might to warre, viii. 3. one hundred.

Of the children of Levi, four thousand and nine hundred.

And Jehoiada was the chief of them of Aaron, and with him three thousand and seven hundred.

And Zador a young man, strong and dallant, and of his fathers houhold, twentie, and two captaynes.

And of the children of Benjamin the brother of Saul, three thousand and ten thousand.

And of the children of Ephraim, twenty thousand and eight hundred, mightie men of warre, and famous men in the houhold of their fathers.

And of the halle tribe of Manasse, eighteene thousand, which were ap-

pointed by name to come and make Da-

And of the children of Issachar, which were men that had understanding of the tythes, to knowe what Israel ought to do, the heads of them were two hundred: all their brethren were at their will.

And of Zabulon which went out to battle, expert in warre and in all instrumentes of warre, fiftie thousand, which could be the battle in array, they were not of double heart.

And of Nephthali a thousand captaynes, and with them with shield and speare thicke and seven thousand.

And of Dan expert in battle, twentie eight thousand and four hundred.

And of Aser that went out to the warre and kept the forefront of the battle fourtie thousand.

And of the other side of Jochan of the Ruvenites, and Gadites, and of the halfe tribe of Manasse, with all manner of instrumentes of warre, an hundred and twenty thousand.

(1) All these were men of warre, keeping the forefront of the battle, and with perfecte heart came to Hebron to make David king over all Israel: And all the rest of Israel was of one accorde to make David king.

And there they were with David three dapes eating and drinking: for their brethren had prepared for them.

Borother, they that were npe them, even unto Issachar, Zabulon, & Neph-
thali, bought bread on asses, caminites, mules, oxen, sheepe, children, reafings, wine, spice, ore, and sheepe abundantly: For there was joy in Is-
rael.

7 The ark is brought againe from Haithathiran to Hierusalem; because he toucheth it.

No David consulted with the captaynes of thousandes and hundredes, and viiij. at the Lodes.

And saye by unto all the congregation of Israel: If it seeme you good, 3 to be of the Lord our God, we will lend abowe unto our brethren that are left in all the lande of Israel, and with them also to the priests and Leuites which are in their suburbs, to gather them together unto vs.

And we will bring againe the arke of our God to be: for we regarded it not in the dapes of Saul.

And all the congregation was content that he shoule do so: for the thing seemed good in the eyes of all the people.
So David gathered all Israel together from Shob in Egypt, unto the entering of Hamath, to bring the ark of the Lord from Kiriataram.

And David went up and all Israel to an high place towards Kiriataram, that was in Judah, to set there the ark of the Lord God, that dwelleth between the cherubims, where his name is called on.

And they carried the ark of God in a new cart out of the house of Abinadab: and Uzzah and his brother guided the cart.

And David and all Israel played before the ark of God with all their might, with trumpets, and harps, psalteries, and cymbals, and all instruments.

And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark, for the oxen stumbled.

And the Lord was wroth with Uzza, and smote him, because he put his hand to the ark: and there he died before the Lord.

And David was out of quiet because the Lord had rent a rent in Uzza, and he called the name of that place, the renting of Uzza, unto this day.

And David was afraid of God that day, saying: How shall I bring the ark of God home to me?

And so David brought not the ark home to him to the city of David: but carried it into the house of Obededom a Gethurite.

And the ark of God remained there with Obededom, even in his house, three months: And the Lord blessed Obededom, and all his house, with peace.

The xiii. Chapter.

20 And so David brought not the ark home to him to the city of David: but carried it into the house of Obededom a Gethurite.

1 And David asked counsel at God.

20 And David asked counsel at God; saying: Shall I go against the Philistines: and will thou deliver them into mine hand?

1 And the Lord said unto him: Go up: for I will deliver them into thy hand.

2 And so they came up to Baal Perazim, and David smote them there, and David said: God is become my salvation: God is become my salvation, my strength, and my rock: and my redeemer.

3 And when the Philistines heard that David was appointed king upon all Israel, all the Philistines went up to seek David: And David heard of it, and went out against them.

4 And the Philistines came in, and spread them selves through the valley of Rephaim.

5 And David asked counsel at God,
17 And the name of David went out into all landes, and the Lord made all nations fear him.

The xxv. Chapter.

1 And David made him houses in the citie of David, and prepared a place for the arke of God, and pitched for it an tent.

2 Then David spake: The arke of God ought not to be carried out of the Levites: For them hath the Lord chosen to bear the arke of the Lord, and to minister unto him forever.

3 And David gathered all Israel together to Jerusalem, to setle the arke of the Lord upon his place which he had ordained for it.

4 And David brought together the children of Aaron and the Levites.

5 Of the sons of Caath, was Uriel the chief, of his brethren there were an hundred and twenty.

6 Of the children of Merari, Amasa the chief, and of his brethren two hundred and twenty.

7 Of the sons of Gersom, Joel the chief, and of his brethren an hundred and thirtie.

8 Of the children of Elisaphan, Semai the chief, and of his brethren two hundred.

9 Of the sons of Hebron, Elia the chief, and of his brethren four hundred and ten.

10 Of the sons of Uzziel, Aminadab the chief, and of his brethren an hundred and twelve.

11 And David called Zadok and Abia that the priests, and the Levites, Uziel, Elia, Joel, Semai, Elia, and Aminadab.

12 And they made by the hand of the children of Aaron and the Levites.

13 For because ye were not there at the first, the Lord our God made a rent among vs, for that we sought him not as the fashion ought to be.

14 So the priests and the Levites sanctified them selues, to set the arke of the Lord God of Israel.

15 And the children of the Levites bare the arke of God upon their shoulders, with their charges, as Moses commanded according to the word of the Lord.

16 And David spake to the chief heads of the Levites, that they should appoint certaine of their brethren to sing with instruments of musitc, psalters, harpes, and cymbales, that they might make a sound, and to sing on hie with joyfullnesse.

17 And the Levites appointed Heman the sonne of Joel, and of his brethren, Asaph the sonne of Berechi, and of the sons of Berar, and of their brethren, Ethan the sonne of Cusai.

18 And with them their brethren of the second degree, Zacharia, Ben, Jaziel, Semramoth, Jachel, Umm, Elia, Sema, ahu, Manna, Masaiah, Mathathiahu, Eliphalehu, Bukai, Obed Edom, and Jechiel, porters.

19 So Heman, Asaph, and Ethan the singers, made a sounde with cymbales of baffe.

20 And Zacharia, Jaziel, Semramoth, Jachel, Umm, Elia, Masaiah, and Banaaihu, played with psalters, on an organ.

21 Mathathiahu, Eliphalehu, Bukaihu, Obed Edom, Aziel, and Azi, played uppon harpes an eght abowe, with courage.

22 And Cheunahhu the chief of the Levites was maister of the song: for he taught other to sing, because he was a man of understanding.

23 Berechit and Elkan kept the doore of the arke.

24 And Sabaaihu, Jehosaphat, Nathanael, Amasa, Zachariahu, Banaaihu, and Elioz, the priests did blowe with trumpettes before the arke of God: and Obed Edom and Jishia were keepers of the doore of the arke.

25 And
And David and the elders of Israel, and the captains of thousands, went to the ark of the appointment of the Lord out of the house of Obed-Edom with gladness.

And when God helped the Levites that bare the ark of the appointment of the Lord, they offered seven oxen, and seven rams.

And David had on him a linen garment, like as had also all the Levites that bare the ark, so had the singers and Chenania the ruler of the songe, with the singers: and David had upon him an Ephod of linen.

And as they of Israel brought the ark of the Lord's covenant with shouting, and blowing of the shalam, and trumpettes, making a noise with cymbales, psaltaries, and harpes.

And as the ark of the appointment of the Lord came into the city of David, Michal the daughter of Saul looking out at a window, saw king David dancing and playing, and despised him in her heart.

The xvi. Chapter.

1. The ark being placed they offer sacrifices, David apoineth Asaph and his brethren to minifier before the Lord. He appoynteth a notable psalme to be sung in praise of the Lord.

1. They brought in the ark of God, and set it in the midst of the tent that David pitchted for it: And they offered burnt sacrifices and peace offerings before God.

2. And when David had made an ende of offering the burnt offerings and peace offerings, he blessed the people in the name of the Lord.

3. And he dealt to all Israel both man and woman, a crackewell of bread, and a good piece of flesh, and a fallet of wine.

4. And he appoynteth certaine of the Levites to minifier before the ark of the Lord, and to repeate, to thank and praise the Lord God of Israel.

5. And Asaph was the chiefe, and nexte to him Zacharia, Jeiel, Semiramoth, Jeshur, Dabarthia, Elia, Senania, Obed Edom, & Jeiel, with instruments, psaltaries, & harpes: But Asaph made a sounde with cymbales.

6. Banania and Jahaziel priests blew with trumpettes continually before the ark of the covenant of God.

7. And that same time David dyd appoynt chiefly to thank the Lord by Asaph and his brethren.

8. Confesse ye to God, call upon his name: cause the people to understand his devyses.

9. Sing unto him, sing psalmes unto him: talke you of all his wonderous workes.

10. Glory ye in his holy name: let the heart of them that have knowledge of thee, be in the Lord's cuerose.

11. Seek the Lord and his strength: seek his face everlastinge.

12. Remember the merciful workes that he hath done: his wonders, and the judgements of his mouth.

13. O ye seede of Abraham, his servant, ye his chosen children of Jacob: his God our Lord, his judgements are in all the earth.

14. He hath ben mindful alwayes of his covenantant (for he promised a horse to a thousand generations:) even of his covenant that he made with Abraham, and of his oath unto "Jahazac.

15. And he appoynted the same unto "Jacob for a laub: and to Israel for everlasting covenant.

16. Saying, unto thee I will give the launde of "Chanaan: the "lot of your inheritance.

17. When they were a seabe men in number, and had ben strangers but a little while in it: and when they went from one nation to another, from one king: done to another people, he suffereth no man to do them wrong: yea he reproved even kings for their laces.

18. Touch not myne appointed: and triumph not over my prophets.

19. Sing into the Lord all the earth: and theue from day to day his salvation.

20. Tell his glory among the heathen: his wonderfull deeds among all nations.
And it came to pass, when David dwelt in his house, that the Lord had set his heart upon Solomon, to set up an altar for the name of the Lord, and to build a house for his name.

And David spake unto all the Levites, which were of the sons of Aaron, and to the priests the sons of Levi:

And said unto them, You are holy, for you are sanctified; and the Lord your God hath sent you in holy service, and shall keep your charge. And also keep my charge to do the priestly office of the Levites concerning the Lord, and whatsoever there shall be appointed for you.

For the Lord thy God hath chosen thee to be a priest for ever, after the order of Melchizedek.

So Solomon held a feast seven days, and all Israel with him, and the multitude that came together out of all the tribes of Israel, a great congregation.

On the seventh day they came to an end of offering libations, and they blessed the king. And the king said, Blessed be the Lord your God, of whom your fathers have spoken, saying, He shall be thy God for ever. My eyes shall see, and the eyes of my children shall see, when thou shalt have increased Solomon thy son, and made him a king in my stead.

And the Lord appeared unto Solomon, saying, I have heard thy prayer, and I have chosen this place to be my sanctuary, and my name to be there for ever. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will healing their land. If my people, which are called by my name, shall humble themselves, and seek my face, and turn from their wicked ways; then will I turn my face towards them, and heal their land.

Now these are the things that thy servant will cause to be done. If it seem good unto thee, set up an altar of the Lord thy God before the tent which thy servant hath built for the holy name of the Lord.

The altar of burnt offering, and the altar of meal offering, and the laver, and the table, and the candlesticks, and the dromos, and the lattice, and the throne: all these things prepare thou for thee, and consecrate them.

And thou shalt bring out the gift of the house of Israel, that the Levites may Minister before the Lord, and the child of the Levite may minister against his brethren the children of Aaron, and thou shalt take the Levites from among all the children of Israel.

For the Levites are for the service of the tabernacle of the congregation, and to carry the same, and to minister in it, and to do all that shall be done therein.

And when David had ordained them overseers over all Israel, to give to the Levites all that was meet for the service of the house of the Lord, and to the priests, and to the Levites, according to the charge of their office, to give them every thing for the service of the house of the Lord, according to the charge of David the man of God, and as it is written in this book.

And this is the sum of the gift that was given unto the Levites for all the service of the house of the Lord, after the order of David the man of God. Two thousand two hundred and twenty-nine priests, and two thousand two hundred and twenty-nine overseers of them.

And the Levites, the sons of Gershon, were over the charge of the things that were in the house of the Lord, to distribute to all Israel, according to the charge of David the man of God.

All that were present of the children of Israel, three hundred thousand chief men, and one hundred thousand chief men, captains of thousands, and of hundreds, were under the hand of David, and the servants of king Solomon.

And when David was old and 'tired in his days, he made his son Solomon king over Israel.

And the time that David sat for the Lord his God, was thirty-three years. And Solomon sat on the throne of David his father, and reigned in Jerusalem. And Solomon loved the Lord, walking in all the way which his father David had walked, and did his thing to please the Lord. And Solomon built the house of the Lord, and the house of the king.

And all Judah and Israel were brought together to king Solomon, and did eat and drank together before the Lord, and praised the Lord, the God of their fathers, with great joy.

And Solomon held a feast seven days, and all Israel with him, and the multitude that came together out of all the tribes of Israel, a great congregation.

For all the children of Israel were come together to king Solomon, to hear the judgment which he should judge, and to offer sacrifices before the Lord, until that he had made an end of praying. And there came to Solomon twelve shekels of gold, by weight, for every man, offering sacrificed unto the Lord, threescore and ten thousand cattle, and thirty thousand sheep. And the king made silver as common in Jerusalem as stones, and copper as abundant as basest iron in ships of Tarshish.

And the merchantmen traded with Solomon; and they brought up great carriages, and brought spices thither, and gold, and frankincense, and rubies, and sapphires.

And king Solomon gave to all the queen mothers and to all the women of the kingdom bountiful dainties, and gifts, and frequent fees. And king Solomon made two hundred mangers of algum wood, and three hundred stalls of almug wood, for the horses which he had, and twelve thousand stalls for his chariots.

And Solomon loved all the peoples, and received of all kings a present of gold, and of the merchantmen, and of all the kings of the Arabians, and of all the kings of the countries which brought presents to king Solomon. And king Solomon made two great courts, one in the front of the house, and another behind, by the就够.

And twelve measures of barley a day furnished him, and twelve measures of fine flour. And he had nine hundred courses of governors of service, who governed the service of his people, and six officers over them, that they might minister to the king. And Solomon had twelve officers over all Israel, which were full of provisions for king Solomon, and which brought provision for king Solomon for a year.

Now these officers provided victual for king Solomon, and for all that came unto king Solomon for the service of the Lord: of the sons of Israel, two and twenty officers: And officers over the sum of Israel, twelve hundred: and officer over the officers, a hundred; and officers for every ten, twenty, fifty, and a hundred, all the officers for the service of the house of God, which were to do the work, and over the service of the house of God, twenty and eight officers.

And king Solomon gave to the officers on horseback, who were over the service, a sum of six hundred and fifty measures of meal a day, and twelve hundred baths of wine, and as much oil as is necessary for all the house of the Lord. And the officers供给 the king a thousand顿 each day, and to the officers of the king a hundred and fifty, and to the officers of the officers fifty, and to the officers of the officers ten.

And Solomon had twelve officers over all Israel, which were chief officers, who ruled over all the land.

And the sum of the food which he provided for all the service of the altar of the Lord, and to minister with the priests, and to give bread to all the people, was burdensome service, which both came in by ties, and came in by all the kings of the countries which brought presents to king Solomon. And they furnished victual for king Solomon, and for all the officers of the service, one hundred fifty pounds of refined meal every day: so far as he provided it in shewbread for the sanctuary, and to供给 the priests with it every morning, and every evening, for the burnt offeren after the manner of the workhouse. And he provided victual for all the service of the house of his servants, and the food for all the king's officers in all the service, and the food for the people of the people, which came to king Solomon to eat at the table, till he died. And the wine of wine was three hundred jugs daily: for so much he used to drink: and they supplied in abundance wine to him. And he gathered for him twelve officers for the carriage of victual, and furnished victual for king Solomon, and for all the officers, and for all the priests, and for all the people, all the workmen in every work place, for every service: so that the provision of victual never failed in the house of king Solomon.
1 Chronicles.

25 8 And I have ben with thee wherein thou hast walked, and have delivered all thine enemies out of thy sight, and have made thee a name like the name of the greatest men that are in the earth.

9 And I have o dyed a place for my people Israel, and made it fast, so that no foe may dwell in their place, and move no more: neither shall the children of wickedness exercise any more as at the beginning.

10 And since the time that I comman ded judges to be over my people Israel, I have subdued all thine enemies: and I tolde thee that the Lord would be buylde thee an house.

11 This also shall come to passe: when thy days be expired that thou must go unto thy fathers, I will raise up thy seed after thee, which shall slaye thy enemies, and I will stabilise his kingdom.

12 He shall buylde me an house, and I will stabilise his statute for ever.

13 I will dyse his father, and he shalbe my sonne, and I will not take my mercy away from him, as I took it from him that was before thee.

14 But I will stabilise him in myne house and my kingdoms for ever, and his statute shall be sure for evermore.

15 According to all these words, and according to all this vision, did Nathan tell king David.

16 And David the king came and sat before the Lord, and said: what am I, 0 Lord God, and what is mine house, that thou hast promisod me thus farre?

17 And yet this seemed little in thine eyes, 0 Lord: but thou hast also spoken of thy seruante house for a great whyle to come, and hast looked upon me as upon a man of yde degree, 0 Lord God.

18 What shall David desire more of thee for the honour of thy seruante? for thou hast known thy seruante.

19 0 Lord, for thy seruantes sake, even according to thy owne heart, hast thou done all this magnificence, to them all great things.

20 Lo! there is none like thee, neither is there any God save thou, according to all that we haue heard with our eares.

21 Moreover, what nation on the earth is like thy people Israel, to whom God hath boughthaded to come and redeeme them to be his owne people, and to make thee a name of excellence and terribleness, with calling out nations from before the people, whome thou hast deliuered out of Egypt?

22 Thy people of Israel by brest thou make thyne owne people for ever, and thou becamest their God.

23 Therefore nove Lode, let the thing that thou hast spokon concerning thy seruante and his house, be true for ever, that thou Lode do as thou hast sayde.

24 Let it come to passe, that thy name may be magnified for ever, that it may be sayde, The Lode of hosts is the God of Israel, even the God of Israel, and the House of David thy seruante endurcth stable before thee.

25 For 0 my God, hast tolde thy seruante that thou wylt buylde him an house, and therefore thy seruante hath founde in his heart to pray before thee.

26 And novie Lode, thou art God, and hast promised this goodnesse unto thy seruante.

27 Novie therefore let it be thy pleasure to blesthe the house of thy seruante, that it may continue before thee for ever: For whome thou blesstf 0 Lode, the same is blessed for ever.

The xviij. Chapter.

1 The battell of David against the Philistines. 2 And against Moab; 3 Zoba; 4 Am. 5 And Edom.

A 1 And after this, it fortuned that David smote the Philistines, 6 subdued them, and took "Geth and the towrnes that" longed thereto out of the handes of the Philistines.

2 And he smote Moab, and the Hoba bines became Davids seruantes, and payde them tribute.

3 And David smote Hadarezer king of Zoba unto Hanath, as he went to stablise his dominion by the river Euphrates.

4 And David took from hym a thousand charites, and seven thousand horse men, and twelve thousand footemen, and laimed all the charit horses, and re served of them an hundred charites.

5 And when the Syrants of Damascon came to help Hadarezer king of Zoba, David
David took the shields of gold that were on the seruantes of Hadarezer, and brought them to Jerusalem.

And he brought thither unto king David, sonne of Jesse, all the former seruantes, and their tents, and their vases, and their instruments, and their victual, and their drink, even the最难读的内容。
put them selves in array against the children of Ammon.


And he sayde: If the Syrians be to strong for me, thou shalt succour me, and if the children of Ammon penuale against thee, I will helpe thee.

And the heart, and let vs play the men for our people sake, and for the cities of our God: and the Lord shall do that which is good in his owne light.

And Joab and the people that were with him, were up before the Syrians into the battle: and they fled before him.

And when the children of Ammon saw that the Syrians were fled, they ran away likewise before Abishai his brother, and gat them into the city: and Joab came to Hierusalem.

And when the Syrians saw that they were put to the worse before Israel,

The, xx. Chapter,

1 Rabba destroyed. 2 The Ammonites tomentent. 4 The philistines are those overcome with their giantes.

And it came to passe, that after the vear was expired (about the time that kings go out a warrefare) Joab rearde out the armie of the hoast, and destroyed the country of the children of Ammon, and came and besieged Rabba, and destroyed it: But David taried at Hierusalem, where Joab smote Rabba and destroyed it.

And David toke the crown of their king from of his head, and founde that it had the vaught of a talent of golde, and there were precious stone in it, and it was set upon Dauid's head: And he brought also exceeding much people out of the citie.

And he brought out the people that were in it, and tomente them withlasses and harrowes of iron, and with other sharp instrumentes, and so dealt David with all the citie of the children of Ammon: And David and all the people came againe to Hierusalem,

4. After this, it fortuned that there arose warre at Gazer with the Philistines, at which time Soboke the Hulathite slue Sippai, that was of the children of Rehobam, and they were subdued.

And there was battale againe with the Philistines, Ethan the sonne of Jar the Lachemi the brother of Goshaye the Geritite, whose speare was like a weares beanie.

And there chambed yet againe warre at Seth, where as was a man of a great stature, with thirtie and foure fingers and toes, fire on euery hand, and fire on euery foote, and was the sonne of Raphay.

7. But when he defied Israel, Jehoas was than the sonne of Simea, Dauid's brother slue him.

8. These were borne unto Raphay at Seth, and were overthrown in the hande of Dauid and in the hande of his ferunuotes.
And Satan sloode by
against Israel, and
promokd Daud to
number Israel.

And Daud slyde to
Joab and to the ru-
ters of the people:

And Joab numbled: The Lord
make his people an hundred times so
many no as they be: But my lord,Did
king, are they not all my loddes fer-
nauntes? why then doth my lord require
this thing? why will my lord be a cause
to treple this to Israell.

Nevertheless the kinges word prepa-
red against Joab: And Joab departed,
and walked thorough all them of Is-
rael, and came to Hierusalem againe,

and gaine the summe of the number
of the people buto Daud: And all they of
Israel were a thousand thousand and
an hundred thousand men that due
ludowe: and Juda was soure hundred
therefore and ten thousand men that
due ludowe.

But the Leuites and Benjamin
counted he not among them: For the kinges
word was abominable to Joab.

And the Lode was displeased with
this thing, and snoto Israell.

And Daud slyde unto God: I have
luned exceedingly in doyng this thing:
And nowe I beseech thee, do aby the
wickedneffe of thy lernaunt, for I have
done very fooleffhip.

And the Lode spake unto Gad Davids
fear, saying:

Go, and tell Daud, saying, thus sayth
the Lode, I gene thee the choyple of threethings:
choose the one of them, that I may
do it ther.

And Gad came to Daud, and sayd un-
to him, thus sayth the Lode: Choose the

Either three yeeres famine, or threemace

So, and Daud came to Gad, and Gad sayd:

The Lord destroyed all the
coasts of Israel: And nowe abutth
selfe, what I ludo ye I say, to
him that sent me.

And Daud slyde unto Gad, I am in
an exceeding straftte: Let me fall nowe
into the hande of the Lode, for passing
great are his merces but let me not fall
into the hande of men.

So the Lode sent pestilence upon Is-
rael: and there were over thre benz of Is-
rael threecore and ten thousandne men.

And God sent the angell into Hieru-
alem to destroy it: And as he was a-
about to destroy the Lode behelde, and
had compassion on the euyll, he sayde to
the angell that destroyed: It is enough,
let no lode thynne hand ceaffe.
And the angell of the Lode slyde by the
threshing flooe of Omans the Iebulste.

and Davd lyff up his eyes, and slyve
the angell of the Lode frond between
the earth and heauen, hauing a dradfen
Iudowe in his hande, stretched out toward
Hierusalem: Then Davd and the el-
ders of Israel which were clothed in
lacke, fell upon their faces.

And Davd sayde unto God: Is it not
I that commaunded the people to be
numbed: It is I that have luned and
done euyll in deede: and what have
they deefe done: Let thynne hande D
Lode my God be on me, and on my fa-
thers house: but not on thy people, that
they shoude be punnished.

And the angell of the Lode comma-
unded Gad to say to Davd, that Davd
shoude go up and set by an unte unto
the Lode in the threshing flooe of O-
nan the Iebulste.

And Davd went by according to the
saying of Gad which he spake in the
name of the Lode.

And Ounan turned about, and saw the
angell, and his foure comers were with
him, and hyd them selues: But Ounan
was thesbein wheate.

And as Davd came to Ounan, Ounan
loked and slyve Davd, and went out
of the thesbein flooe, and bowed hym
selfe to Davd with his face to the
grounde.
22 And David said to Omen: See me the place of the threshing floore, that I may builde an analter therin unto the Loade: Thou shalt give it me: for as much money as it is worth, that the plague may cease from the people.
23 And Omen said unto David: Take it to thee, and let my lozde the king do that which seemeth good in his eyes: Lo, I gave thee ore also for burnt sacrifices, and treishing instrumentes for wood, & wheate for meat offering, I gave it all.
24 And king David said to Omen: Not so, but I will give it: as much money as it is worth: for I will not take that which is thyne: for the Loade, nor offer burnt offerings without coach.
25 And to David gave to Omen for that place nees of golde five hundred by waght.

The. xxii. Chapter.

1 And David said: This is the house of the lord God, & this is the alter for the burnt offering of Israel.
And David commanded to gather together the strangers that were in the lande of Israel, and he set masons to hew and pulyse stones for the building of the house of God.
3 And David prepared plentie of iron for naples, 3 doors of the gates, 3 to byne withal, and abundance of hafte without wagghe.
4 And Cedar trees without number: For the Zidons and they of Tyre bought much Cedar wood to David.
5 And David saide: Solomon my sonne is young and tender, and the house that is to be builde for the Loade must be magnificall, excellent, and of great fame and dignite throughout all countreys: I will therefor make ordinances for it, And to David prepared many things before his death.
6 And he called Solomon his sonne, and charged him to builde an house for the Loade God of Israel.
7 And David saide to Solomon: By sonne, I thought as it was in myne heart to builde an house unto the name of the Loade my God:
8 But the word of the Loade came to me, saying: Thou hast shed much blood, and hast made great battayles: thou shalt therefore not builde an house, but my name, for thou hast shed much blood upon the earth in my sight.
9 Behold, a sonne is borne to thee, and he shall be a man of rest, for I will give him rest from all his enemies rounde about: For his name is Solomon, & I will lend rest and peace upon Israel in his dayes.
10 He shall builde an house for my name, and he shall builde my sonne, and I will be his father, and I will estable theke the feate of his kingsdome upon Israel for ever.
11 The Loade therefore my sonne, the Loade be with thee, and prosper thee, and thou shalt builde an house to the Loade thy God, as he hath said of thee.
12 And the Loade shall give thee wythom and understanding, and shall give thee commandements for Israel, that thou mayst kepe the lawe of the Loade thy God.
13 For thou shalt prosper, even when thou takest heed and fillest the statutes and Judicials which the Loade charged Dooves with for Israel: And the Loade therefore shall be strong, and thou not, nor be discouraged.
14 Behold, according to my povertie have I alis...
I also prepared for the house of the Lord, an hundred thousand talents of gold, and a thousand thousand talents of silver; and I have provided wood and stone, and thou mayst provide more thereto.

Moreover, thou hast wrought men with the know, and masons, and carpenters; (to work in stone and timber) many men that be active for every work.

And of gold, silver, brass, and iron, there is no number: Up therefore, and be doing, and the Lord will help with thee.

And David commanded at the loaves of Israel to help Solomon his son, saying:

18 Is not the Lord your God with you? and hath he not given you rest on every side: for he hath given the inhabitants of the land into my hand, and the land is subdued before the Lord, and before his people.

19 Moreover let your hearts and your soules to seek the Lord your God:

Up, and build ye the temple of the Lord God, to bring the ark of the covenant of the Lord and the holy vessels of God into the house to build for the name of the Lord.

The xxii. Chapter.

1 When David was old and full of days, he made Solomon his son, king over Israel.

And then he gathered together all the lodges of Israel, with the priests and the Levites.

And the Levites were numbered from the age of thirtie years and above: and the number and name of them was thirtie and eight thousand men.

Of which twentie and four thousand were set to further the worke of the house of the Lord: and six thousand were officers and judges.

Four thousand were porters, and four thousand paid the Lord with such instruments as was made to praise him.

And so David put an order among them, dividing them in partes: Of the children of Levi, Gersom, Caath, and Merari.

Of the Gersomites was Laadan, and Shema.

The sons of Laadan, the chiefe was Joel, Zethan, and Joel, sheme.

The sons of Shema: Ahitub, Zethan, and Joel, sheme. These were the anient fathers of Laadan.

And the sons of Semei were, Jahath, Zera, Jeus, and Jeriah: these four were the sons of Semei.

And Jahath was the chiefe, Zara the second, but Jeus, and Jeriah had not many sons, therefore they were in one reckoning according to their house-holdes, reckened for one auncient house-hold.

12 The sons of Caath: Amram, IZara, Hebron, and Oziel, shome.

The sons of Amram: Aaron, and Moses: And Aaron was separated to have the rule of the holy things in the place most holy, he and his sons forever, and to burne incense before the Lord, and to minister unto him, to blesse in his name for ever.

14 Moses also the man of God, and his children, were named with the tribe of Levi.

15 The sons of Moses: Gersom, Eliezer, and Hobab, the chief.

16 Of the sons of Gersom, Sheuel was the chief.

17 The sons of Eliezer, Rehobam: the chief: And Eliezer had none other sons, but the sons of Rehobam were very many.

18 The sons of IZara, Shebon the chief.

19 The sons of Hobab, Iserahim the first, Amaria the second, IZahazel the third, and Jeriaam the fourth.

20 The sons of Uziel: Priam the first, and Jeia the second.

21 The sons of Merari: Phale, and Phul. The sons of Phale: Eleazar and Tis.

22 And Eleazar dyed, and had no sons, but daughters: and their brethren the sons of Tis took them.

23 The sons of Phul: Phale, Eber, and Iseram, the third.
24. These are the children of Levi after the householde of their fathers, even the
auncient of the fathers according to their offices, and after the number and
summe of the names of them that dyd
the worke in the service of the house of
the Lord, from the age of twenty yeeres
and above.
25. And David said: The Lord God of
Israel hath given rest unto his people,
that they may dwell in Hierusalem for
ever.
26. That the Leuites also shou’d no more bear the tabernacle, and all the
vessels for the service thereof.
27. For according to the last wordes of
David, the Leuites were numbered
from twenty yeeres and above.
28. And their office was under the hande
of the sons of Aaron for the service of
the house of the Lord in the courtes
and cells, and in the purfing of all ho-
ly things, and in the worke of the ser-
vice of the house of God:
29. In the shewbread, in the fine flour, in
the meat offering, in slakers of sweete
bread, in the frying panes, in the grev-
ron, and in all manner of measures & tis;
30. And to stand every day in the morn-
ing, to thank and praise the Lord, and so
likewise at even:
31. And to offer all burnt sacrifices unto
the Lord, in the Sabbathes, in the new
mones, and on the feastfull dayes, by
number & cuntrie continually as they
were commaunded, before the Lord,
32. And that they shou’d waite on the ta-
bernacle of the congregation, on the
holy place, and on the sons of Aaron
their brethren, in the service of the house
of the Lord.

The xxij. Chapter.

1. David assigneth offices unto the sons of Aaron,

Here are the decensions of the sons of Aaron.
The sons of Aaron: Nabob, Abihu, Elea-
zar, and Ithamar.

* Nabob also and Ab-
ihu dyed before their
father, & had no children: But Eleazar,
& Ithamar executed the priests office.
3. And David ordred them on this maner:
Zadok of the sons of Eleazar, and
Ahimelech of the sons of Ithamar
were according to their offices in their uffi-
cation.
4. And there were no auncient men
founde among the sons of Eleazar,
then the sons of Ithamar. And thus
were they ordered together: Among the
sons of Eleazar there were thirteene
rules according to the houologically
of their fathers, & eight among the sons
of Ithamar according to the houologically
of their fathers.
5. And thus were they put in order by lot
the one from the other: and so were
there rules in the sanctuarie, & lodes
before God, as well of the sons of El-
eazar, as of the sons of Ithamar.
6. And Semia the sonne of Nathanael
the trive, of the hundred of the Leuites,
was before the king & the lodes,
before Zadok the priest and Ahimelech
the sonne of Abiathar, and before the
20 The rest of the sons of Levi, are these: Of the sons of Anam, Shubal; of the sons of Caleb, of the sons of Hezron, Jechei.
21 Of the sons of Rechabiah, the first Je-*

The xxv. Chapter.

The singers are appointed with their places and lotts.

And to David and the captains of the host appointed out to do service the sons of Asaph, and Heman, and Jeduthun, which should prophesie with harpes, psalteries, and cymbales: And there was a multitude of the men that were appointed to the service and numberation:

2 Of the sons of Asaph, Zaccur, Joseph, Nathanael, and Asaph that bapred on Asaph which prophesied according to the commission of the king.
3 Of Jeduthun: the sons of Jeduthun, Seraiah, Zeri, Jofiah, Halkiah, and Mathathiah, six, under the handes of their father Jeduthun, which prophesied with a harpe, fo to give thankes and praises unto the Lord.
5 All these were the sons of Heman, which was the kinges son in the woods of God, to lyue by the home of the regall dignitie. And God gave to Heman four

execute the service in the house of God at the kings commandement.
7 And the multitude of them with their brethren that were instrust in the lotts: B of the Lord, even all that were cunning, were two hundred fourscore and eght.
8 And they cast lotts among them selues how they shou'd waite, and well for the small as for the great, for the souter as wel as for the schoolmaster.
9 And the first lot in Asaph fell to Joseph, the second to Gedaliah, with his brethren and lotts, which men were twelve.
10 The third fell to Zaccur with his lotts and brethren, being twelve persons.
11 The fourth to Jezri with his lotts and brethren, twelve persons.
12 The fifth to Nathanael with his lotts and brethren, twelve persons.
13 The sixth to Seraiah with his lotts and brethren, twelve persons.
14 The seventh to Jeduthun with his lotts and brethren, twelve persons.
15 The eighth to Heman with his lotts and brethren, twelve persons.
16 The ninth to Zaccur with his lotts and brethren, twelve persons.
17 The tenth to Seraiah with his lotts and brethren, twelve persons.
18 The eleventh to Joseph with his lotts and brethren, twelve persons.
19 The twelfth to Asaph with his lotts and brethren, twelve persons.
20 The
The thirteenth to Subael with his sons and brethren twelve persons.

The fourteenth, to Hadabiah with his sons and brethren, twelve persons.

The fifteenth to Jeremoth with his sons and brethren, twelve persons.

The sixteenth to Hanaiah with his sons and brethren, twelve persons.

The seventeenth to Jeshdekel with his sons and brethren, twelve persons.

The eighteenth to Hananiah with his sons and brethren, twelve persons.

The nineteenth to Malchoz with his sons and brethren, twelve persons.

The twentieth to Eliatha with his sons and brethren, twelve persons.

The twenty and one to Hoelzer with his sons and brethren, twelve persons.

The twenty and two to Gedaliah with his sons and brethren, twelve persons.

The twenty and three to Johahaz with his sons and brethren, twelve persons.

The twenty and four to Romamth, with his sons and brethren, twelve persons.

The twenty and five to Benjaiah, with his sons and brethren, twelve persons.

The xxvi. Chapter.

The posters of the temple are ordained every man to the gate which he should keep, and over the treasure.

These are the benedictions of the posters. Among theCorenites, Peclemiahu, the son of Zare, the eldest, Jeddeel the second, Zebalahu the third, and Jahmeel the fourth.

And the sons of Peclemiahu were these: Zarehamiahu the eldest, Jeddeel the second, Zebalahu the third, and Jahmeel the fourth.

Elam the fifth, Jehobanan the sixth, and Eslieni the seventh.

The sons of Obed Edom, Semeta the eldest, Jehobad the second, Joah the third, Saccar the fourth, and Nathanael the fifth.

Amnuel the sixth, Machab the seventh, Peulath the eight, for God blessed him.

And unto Semeta his son, were sons born, that ruled in the house of their father: for they were men of might.

The sons of Semeta, Dhuhi, Rephael, Obed, and Elzabad, and his brethren were strong men, Elishu and Samachahahu.

All these were of the children of Obed Edom: they and their children, and their brethren, active men, and of strength to do service, even three hundred and two of Obed Edom.

And Peclemiahu had sons and brethren, active men, eighteen.

The sons of Hosa of the children of Herar, Sumri the chiefest, though he was not the eldest, yet his father let him in the chiefest place.

Heldenahu the second, Zebalahu the third, and Zarehamiahu the fourth: all the sons and brethren of Hosa were thirty-three.

Among these was divided the office of posterity, that they should begotten men, to waste with their brethren, when they ministered in the house of the Lord.

And they cast lots between the great and small, after the householde of their fathers, for every gate.

And the lot on the eastside fell upon Peclemiahu: and for Zarehamiahu his sonne (which was a young man), they cast lots, and his lot came out towards the north.

And Obed Edoms lot fell to the south: and for his sons fell the houses of Shuppim.

For Shuppim and Hosa towards the west, with the gate Shallecheth by the paunch strete that goeth bywarde, one watch being over against another.

In the east were the Levites, and toward the north four a day, toward the south four a day, and toward Shuppim two and two.

In the parbar towards the west two at the going up, and two in Pharbar.

These are the benedictions of the posters among the sons of Koreth, and among the sons of Merari.

And of the Levites, Abia had the oversight of the treasures of the house of God, and of the treasures of the deductive things.

And concerning the sons of Ladan, which were the children of the Gershonites...
The second chapter.

The children of Israel, after the number of them, ancient heads and captains of thousands and hundreds, and their officers that served the king by courses, which came in and went out monthly by courses, throughout all the moneths of the year. And in every moneth were twenty and four thousand.

And the chiefest of all the captains of the host for the first moneth, was Zabdiel, in whose course were twenty and four thousand.

And the moneth, was Jachin, and in his course were twenty and four thousand.

And the chiefest of all the captains of the host for the second moneth, was the children of Parez.

And the moneth, was Dobbai an Ahohite, in whose course was Shaphat a ruler, and in his course were twenty and four thousand.

The chiefest captain of the third host for the third moneth, was Banabai, the sonne of Jelobade the chief priest, and in his course were twenty and four thousand.

This is that Banabai which was most mighty among thirteene, and above thrice: and in his part was Amizabad his sonne.

The fourth captain for the fourth moneth, was Asael the brother of Joab, and Zabadai his sonne after him, and in his course were twenty and four thousand.

The fifth captain for the fifth moneth, was Sambai the Seborite, and in his course were twenty and four thousand.

The sixth captain for the sixth moneth, was Jara the sonne of Jetses a Thekrite, and in his course were twenty and four thousand.

The seventh captain for the seventh moneth, was Eliashib, the Pelonite, of the children of Ephraim, and in his course were twenty and four thousand.

The eight captain for the eight moneth, was Helez the Pelonite, the sonne of Ithare, and in his course were twenty and four thousand.
Chapter 2

The twelfth captny for the twelfth monETH, was Shubael an Hulathite of Zebulun, & in his course were twenty and four thousand.

The eleventh captny for the eleventh monETH, was Abdon the sonne of Hilleas of manasseh, in his course were twenty and four thousand.

The tenth captny for the tenth monETH, was Ahiasah a sonne of Sibbiteza of Naphtali, & in his course were twenty and four thousand.

The ninth captny for the ninth monETH, was Abiezer an Anatotite of the children of Bethuel, & in his course were twenty and four thousand.

The eighth captny for the eighth monETH, was Shebuel the sonne of Simeon, & in his course were twenty and four thousand.

The seventh captny for the seventh monETH, was Obadiah the sonne of Michael, & in his course were twenty and four thousand.

And the rulers over the tribes of Israel were these: Among the Rubenites, was Eleazar the sonne of Zichri: Among the Simeonites also, was Saphathiah the sonne of Ahitophel.

Among the Leuiotes, Halkiba the sonne of Benjue: Among the Zaramites, Zadok.

Among them of Juda, Ichu the brother of David: Among them of Issachar, Omri the sonne of Michael.

Among them of Zabulon, Zelmaah the sonne of Obadiah: Among the of Naphtali, Jerimoth the sonne of Azriel.

Among the children of Ephraim, Hosa the sonne of Azariah: In the half tribe alo of Manasse, Joel the sonne of Pedahiah.

Of the halfe tribe of Manasse in Galad, Judo the sonne of Zachariah: Among them of Benjamin, Jaaakiel the sonne of Abner.

Among them of Dan, Azael the sonne of Izechiel. These are the loydes of the tribes of Israel.

But David took not the number of them under twenty yeres, because the Lord sade he would encrease Israel lyke unto the starrs of the lyke.

And Joab the sonne of Zeruia began to number: but he smothed it not, because that there fell Wathl for it against Israel, neither was the number put in to the cronicles of king David.

Duer the kinges treasures was Azmaheth the sonne of Adonai: And over the treasures of the stedes, in the cities, and villages, and castells, was Jehonathan the sonne of Zizahail.

And over the workmen in the stedes that tilled the grounde, was Ezer the sonne of Thelub.

And the oversight of the vineyards, had Semech the Ramathite: Duer the encrease also of the vineyards, & over the vineallers, was Sabbeth the Zophonite.

And over the olive trees and numberie trees that were in the valleyes, was Baal Hanan the Gederite: And over the sheep, was Joas.

Over the oxen that fed in Saron, was Setaal the Saronite: And over the oxen that were in the valleyes, was Saphat the sonne of Abali.

Duer the camelles, Oobia the Naaclite: And over the asses, was Jehdeiah the Onnosophite.

Over the shepe was Jasses the Hagarite: All these were the rulers of the substance of king David.

And Jehonathan Dauids enfe, a man of counsell and of underslanding, was a counselor, and Jehiel the sonne of Zachmon was with 9 kynges sonnes [instructing them.]

And Ahitophel was of the kinges counsell: And Hushai the Arazite was the kynges companion.

And next to Ahitophel was Jehoida: the sonne of Banaiah, & Abiathar: and the captny of the kynges warre, was Joab.

But David took not the number of them under twenty yeres, because the Lord sade he would encrease Israel lyke unto the starrs of the lyke.

And Joab the sonne of Zeruia began to number: but he smothed it not, because that there fell Wathl for it against Israel, neither was the number put in to the cronicles of king David.

Duer the kinges treasures was Azmaheth the sonne of Adonai: And over the treasures of the stedes, in the cities, and villages, and castells, was Jehonathan the sonne of Zizahail.

And over the workmen in the stedes that tilled the grounde, was Ezer the sonne of Thelub.

And the oversight of the vineyards, had Semech the Ramathite: Duer the encrease also of the vineyards, & over the vineallers, was Sabbeth the Zophonite.

And over the olive trees and numberie trees that were in the valleyes, was Baal Hanan the Gederite: And over the sheep, was Joas.

Over the oxen that fed in Saron, was Setaal the Saronite: And over the oxen that were in the valleyes, was Saphat the sonne of Abali.

Duer the camelles, Oobia the Naaclite: And over the asses, was Jehdeiah the Onnosophite.

Over the shepe was Jasses the Hagarite: All these were the rulers of the substance of king David.

And Jehonathan Dauids enfe, a man of counsell and of underslanding, was a counselor, and Jehiel the sonne of Zachmon was with 9 kynges sonnes [instructing them.]

And Ahitophel was of the kinges counsell: And Hushai the Arazite was the kynges companion.

And next to Ahitophel was Jehoida: the sonne of Banaiah, & Abiathar: and the captny of the kynges warre, was Joab.

But David took not the number of them under twenty yeres, because the Lord sade he would encrease Israel lyke unto the starrs of the lyke.

And Joab the sonne of Zeruia began to number: but he smothed it not, because that there fell Wathl for it against Israel, neither was the number put in to the cronicles of king David.

Duer the kinges treasures was Azmaheth the sonne of Adonai: And over the treasures of the stedes, in the cities, and villages, and castells, was Jehonathan the sonne of Zizahail.

And over the workmen in the stedes that tilled the grounde, was Ezer the sonne of Thelub.

And the oversight of the vineyards, had Semech the Ramathite: Duer the encrease also of the vineyards, & over the vineallers, was Sabbeth the Zophonite.

And over the olive trees and numberie trees that were in the valleyes, was Baal Hanan the Gederite: And over the sheep, was Joas.

Over the oxen that fed in Saron, was Setaal the Saronite: And over the oxen that were in the valleyes, was Saphat the sonne of Abali.

Duer the camelles, Oobia the Naaclite: And over the asses, was Jehdeiah the Onnosophite.

Over the shepe was Jasses the Hagarite: All these were the rulers of the substance of king David.

And Jehonathan Dauids enfe, a man of counsell and of underslanding, was a counselor, and Jehiel the sonne of Zachmon was with 9 kynges sonnes [instructing them.]

And Ahitophel was of the kinges counsell: And Hushai the Arazite was the kynges companion.

And next to Ahitophel was Jehoida: the sonne of Banaiah, & Abiathar: and the captny of the kynges warre, was Joab.
And king David stode vp upon his seat, and tayde: hear me my brethren and my people. *I had in mine heart to builde an house of rest, for the arke of the covenante of the Lorde, and for the footstool of our God, and had made redie for the building

But God faide vnto me: *thou shalt not builde an house for my name, becaufe thou hast ben a man of warre, and hast shed blood.

Moreover the Lorde God of Israel chose me before all the house of my father, to be king ouer Israel for euer: for in Judah shoulde he choose a captain, *of the householde of Juda is the house of my father, among the sonsnes of my father he had a lust to me to make king ouer all Israel.

And of all my sonsnes (for the Lorde haue geuen me many sonsnes) he haue choosen Solomon my sonne, to sit upon the seatte of the kynge of the Lorde in Israel.

And he faide vnto me: *Solomon thy sonne he shal builde me an house and courtes: I haue choosen him to be my sonne, and I wilbe his father.

And I wil make his kynge dom for euer, if he wilbe strong to do my commandementes and my lades, as it goeth this day.

Now therefore in the sight of all Israel, the congregation of the Lorde, and in the audience of our God, keep and seeke for all the commandementes of the Lorde your God, that ye may enjoy a good lande, and leaue inheritance for your children after you euer.

And thou Solomon my sonne, knowe thou the God of thy father, and serue him with a pure heart and with a vypping unnde: *For the Lorde searcheth at heartes, and understandeth all the imaginatians of thoghtes: And if thou secke him, he wyll be founde of thee: but if thou forsaile him, he wyll cast thee of for euer.

Take heed now, fo: the Lorde hath chiden thee to builde him an house of a sanctuary: We strong therefore wil play the man.

And David gaue Solomon his sonne the patern of the poche, and of the houses that longed therto, of the storehouses, upper chambers, inner patetons, and of the house of the merrie

And the example of all that he had in his munide for the courtes of the house of the Lorde, and for all the celles rounde about, for the treasuere of the house of God, and for the treasuere of the dedicate things:

For the demissions of the priestses and Levites that wast ped by course, and for the workeynanship that shoulde serue for the house of the Lorde, and for all the vesselles that shoulde serue in the house of the Lorde:

For golde, and for the wyght of golde, for all vesselles of sundry ministrations, so: for maner of vesselles of siluer in wyght, and for all vesselles whatsoeuer purpose they serued vnto:

The wyght of golde for the candelstickes, and the golde for their lampes, with the wyght for euer candelistique and for the lampes thereof: And for the candelstickes of siluer by wyght, both for the candelstickes also for her lampes, according to the diversetie of the vyse of euer candelistique.

And by wyght (the same) golde for the tables of the bebre bread, euen for every table, and likewyle siluer for the tables of siluer.

And pure golde for the shewesheekes, cuppes, and drinkynge pottes: and pure golde in wyght for basons, euen for every bason: and likewise siluer by wyght, for every bason of siluer.

And for the anuer of incense, pure golde by wyght, and golde for the patern of the charecte of the Cherubes that stretched out their wings and covered the arke of the covenante of the Lorde.

And thus was geuen me* by wypping of the hande of the Lorde, which made me understand the workeynanship of the patern.

And Dauid sayd to Solomon his sonne: be strong of goodourage, be manfully, feare not no; be fainehearted, for / God, even my God, is with thee, *he shall not falle thee, nee forsake thee, but I will haue finished all those that must serue for the house of the Lorde.

Beholde, the priestses and Levites are dauided in companies for all maner of seruice that pertayneth to the house of God, they are with thee for all maner of workeynanship, and so are theretoe

In wipedynde for euer any maner of seruice: thou
1. Chronicles.

The offering of David and of the princes for the building of the temple. 10 David gave thanks to the Lord. 20 He exhorteth the people to do the same. 22 Solomon is created king. 28 David's death, and Solomon his son reigneth in his stead.

And David the king laid unto all the congregation: "God hath specially chosen Solomon my son which is yet young and tender, for the house shall not be for man, but for the Lord God.

Moreover, I have prepared with my whole heart to build a house unto the name of the Lord my God, for it is written in the law of Moses the man of God, that the Lord should have an house for his name. And now my heart is lifted up, because God hath shewed me this great honour.

And because I have set my heart to build a house unto the name of the Lord, and his temple, 3 And have prepared therefor, even silver and gold of every sort, and marble, and brass, and iron, and precious stones, and timber of good trees, and such as need be to set the house withal. 5 And if I have found favour in your sight, O my God, then have mercy upon me, my God, and show unto your servant mercy and truth.

And to the ancients of the fathers, and to the princes of the tribes of Israel, the captains of thousands and hundreds, with the lords that were rulers over the king's works, were they willing. 7 And gave for the service of the house of God five thousand talents of gold, and ten thousand talents of silver, and ten thousand pieces of gold, and eight thousand talents of silver, and one hundred thousand talents of brass, and one hundred thousand talents of iron, and marble in abundance. 8 And they with whom were precious stones were found, gave them to the treasure of the house of the Lord by the hand of Jehiel the Gershonite. 9 And all the people rejoiced when they saw the stone work, and with a perfect heart they offered willingly to the Lord: And David the king rejoiced greatly.

And David blessed the Lord before all the congregation: O God, blessed art thou for ever and ever: there is none like thee, and none is able to withstand thy strength.

Therefore David the king went in to wait at the house of the Lord, to glorify the God of his fathers. 16 And David blessed the Lord before all the congregation. 17 And also to all the princes of the children of Israel, and to the priests the Levites, and said: The Lord God of Israel hath made thee king over his people Israel for ever, and hath chosen Jerusalem for an everlasting habitation.

And now, David my master hath made me king over this house, and seated me thereon, as thou didst say, O my master David. 19 And gave unto Solomon my son a perfect heart, to keep the commandments, and to do what is right and good in thine eyes.

And all the people rejoiced, when they beheld such sacrifices, and such a great provision of stones, and timber, and brass, and iron, and marble: and the king and all the people held a feast before the Lord, that they might rejoice thereat.
And David spake to all the congregation of Israel, and blesse the Lord your God.

And all the congregation blesse the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the king.

And they offered sacrifices unto the Lord: And on the morrow after the seventh day, they offered burnt offerings and sacrifices unto the Lord, even a thousand young calves, a thousand rams, and a thousand heffer sheepe, with their drinke offerings: Many sacrifices offered they for all Israel,

And did eat and drinke before the Lord the same day with great gladnesse: And they made Solomon sonne of David king the seconde tyne, and anointed him prince before the Lord, and Zadoc to be the tyne priest.

And Solomon sat upon the seate of the Lord, and was king in stead of David his father, and prospered: and all they of Israel obeyed him.

And all the lords and men of power, and all the sonnes of king David, submited them selves, and were under kyng Solomon.

And the Lord magnified Solomon in dignite in the sight of all them of Israel, and gave him so glorious a kingdome, as no kyng had before him in Israel.

And so David the sonne of Japhet reigned over all Israel.

And the space that he reigned over Israel was fourete peres: Seven peres reigned he in Hebron, and thirtie and three peres reigned he in Jerusalem.

And he dyed in a good age, full of dayes, riches, and honour: and Solomon his sonne reigned in his stead.

The actes of David the king first and last, behold they are written in the booke of Samuel the seare, and in the booke of Nathan the prophet, and in the booke of God the seare:

With all his kingdome, and power, and tyntes that went over him, over all Israel, and over all the kingdomes of the earth.

The ende of the first booke of the Chronicles, otherwise called the first booke of Paralipomenon.
The seconde booke of the Chronicles,
which in the Hebrue is one with the first.

The first Chapter.

6 The offering of Solomon at Gideon. 8 He prayed unto God to give him wisdom, which he gave him, and more. 14 The number of his chariottes and horses, and of his riches.

And Solomon spake unto all Israel, to the captaynes of thousandes, to the captaynes of hundredes, to the judges, and to every officer in all Israel, and to the auncient fathers.

And to Solomon and all the congregation with him went to the holy place that was at Gideon: for there was the tabernacle of the congregation of God, where Joables the sernaunt of the Lord made in the wildernesse.

But the ark of God had David brought from Britatharim, into the place which David had prepared therefore: for he had pitched a tent for it at Hierusalem.

Moreover, the vaunts alter which Bezaleel the sonne of Uri the sonne of Hur had made, was there before the tabernacle of the Lord: And Solomon and the congregation went to view it.

And Solomon gat up there before the Lord, to the baue alter that was before the tabernacle of the congregation, and offered a thousand burnt sacrifices upon it.

And the same night did God appear unto Solomon, and said unto him: Ask what I shall give thee.

And Solomon said unto God: Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Wherefore, O Lord God, let thy promise which thou madest unto David my father, be true: For thou hast made me king over a people which is like the dust of the earth in multitude:

10 Wherefore give me now the wisdom and knowledge, that I may be able to goe and out before this people: for who can judge this people that is so great?

11 And God spake to Solomon: Because this was in thine heart, and because thou hast not asked for thy selfe, but hast asked wisdom and knowledge for the people, to judge my people over which I have made thee king:

12 Wisdom and knowledge is granted unto thee, and I will give thee riches, and riches, and glory: so that among the kynges that haue ben before thee, or after thee, none was of thy degree:

13 And to Solomon came from the holy place that was at Gideon to Hierusalem from the tabernacle of the congregation, and raigned over Israel.

14 And Solomon gathered chariotts and horsemen: and he had thi thousandes, and foure hundred chariotts, and twelve thousandes horsemen, whom he bestowed in the charret citiees, and with the kyng at Hierusalem.

15 And the kyng made silver and golde at Hierusalem as plentious as stones, and Cedar trees made he as plentie as the Sylbeber trees that growe in the ballyes.

16 And Solomon had horses brought out of Egypt, and fine linen: The kynges marchauntees receaued the fine linen for a price.

17 They came also and brought out of Egypt a charret for five hundred pieces of silver, even an horse for an hundred and fiftie: And so brought they horses for all the kynges of the Persites, and for the kynges of Syrie, by their owne hande.
And Solomon determined to build him an house for the name of the Lord, and an house for his kingdom.

And Solomon tobied out three thousand and ten thousande men to beare burthenes, and four thousande men to hew stome in the mountayne, and three thousand and six hundred to overseer them.

And Solomon sent to hiram the king of Tyre, saying: As thou diddest deale with Dauid my father, so send me also Cedars woode to build him an house to dwell in (even to deal with me:)

Behold I build an house for the name of the Lord, and to offer burnt offerings and sacrifices of fire therein to burn sweete incense, and to set the bread before him continually, to offer burnt sacrifices of the morning and evening on the Sabbath days, in the hexe day of every newe moon, and in the solemn feastes of the Lord our God: for it is an ordinance to be continually kept of Israel.

And the house which I build shall be great: for great is our God above all gods.

But who is able to build him an house? When heaven and heauen above all heauen is not able to receaue him, what am I then that should build him an house? but even to burne sacrifice before him (shall this building be:)

Send me therefore a cunning man, that can booke in golde and siluer, in basse and iron, in purple, cynamon, in peleue silke, that can spfacke with grace the cunning men that are with me in Juba and Jerusalem, whom Dauid my father dyd prepare.

Send me also Cedars teere, pine trees, and cynamone trees, oue Lebanon: for I hafe that thy seruaunte can shalbe to hewe timber in Lebanon: and behold my men shalbe with them.

That they may prepare me timber enough: for the house which I am determined to builde, shalbe wonderfull great.

And besides for the be of thy seruauntes the cutters and helvers of timber, I have gaven twentie thousande quarters of beane wheete, and twentie thousande quarters of barleye, and twentie thousande bates of wine, and twentie thousande bates of oyle.

And hiram the king of Tyre answered in writing, which he sent to Solomon: Because the Lord hath loved his people, therefore hath he made the kyng over them.

And hiram said moreover: Blessed be the Lord God of Israel which made heaven and earth, & that hath gaven Dauid the king a wise sonne, and one that hath discretion, prudence, and understanding to build an house for the Lord, and a pallece for his kingdom.

And now I have sent a wife man, and a man of understanding, whom my father hiram dyd sende:

The sonne of a woman of the daughters of Dan, and his father was a man of Tyre, & he can spfacke to booke in golde and siluer, in basse and iron, in stone and timber, in purple and cynamon, in fine white and cynamon, and can grave sundry maner of grauings, and to finde out divers maner of sube with art that shalbe set before him, with the cunning men, and with the cunning men of my lode Dauid dyd father.

And booke therefo, the wheate and barlye, oyle and wine, which my lode hath spoken of, let him sende unto his seruauntes:

And we spfacke wood in Lebanon as much as thou shalt neede, and will bring it to thee in botes by sea to Japho, from whence thou mayest carry them to Jerusalem.

And Solomon numbered all the straungers that were in the lande of Israel, after the number of them whom his father Dauid had numbered: And they were founde an hundred liuetie and three thousande, and six hundred.

And he set three thousande and ten thousande to beare burthenes, and four thousande to hewe stones in the mountayne, and three thousande & six hundred offeecers to sete the people to booke.
2. Chronicles.

The. iiij. Chapter.

The temple of the Lord, and the porch are builded, with other things thereto belonging.

And Solomon began to build the temple of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, even in the place that David prepared in the threshing floor of Omer the Jebusite. And he began to build in the second day of the second month, * the fourth year of his reign.

And these are the patterns whereby Solomon was instruct to build the house of God: The length was three score cubits after the ope measure, and the breadth twenty cubits.

And the porch that was before the length in the first, according to the breadth of the house, was twenty cubits, and the height was an hundred and twenty cubits: and he overlaid it on the inner side with pure gold.

And the greater house he setled with firre tree, which he overlaid with the first gold, and graunted thereof pauline trees and chaynes.

And he overlaid the house with precious stone beautifully: And the gold was gold of Paruain.

The house [I say] the beames, postes, walls and dooers thereof, overlaid he with gold, and graunted Cherusbs on the walls.

And he made the house most holy: Where length was twenty cubits, like to the breadth of the house, and the breadth thereof was also twenty cubits: and he overlaid it with good gold, even with fire hundred talents.

And the weight of the nappes of golde was fittie tiles: and he overlaid the upper chammubers with golde.

And in the house most holy he made two Chersubs of image worke, like chytten, and overlaid them with golde.

And the wings of the Chersubs were twentie cubits long: The one wing was fittie cubites, reaching to the wall of the house: and the other wing was likewise fittie cubites, reaching to the wing of the other Cherus.

And even to the one wing of the other Cherus was fittie cubites, reaching to the wall of the house: and the other wing was fittie cubites also, and reaching to the wing of the other Cherus.

So that the wings of the said Cherus were stretched out twentie cubites: and they stooode on their feece, and looked inwarde.

And he made a sozehangiung of velvet silke, purple, cromynol, and fine white, caused the pictures of Cherusbs to be brodred theron.

And he made before the house two pilers of thirtie and fittie cubites high, and the head that was aboute on the top of every one of them was fittie cubites.

And he made charynes of braesene worke for the quier, and put them on the heads of the pilers: and made an hundred pomegranates, and put them on the charynes.

And he reared by the pilers before the temple, one on the right hand, and the other on the left: and called the right Jachin, and the left Boaz.

The. iijj. Chapter.

And he made an aurter of brasen, twenty cubites long, and twentie cubites high, and ten cubites hye.

And he cast a basin lauatoire of ten cubites from bryn to bryn, rounde in compasse, and fittie cubites hye: and a lye of thirtie cubites byd compasse it rounde about.

And under it was the fashion of orien, which byd compasse it rounde about: With ten cubites byd they compasse the lauatoire rounde about, and there were two rodes of orien which were cast byd molteyn worke.

And
And it came also upon twelve oren: three toward toward the north, three toward the east, three toward the south, and three toward the cast: and the lavish was let upon them, and all their backes were toward the lavish. And the thickest of it was an hand breadth, and the top was like the top of a cup, with flour of lines: and it received and held three thousand bouses. And he made ten lauvres, and put four on the right hand, and four on the left, to wash and cleanse in them such things as they offered for a burnt offering: But the great lavatoge was for the priestes to wash in. And he made ten candellstikes of gold, according to the pattern that was given of them, and put them in the temple, five on the right hand, and five on the left. And he made also ten tables, and put them in the temple, five on the right side, and five on the left: And he made an hundred basens of gold. And he made the court of the priestes, and the great court, and doores to it, and overlayde the doores of them with basse. And he let the great lavatoge on the right side of the east ende, over against the south. And hiram made pottes, shoues, and basens, and smithed the worke that he was appointed to make for king Solomon in the house of God. The two pillers, and the bouses, and the ponnels on the toppe of the two pillers, and the two wraithes to cover the two bouses of the ponnels which were on the toppe of the pillers. And foure hundred pomegranates on the two wraithes:two rodes of pomegranates on one wraith to cover the two bouses of the ponnels. And he made two bottomes, and lavurers he upon the bottomes. The great lavatoge, and twelve oren under it. Pottes also, shoues, and dishshakes: and all these vessels dyd hiram his father make to king Solomon for the house of the Lord, of bright brasse. In the plane of Jodane did the king cast them, even in the clay grounde that is betweene Socoth and Zaredatha. And Solomon made all these vessels in great abundance: for the weight of brasse could not be reckened. And Solomon made at the vessels that were for the house of God, the golden authe also, the tables to set the shewe brede upon. Moreover, the candellstikes with their lampes, to burne after the maner before the quire, and that of precious golde. And the shoures, and the lampes, and the shawers made he of golde, and that perfect golde. And the dressing lampys, bakens, spoones, and centers of pure golde: And the doore of the temple, and the inner doores within the place most holy, and the inner doores of the temple were gilted.

The, v. Chapter.

1 The things dedicated by David, are put in the temple. 2 The ark is brought into the temple. 3 What was within it. 4 They sing psalms to the Lord.

And so all the worke that Solomon made in the house of the Lord was smitten: And Solomon brought in all the things that David his father had dedicated, with the silver and golde, and all the vessels, and put them among the treasures of the house of God. Then Solomon gathered the elders of Israel together, and all the heads of the tribes and ancients fathers of the children of Israel, into Jerusalem, to bring the ark of the covenant of the Lord out of the city of David, which is in Sion. Wherefore all the men of Israel rejoiced into the king in the feast, even in the seventh moneth. And all the elders of Israel came, and the Levites took up the ark.
And the priests and the Levites brought away the ark of the tabernacle of the congregation, all the holy vessels that were in the tabernacle, and they bare them.

And king Solomon and all the congregation of Israel that were assembled before him before the ark, offered three thousand sheep and a thousand oxen, so many that they could not be numbered for multitude.

And the priests brought the ark of the tabernacle of the congregation, and the cherubim, and the table of shewbread: all these the priests brought up.

And so it was, when they had made an end of bringing up the ark, and the covenant of the Lord, and all the instruments of the sanctuary, that Solomon came in from the holy place, where was the ark of the covenant of the Lord, and blessed the people.

Thevi. Chapter.

3 Solomon blesseth the people. 4 He prareth the Lord. 14 He prareth unto God for those that shall pray in the temple.

Then Solomon said: "The Lord hath spoken, saying, that he will dwell in the dark cloud.

And I have built thee an house of habitation for thee, and a place for thy dwelling forever.

And the king turned his face, and blessed the whole congregation of Israel, and all the congregation of Israel stood.

And he said: "Blessed art thou, O Lord God of Israel, that hast spoken with thy mouth to thy servant David, saying, Since the day that I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there, neither did I choose any man to be a ruler over my people Israel:"

But there was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel after they were come out of Egypt.

And it came to pass, when the priests were come out of the holy place, that all the priests that were present, were sanctified, and did not then layne by course.

That both the priests and the singers, under Asaph, Hemam, and Jehi Coal, were appointed to sound offices with their children and brethren, and were arrayed in fine linen, having cymbals, psalteries, and harps, and sound at the east end of the altar, and by them an hundred and twenty priests blowing with trumpets:

And the trumpet blowers and the singers so agreed, that it seemed but one voice in praising and thanksgiving the Lord: And when they lifted up their voice with the trumpets, cymbals, and other instruments of musicke, and when they praised the Lord, how that he is good, and that his mercy (lasteth) ever: the house of God was filled with a cloud, and the glory of the Lord filled the house of God.

So that the priests could not endure to minister by reason of the cloud: For the majesty of the Lord had filled the house of God.

And the Lord spake unto Solomon, saying: "I have chosen David to be over my people Israel.

And when it was in the heart of David my father to build himself an house for the name of the Lord God of Israel,

The Lord spake to David my father: "Foreshadoweth it was in thy heart to build a house for my name, thou didst well that thou thoughtest in thy heart.

But there was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel after they were come out of Egypt.

And it came to pass, when the priests were come out of the holy place, that all the priests that were present, were sanctified, and did not then layne by course.

That both the priests and the singers, under Asaph, Hemam, and Jehi Coal, were appointed to sound offices with their children and brethren, and were arrayed in fine linen, having cymbals, psalteries, and harps, and sound at the east end of the altar, and by them an hundred and twenty priests blowing with trumpets:

And the trumpet blowers and the singers so agreed, that it seemed but one voice in praising and thanksgiving the Lord: And when they lifted up their voice with the trumpets, cymbals, and other instruments of musicke, and when they praised the Lord, how that he is good, and that his mercy (lasteth) ever: the house of God was filled with a cloud, and the glory of the Lord filled the house of God.

So that the priests could not endure to minister by reason of the cloud: For the majesty of the Lord had filled the house of God.

And the Lord spake unto Solomon, saying: "I have chosen David to be over my people Israel.

And when it was in the heart of David my father to build himself an house for the name of the Lord God of Israel,

The Lord spake to David my father: "Foreshadoweth it was in thy heart to build a house for my name, thou didst well that thou thoughtest in thy heart.

But there was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel after they were come out of Egypt.

And it came to pass, when the priests were come out of the holy place, that all the priests that were present, were sanctified, and did not then layne by course.

That both the priests and the singers, under Asaph, Hemam, and Jehi Coal, were appointed to sound offices with their children and brethren, and were arrayed in fine linen, having cymbals, psalteries, and harps, and sound at the east end of the altar, and by them an hundred and twenty priests blowing with trumpets:

And the trumpet blowers and the singers so agreed, that it seemed but one voice in praising and thanksgiving the Lord: And when they lifted up their voice with the trumpets, cymbals, and other instruments of musicke, and when they praised the Lord, how that he is good, and that his mercy (lasteth) ever: the house of God was filled with a cloud, and the glory of the Lord filled the house of God.

So that the priests could not endure to minister by reason of the cloud: For the majesty of the Lord had filled the house of God.

And the Lord spake unto Solomon, saying: "I have chosen David to be over my people Israel.

And when it was in the heart of David my father to build himself an house for the name of the Lord God of Israel,
2. Chronicles.

12 And the king stood before the altar of the Lord in the presence of all the congregation of Israel, and stretched out his hands: 13 (For now Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three of height, and had set it in the midst of the great court, and upon it he stode and knelted downe upon his knees before the congregation of Israel, and stretched out his hands toward heaven,) 14 And said: "O Lord God of Israel, there is no God like thee in heaven or in earth, which keepest covenant and mercy unto thy seruantes that walke before thee with all their hearts. 15 Thou hast kept with thy seruant David my father the things that thou promisedst him, saying, "Thou shalt in my sight not be without a man that shall sit upon the seat of Israel, so that thy children take heede to their Waves to walke in my laue, as thou hast walked before me." 16 And now Lord God of Israel, keep with thy seruant David my father the things that thou promisedst him, saying, "Thou shalt in my sight not be without a man that shall sit upon the seat of Israel, so that thy children take heede to their Waves to walke in my laue, as thou hast walked before me." 17 And now Lord God of Israel, let thy saying be true which thou spakest unto thy seruant David. 18 And wil God in verie deede dwell with men on earth? Beholde, heaven and heaven above all heavenes do not containe thee, howe much lesse the house which I have builded."

19 Let it be thy pleasure therefore to turne to the prayer of thy seruant and to his supplication O Lord my God, to hearken unto the voyce and prayer whiche thy seruant prayeth before thee. 20 And let thyne eyes be open towarde this house day and night, once this place whereof thou hast sayde that thou wouldest put thy name there, to hearken unto the prayer whiche thy seruant prayeth in this place.

21 Hearken unto the prayers of thy seruant and of thy people Israel, which they pray in this place: heare thou I say out of the dwellingplace, even out of heaven, heare, and be mercifull. 22 If a man sinne against his neighbour, and take an oath against hym and make hym to heare, and they both come be-
stretched out armes: If they come play, and pray in this house:  

33 Thou shalt have from heaven, even from thy dwelling place, and shalt do according to all that the stranger calleth to thee for: That all people of the earth may know thy name, and hear thee as both thy people Israel, and that they may know how that this house where I have built, thy name is called upon.  

34 If thy people go out to warre according to thy enemies, by the way that thou shalt send them, and they pray to thee in the way: Towarde this city which thou hast chosen, even toward the house where I have built, thy name:  

35 Then hear thou from heaven their supplication and prayer, and help them, in their right.  

36 If they sin against thee (as there is no man that sinneth not) and thou be angry with them, and deliver them over before their enemies, and they take them, and care then away, captives unto a land farre of, nearer:  

37 Yet if they repent in their heart in the land where they be in captivity, and turn, and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and wickedly;  

38 And turn a gaine to thee with all their heart, and all their soul in the land of their captivity, where they kepe them in bondage, and to pray toward thee land which thou gauncelt unto their fathers, even toward the city which thou hast chosen, toward the house where I have built, for my name:  

39 Then hear thou from heaven, even from thy dwelling place, their supplication and their prayer, and judge their cause, and be mercifull unto thy people which have sinned against thee.  

40 Now my God, let thine eyes be open, and thine ears cares attent unto the prayer that is made in this place.  

41 Now by O Lord God into thy resting place, thou and the ark of thy strength: O Lord God, let thy priests be clothed with health, let thy saints rejoice in goodnesse.  

42 O Lord God, turne not away the face of thyne (punoyted: remember the mercies which thou hast promised to David thy servant.  

And the priests laid on their services, the Levites had the instruments of musick of the Lord, which king David had made to confess into the Lord, that his mercies lasted ever. David praying God by the: And the priests blew with trumpettes before them, and all they of Israel stood.  

Moreover, Solomon halloved the midle of the court that was before the house of the Lord, so there he offered burnt offerings: the fat of the peace offerings, because the holie altar which Solomon had made, was not able to receive the burnt offerings, and the peace offerings, and the fat.  

So at the same time Solomon kept a feast of seven days, and at the feast of Israel with him, an exceeding great congregation, even from the enterings in of Hamanath unto the river of Egypt.
And the three and twentieth day of the seventh month he let the people depart into their tents glad and merry in heart, for the goodnesse that the Lord had shewed to David and to Solomon, and to Israel his people.

And Solomon smote the house of the Lord, and the housetes house: and all that came in his heart to make in the house of the Lord, in his own house, went prosperously forward.

And the Lord appeared to Solomon by nigh, and said unto him: I have heard thy petition, and have chosen this place for my selfe to be an house of sacrificce.

If it be seed, or gift, or offering, let me not hear thee: but if I smite, or if mine eyes see, let me not hear thee.

And if they that are of my people, among whom my name is called upon, do humble them fittest, and make intercession, and let my presence, and turns from their wicked ways: then will I hear from heaven, and be merciful to their sinn, and will heare their sinn.

And from henceforth myyne eyes shalbe open, and myyne cares attent unto the payer that is made in this place.

And therefore alsoe: I have chosen and sanctified this house, that my name may betherefor ever: and myyne eyes and myne heart shalbe there perpetually.

The viii. Chapter.

2. Chronicles.

The cities that Solomon builde. 7 People that were made tributarie unto him; 17 be senteth to Sphir.

And it was after twenty yeeres, when Solomon had builde the house of the Lord, and his owne house: 2 He builde the cities that his seamen gane hynde, and put of the children of Israel in them.

3 And Solomon went to Hamath Zobah, and strengthened it.

4 And he builde Thadmus in the wilderne, repaired all the sloe cities which were in Hamath.

5 And he builde Bethzonah the upper, and Bethzonah the lower, strong cities, having walles, gates, and barres.

6 And Sataha, and all the sloe cities that Solomon had, and all the charre cities, and the cities of the hoastmen, and every pleasant place that Solomon had left to builde in Hierusalem, and Lebanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hethites, Amorites, Perizites, Hites, and Jebusites, which were not of the children of Israel,

8 But were the children of them which were left after them in the land, and were not confirmed of the children of Israel, them byd Solomon make to pay tribute, untill this day.

9 But of the children of Israel byd Solomon make no bondmen for his worke: but they were men of warre, and rulers, and great lords with him, and captaynes over his charrets and horsemen.
And king Solomon's officers that oversaw and ruled the people, were two hundred and fifty.

And Solomon brought the daughter of Pharaoh out of the city of David, into the house that he had built for her: For he spake, My wife shall not dwell in the house of David king of Israel, for it is holy, because that the ark of the Lord is come into it.

Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch:

And doing every thing in his due time, and offering according to the commandment of Moses, in the Sabbath days, and in the new moons, and solemn feates, three times in the year, the feast of unleas bread, in the feast of Weeks, and in the feast of Tabernacles.

And Solomon set the officers of priests to their offices as David his father had ordered them, and the Levites in their watches, for to praise and minister before the priests day by day, and the porters by course at every gate: for to have done so hath the man of God commanded, And they omitted not the commandment of the king unto the priests and Levites, concerning any matter of thing, and concerning the treasures.

For Solomon made provision for the charges, from the first day that the foundation of the house of the Lord was laid, till it was finished, that the house of the Lord was perfect.

Then went king Solomon to Ezion Geber, and to Elath, at the sea side in the land of Edom.

And Hiram sent men by the hands of his servants, chippes, and feruantes which had knowledge of the sea: and they went with the seruantes of Solomon to Ophir, and earpt there for sundred and fftyte talents of gold, and brought it to king Solomon.

The ix. Chapter.

1. And the queen of Saba commeth to see Solomon, and bringeth gifts: 2. His yearly revenues. 3. The time of his raigne. 4. His death.

1. When the queen of Saba hearde of the fame of Solomon, she came to prove him in hard questions at his rulcram, with a great conuane, with camels that bare spices, and plenty of gold, and precious stones: And when she was come to Solomon, she communed with him of all that she had in her heart.

2. And Solomon loved her all her questions: and there was not one word byd from Solomon, which he tolde her not.

3. And when the queen of Saba had scene the wise buse of Solomon, and the house that he had build, And the meate of his table, the setting of his seruantes, and the standing of his waisters, their apparel, their butlers, their apparel, his going by by the Whiche he went into the house of Lord: there was no more spiritue in her.

4. And the layde to the king: The layde Which I hearde in myne owne lande of thyne actes and of thy Wbusome, is true:

5. I beleued not the wordes of them, but I came and mye eyes had seenct: And beholde, the one halfe of thy Wbusome was not tolde me: for thou excevst the same that I hearde.

6. Happy are thy men, and happy are theye seruantes which stand before thee all day, and hearde thy Wbusome.

7. Blessed be the Lord thy God, Whiche had lent to thee, to set thee [king] on his feate, that thou mightest be king for the Lord thy God: because thy God loveth Israel [and hast beepe] to make them continue ever; therefore made he thee king over them, to do right and equitie.

8. And he gave the king an hundred and twentie talents of gold, and of spices exceeding great abundance, and precious stones; neither was there any more Such lyer as the queen of Saba gaue king Solomon.

9. And the seruantes of Hiram and the seruantes of Solomon which brought gold from Ophir, brought also Argante wood and precious stones.

10. And
And the king made of the Alcamet wood staves in the house of the Lode, and in the king's palace, 
and plateries for singers. And there was none such wood seen before in the land of Juda.

And king Solomon gave to the queen of Saba every pleasant thing that she asked, besides that which she had brought unto the king. And so the king turned and went alway to her own land with her saraumus.

The weight of gold that came to Solomon in one yere, was six hundred talents of gold.

Besides that which chapuuen merchants brought: and all the kings of Arabia and rulers of that country brought gold and silver to Solomon.

And king Solomon made two hundred targets of beaten gold: and four hundred shields of beaten gold were spot upon one target.

And three hundred shields made he of beaten gold; and one shield cost three hundred pieces of gold: and the king put them in the house that was in the forest of Lebanon.

And the king made a great seat of pury, and overlaid it with pure gold.

And there were four steps to the seat, with a footstool of gold fastened to the seat: and ponnels on the side of the sitting place, and two lions standing by the ponnels.

And twelve lions stood on the one side and on the other upon the four steps: so that there was no such work made in any kingdom.

And all the drinking vessels of king Solomon were of gold, and all the vessels of the house that was in the forest of Lebanon were of precious gold: for silver was counted nothing worth in the days of Solomon.

For the king's horses went to Ezion-geber: and therc were threescore and fifteen during in the land of Edom, besides the旆es which were in the land of Edom.

And king Solomon passed all the kings of the earth, in riches and wisdom.

And all the kings of the earth sought the presence of Solomon, to hear his wisdom that God had put in his heart.

And they brought every man his present, vessels of silver, vessels of gold, raiment, harness, spiles, horses, and mules, and whatsoever he might be gotten yere by yere.

And Solomon had fours thouand stalls for horses, and charrettes, and twelve thouand horsemen: whom he bestowed in the charrettes cities, and [some were] with the king at Jerusalem.

And he reigned over all the kings that were beyond the Philistines, and to the border of Egypt.

And the king made silver in Hirausalem as plentiful as stones, and Cedars trees as plenteous as P2lberie trees that growe in the valleys:

And they brought unto Solomon horses, out of Egypt, and out of all landes.

*And the rest of the acts of king Solomon first and last, are not written in the prophshit of Nathan the prophet, and in the prophshit of Ahijah the Sibyl, and in the visions of Iddo the fear of visions against Jeroboam the sonne of Naabat:

*And Solomon reigned in Hirausalem upon all Israel fourtie yeres.

And Solomon slept with his fathers: and they buried him in the city of David his father, & Rehoboam his sonne reigned in his stead.

2. Chronicles.
what of the grievous service of thy father, so of his heavy yoke that he put upon you, and we will serve thee.

And he said to them: Come again unto me after three days. And the people departed.

And king Rehoboam counselled with the elders that had standed before Solomon his father while he yet lived, and he said: What counsel give ye me, to answer these people again?

And they told him, saying: If thou be a bound to this people, and the word of the Lord be heavy to thee, let seven men of the elders of the cities, which thou hast made, speak the word of the Lord unto the people.

But he left the counsel which the elders gave him, and took counsel with the young men that were grown up with him, and that stood in his presence.

And he said among them: What advice give ye, that we may answer these people, which have commended to me, saying: Abate somewhat of the yoke which thy father did put upon us?

And the young men that were grown up with him, spake unto him, saying: Thus shall thou answer these people, which speak to thee, saying: Thy father made our yoke heavy, but make thou it somewhat lighter for us: Thus shalt thou say unto them, My little finger, shall be greater than my father's loynes.

For where my father put a heavy yoke upon you, I will put more to your yoke: By Father chastised you with whips, but I will chastise you with scourges.

And to Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come again to me the third day.

And the king answered them cruelly: And king Rehoboam left the counsel of the aged men.

And answered them after the advice of the young men, saying: My father made your yoke grievous, and I will add thereto: my father chastised you with whips, but I will chastise you with scourges.

And so the king heartened not unto the people: but the occasion came of God, that the Lord might make good his saying: Which he spake by the hand of Ahia the Siloite to Jeroboam the son of Habat.

And when all they of Israel saw that the king would not agree unto them, the people answered the king, saying: What portion have we in David: for we have no inheritance in the house of Jesse: Every man to his tent O Israel, that to David, and to the house of his father.

And so Rehoboam ruled over all Israel in the days of Judah.

And Rehoboam also sent Hadad out of Egypt, that was ruler over the tribute, and the children of Israel stoned him with stones, that he died: But king Rehoboam made speed to get him up to his chariot, and to go to Jerusalem.

And they of Israel rebelled against the house of David unto this day.

Solomon king of Juda, so to all them of Israel that are in Juda and Benjamin, and to all the children of Israel, so to bring the kingdom again to Rehoboam.

The 20th chapter.

Rehoboam is forbidden to fight against Jeroboam. Cities which he built. He hath eighhteen wives, and threee coeuncines, and by them eighht and twentyrones, and threee daughters.

And when Rehoboam was come to Hierusalem, he gathered of the house of Juda and Benjamin, nine score thousand chosen men of warre, to fight against Israel, so to bring the kingdom againe to Rehoboam.

And the word of the Lord came to Semiah the man of God, saying:

And Rehoboam did divide in Hierusalem, and built strong cities in Juda.
2. Chronicles.

Xheboam, Bethzur, Socho, and Adullam, 7
Gath, and Marsha, and Ziph, 8
Adarashim, Lachis, and Azarath, 9
Zoar, Aijalon, and Hebron, which is
in Juda and Benjamin, strong cities. 10

11 And he repaired the strong holds,
and put captains in them, and stores of
butter, and wine, and oil:

12 And in all cities he put heidles
and speares, made them exceeding strong,
haung Juda and Benjamin on his
side.

13 And the priests and the Leuites
that were in all Israel, refused to him out
of all their coasts.

14 For the Leuites left their
suburbes, and their possession, and came to Juda
and Jerusalem: * For Jeroboam
and his sones had cast them out from
ministering into the Lodge.

* And he ordained him priests for the
high places, for the * beults, and for the
values which he had made.

15 And after the Leuites, there went out
all the tribes of Israel, such as submis
ted their heartes to seke the Lord God
of Israel, and came to Jerusalem to
offer unto the Lord God of their
fathers.

16 And in Jerusalem was sanity
of the tent of the Lord, and the
temple of Solomon the king.

17 And so they strengthened the strong
place of Juda, made Heboboam the some
of Solomons mightie three yere long:
for thee yere they walked in the way
of Daud and Solomon.

18 And Heboboam toke him Mahalath
the daughter of Jeremoth the some of
Daud to wife, and Abijah the daughter
of Elach the some of Itra,

19 Which bare him children, Jems, Sare,
Manah, and Zabam.

20 And after her he toke Maacha the
dughter of Abdon, which bare him
Abia, Arthai, Ziza, and Salcmuth.

21 And Heboboam loved Maacha the
dughter of Abdon above all his ypres
and concubines: for he toke euyghtene
ypres and threefose concubines, and
begat twente and euyght sones and
threefose daughters.

22 And Heboboam made Aha the
some of Maacha, the chiefe rulor
among his brethren: for he thought to
make him king.

23 And he played bysselle, and scattered
all his children throughout at the coun
tres of Juda and Benjamin into euy
strong nere, and he gave them aboun
dance of butter, and obtained many
ypres.

The xii. Chapter.

Heboboam forsoaked the Lord, and is punished by Sefar. 6 Seme ta repy
with him. 6 He humbled him selfe. 7 God senteth him sicour. 9 Sefar ca
both his treasure. 11 His raigne and beaute. 16 Iba his some succeded him.

A

i And it came to passe, that when Heboboam
had estaithed the king
towne's mightie,
he sooke the lady of the Lodge, and (c) all
Israel with him.

2 And it suorned, that in the fift yere
of king Heboboam, Sefar the king of
Egypt came by against Jerusalun, be
cause they had transtgress against the
Lod,

3 With twelue hundred charreteers,
and three thousand horsemen: And the
people were without number that came
with him out of Egypt, Lulim, (b) Sull
him, and the blakke Hoordes.

4 And he toke the strong tines in Juda,
and came toJerusalem.

5 Then came Semeia the prophete to
Heboboam and to the Lodves of Ju
da that were gathered together within
Jerusalem for Sefar, and laide ynto
them: Thus saith the Lord, he he have
left me, and therefore have I also (c) left
you in the handes of Sefar.

6 Wheruppon the lodves of Israel and
the king humbled themselves, and sad:
The Lord is rigous.

7 And when the Lodge sayd that they
submitted themselues, the worde of the
Lodge came to Semeia, saying: They
submitted themselues, therefore I will not
destroye them, but I will deliver them
somewhat, and my wrath shall not be
powred out upon Jerusalum by the
hande of Sefar.

8 Neverthelesse, they made his ser
vantes: to knowe what difference is
betwene (d) my seruice and the seruice
of the kingdounes of the Lodge.

9 And so Sefar king of Egypt came to
Jerusalun
Hierusalem, & took away the treasures of the house of the Lord, and the treasures of the king's house, he took even all: and he carried away the shields of gold & which Solomon made.

In stead of which, king Rehoboam made shields of brass, and committed them to the handes of the chief of the garde, that kept the entraunce of the king's house.

And it came to passe, that when the king entred into the house of the Lord, the garde came and let them, and brought them againe into the garde chamber.

And when he humbled himselfe, the wrath of the Lord turned from him, that he woulde not destroy altogether: and in Juda all was well.

And so king Rehoboam marred mightie, & raigned in Hierusalem: And Reho-

boam was one and foutrie yeres oide when he began to raigne, and he raign-

ned seuerene yeres in Hierusalem, the cite which the Lord had chosen out of all the tribes of Israel to put his name there: And his mothers name was Han-

ana, an Amnonite.

* And he did cruel, because he prepared not his heart to seke the Lord.

* The actes also of Rehoboam & his 

first and last, are they not written in the /aynes of Semel the prophet, & of Iddo the 

love, which noted the genealogie: And there was Warre alway betweene Re-

hoboam and Jeroboam.

* And Rehoboam kept with his fa-

thers, and was buried in the cite of Da-

uid, and Abia his sonne raigne in his 

steade.

The xiii. Chapter.

1 This makest warr against Jeroboam. 4 Be the west the occasion. 12 Be trustie and truth ful in the Lord, and overcometh Jeroboam. 21 Of his youses and children.

The eighteenth yere of 

king Jeroboam began Abia to raigne o-

ver Juda.

And he raigned three yeres in Hierusalem: (his mothers name also was Michal the, daughter (9) of Uriel of Gibea:) And there was Warre be-
twecne Abia and Jeroboam.

And Abia set the battaile in array with the armie of balaam men of warre, eue 
soure hundred thousand chosen men: And Jeroboam let him selfe in array to fight againstym with euygh hundred thousand pickt men, which were strong, and men of armes.

And Abia stoode uppon Zemaraim, an hill which is in mount Ephraim, and faide: Hearre me thou Jeroboam and al 

Israel.

Do not you knowe holde that the Lord God of Israel gave the kingdome over 

then of Israel to David for ever, euuen to him and to his sonnes, with a (b) sal-
ted covenante.

And Jeroboam the sonne of Nabat the fervant of Solomon the sonne of Dauid is risen vp, and hath rebelled against his lorde.

And there gathered to him lewde men, the children of Belial, and preu-
O Abia spake with his fathers, and they buried him in the city of David, and built him a house in the city of his father. And Abia his son reigned in his stead, in whose days the lande was in quietness ten years.

And Abia did that was good in the eyes of the Lord his God.

For he took away strange altars, and the high places, and brake down the images, and cut down the groves.

And he commanded Judah to seek the Lord God of their fathers, and to do according to the law and commandment.

And he put away out of all the cities of Judah the high places, and the images, and the groves was quiet before him.

And he built strong cities in Judah, because the lande was in rest, and he had no warre in those years: for Abia had grieved his rest.

Therefore he said unto Judah: let us build these cities, and make about them walls, towres, gate, and barres: for the lande is yet in rest before vs: because

we have bought the Lord to be our God. We have sought him, and he hath given vs rest on every side. And to vs built, and it prospered with them.

And Abia had an avoie of men that bare shields and speares out of Judah three hundred thousand, and of Zemarim that bare shields, and drave holoves two hundred and fourscore thousand: all these were valiant men.

And there came out against them Zerah the Moazite with an host of ten hundred thousand, and three hundred charrettes, and came as farre as Maresha.

And Abia went out before him, and they smote the battle in the valley of Zepphera, beside Maresha.

And Abia cried unto the Lord his God, and said: Lord, it is no hard thing with thee to helpe with many or them that have no power: helpe vs therefore O Lord our God, for we trust to thee, and in thy name we go against this multitude: Thou art the Lord our God, and no man shall presume against thee.

So the Lord smote the blakene Mooses before Abia and Judah, and the blakene Mooses
1 And Asa the people that was with him, soloved after them into Gerar: And the blanke Booses hoast was over- choven, that there was none of them left, but were destroyed before the Lord and before his hoast: And they tarried a way a mightie great play.

14 And they smote all the cities rounde about Gerar, for the fear of the Lord came upon them: And they spoyle all the cities, & there was exceeding much people in them.

15 They smote also the tentes of rattaile: and carried away plente of shepe and celys, and returned to Hierusalem.

1 The exhortation of Izaria. 2 He purgeth his countrey of idolatrie. 3 He faileth with the people. 4 They sweare together to serue the Lord. 5 He depoeth his mother for her idolatrie.

A 1 And the spirit of God came on Azaria the sonne of Obed,

2 And he went out to meete Asa, and said unto him: hear me Asa, and al Juda and Ben- tenim, the Lord is with you, while ye be with him: and when ye feeke him, he will be founde of you: and againe when ye forsake him, he also will for- sake you.

3 Boose for a long season Israel hath been without the true God, and without priests to teach, and without labe.

4 And when any man in his trouble did turne unto the Lord God of Israel and sought him, he was found of them.

5 And in that time there was no peace to him that did go out and in, but great feation was there among all the inhabi- taters of the earth.

6 And nation was destroyed of nation, and cite of cite: for God did move all aduerse among them.

7 Play ye therefore the men, and let not your handes flacke: for your woorke shall be rewarded.

8 And when Asa heard those woorde, and the prophete (of) Azaria the sonne of Obed the prophete, he toke courage, and put away the abominable idolls out of all the lande of Juda and Benia- num, and out of the cities which he wan in mount Ephraim, and renned the au- ter of the Lord that was before the porche of the Lord.

9 And he gathered al Juda and Benia- num, and the straungers with them, out of Ephraim, Danasfe, Simeon: for there fell many to him out of Israel,

10 So they assembled together at Hierusalem the third moneth, the fifteneh yere of the raige of Asa.

11 And they offered unto the Lord the same time of the people which they had bought, seven hundred oxen, and seven thousand shepe.

12 And they made a concuament to sere the Lord God of their fathers, with all their heart, and all their soule.

13 And who soeuer would not sere the Lord God of Israel, (may) shoule dye for it, whether he were small or great, man or woman.

14 And they sweare unto the Lord with a loud voice, shoveting and blowing with trumpettes and shaldmes.

15 And all they in Juda rejoyned at the ote: for they had bauen unto the Lord with all their heart, & fought him with all their labe, and he was found of them: And the Lord gave them rest congade about on every side.

16 And king Asa put Basha his mother out of anchoytis, because he had made an abhominable not in a grove: And Asa broke boldue her tool, & stamp- ped it, & burnt it at the bookie Edom.

17 But at the high places were not taken away out of Israel, though the heart of Asa was perfect all his dayes.

18 And he brought into the house of God the things that his father had de- dicate, and that he him selfe had dedicate: even siluer, and golde, and ivideis.

19 And there was no more warre unto the thirtie and fiue yere of the raige of Asa.
The xvi. Chapter.

1 And Asa the king toke all Judah and carried away the stones and timber of Rama wherewith Baasha was building, and he built therewith Geba and Mizpah.
2 At that time Hanani the seer came to Asa king of Judah, and said unto him: Because thou hast trusted in the king of Syria, and not rather put thy trust in the Lord thy God, therefore is the host of the king of Syria escaped out of thine hande.
3 And Asa fell with the fear, and put him into a "pavilion", so he was displeased with him because of this thing: And Asa destroyed certain of the people the same season.
4 And behold, these deceits of Asa first and last, are written in the booke of the kings of Judah and Israel.
5 And Asa slept with his fathers, and dyed in the fourtie and one pere of his raigne.
6 And they buried him in his owne sepulchre which he had made for himselfe in the citie of David, and laid him in the bed which he had filled with divers kindes of spices, & sweete odours made by the craft of the apothecaries: and burnt very much lyke about him.

The xvij. Chapter.

A Jehoshaphat trusting in the Lord, prospered in riches and honour. He abolished Idolatrie, and causeth the people to be taought. He receaunteth tribute of strangers. He munitiounes and men of warre.

1 And *Jehoshaphat his sonne raigned in his stead, and preyed against Israel.
2 And he put soudiours in all the strong citis of Juda, and set rulers in the lande of Juda, and in the cities of Ephraim whiche Asa his father had wonne.
3 And the Lord was with Jehoshaphat, because he walked in the olde ways of his father Dauid, and sought not Baalun.
4 But sought the Lord God of his father, and walked in his commandemtes.
and not after the voyages of

2. And the Lord established the kingdom in his hand, and all they that were in Judah brought him presents, so that he had abundance of riches and honour.

3. And he lifted up his heart unto the ways of the Lord, and he put downe yet more of the high places and grooves out of Judah.

4. In the third yeere of his reign he sent to his lords, even to Benhadad, Obadiah, Zacharia, Nathanael, and to Dithnah, that they should 5. They taught in Judah, and had the book of the lawe of God with them, and went about throughout all the cities of Judah, and taught the people.

5. And the fear of the Lord fell upon all the dominions of the landes that were round about Judah, and they smote not against Jehoshaphat.

6. And some of the Philistines brought Jehoshaphat gifts, and tribute untier, and some to the Arabians brought hym tribute, even seven thousand and seven hundred rams, and seven thousand and seven hundred bee goates.

7. And so Jehoshaphat prospered, and grew vp an hie; and he build in Judah castles and cities of store.

8. And he had great substance in the cities of Judah: but the men of armies and strongest souldiers were in Jerusalem.

9. And these are the "offices of them in the house of their fathers: the captains over thousandes in Judah, Ania the captain, and with him of fighting men three hundred thousand.

10. And next to his hande was Jehoshaphan a captain, and with him two hundred and foure foure thousand.

11. And next him was Abijah the sonne of Zichri, which of his owne good will offered hym selfe into the Lord, and with him two hundred thousand nighte men of warre.

12. And of the children of Zemanim, Etzada a man of trueth, and with hym armed men with bowe and shield two hundred thousand.

13. And next hym was Jehoshabah, and with hym an hundred and foure thousand, that were prepared for the warre.

14. These waited on the kyng, besides thole where the king put in the strong cities throughout all Judah.

And Jehoshaphat had abundance of riches and honour, and t5. And after certaine yeeres he went downe to Ahab to Samaria: And Ahab shewed many cheefe and open for hym and for the people that he had for hym, and enterred hym to go vp with hym unto Ramoth [vii] Gilead.

6. But Jehoshaphat said: If there yet here never a prophete nowe of the Lordes, that we might ake of hym?

7. And the king of Israel said unto Jehoshaphat: There is yet one man by whom we may ake the Lord: but I hate him, for hee never prophesie good, but alwayes evil, and the name is Ezechie the sonne of Jerim. And Jehoshaphat
2. Chronicles.

that spake. Let not the king say so.

8 And the king of Israel called one of his chamberlaines, and said: Fetch thy thy quartes this night Micaia the sonne of Imlaia.

9 And the king of Israel and Jeboaphat king of Juda, sate eather of them on his steate in their apparell, in a thes

shing house beside the gate of Samaria, at all the prophete prophecied before the.

10 And one Zedekia the sonne of Chanaanae had made hym" homes of iron, and layde, thus sayde the Lord: With these thou shalt pulle Syria, until they be brought to naught.

11 And all the prophete prophecied euyn so, sayinge: Go up by Ramoth in Gilead, and it shal prosper with thee: for the Lord shall deliver it into the hand of the king.

12 And the messenger that went to call Micaia, spake to hym, saying: Wherefore, the wordes of the prophete speake good to the king with one assente: let thy wordes therefore I pray thee be like one of theirs, that thou speake that which is pleasant.

13 And Micaia sayde: As the Lord liueth, euyn what my God sayeth, that will I speake.

14. And when he was come to the king, the king sayde vnto Micaia: Micaia, should we go to Ramoth in Gilead to fight, or slaine? And he sayde: Go by, & al shalbe wel, and they shalbe deluercd into your hande.

15 And the king layde to hym: So and so many times do I charge thee that thou say nothing but the truthe to me in the name of the Lord.

16 Then he sayde: I did see all them of Israell scattered in the mountains, as shepe that have no shepheard, and the Lord layde, (2) There have no matter, let them returne every man therefore to his house in peace.

17 And the king of Israel sayde vnto Jeboaphat: Did I not tell thee, that he would not prophete good vnto me, but euyl?

18 But he sayd againe, Therefore heare ye the word of the Lord: I laied the Lord sit upon his seate, and all the companie of heaven floode on his right hande and on his left.

19 And the Lord sayde: Who shall deceale Abad king of Israel, that he may go by and be overcome at Ramoth in Gilead? And one sayde this, a noother that.

20 And there came out a spiritte, & floode before the Lord, and sayde: I will deceale hym. And the Lord sayde unto hym, Wherein?

21 And he sayde: I will go out and be a lying prophete in the mouth of all his prophete, and the Lord sayde, Thou shalt deceale him, and shall prouyde: go out, and do even so.

22 And nothe therefore behinde* the Lord hath put a lying prophete in the mouthes of all these thy prophete, & the Lord hath spoken euyl against thee.

23 And Zedekia the sonne of Chanaanaa went to, and stone Micaia upon the cheeke, and layde: By whate way went the prophete of the Lord from me, to speake with thee?

24. And Micaia sayde: Behold, thou hast seen the day when thou shalt goe from chamber to chamber, for to judge thy selfe.

25 And the king of Israel sayde: Takeeye Micaia, and bring him to Amon the governor of the citie, & to Joas the kinges sonne.

26 And ye shall say, thus layth the king: Put this fellowe in the prion house, and fedde hym with bread of affliction and water of trouble, until I come againe in peace.

27 And Micaia sayde: If thou come againe in peace, then hath not the Lord spoken by me. And he sayde: Hearken to ye people every one of you.

28 And is the king of Israel and Jeboaphat the king of Juda, went up to Ramoth in Gilead.

29 And the king of Israel sayde vnto Jeboaphat: I must cheage me when I go to the battell: but see that thou haue thyne owne apparell upon thee, and the king of Israel cheaged him selfe, and they came to the battell.

30 But the king of Syria had commanede the captaynes of the charetes that were with hym, saying: See that ye fight not against small or grete, but against the king of Israel only.

31 And when the captaynes of the charetes sawe Jeboaphat, they layde, Its the king of Israel: And therefore they compassed about him to fight. But Jeboaphat cried out, & the Lord helped hym, and God chaced them away from him.

32 For it came to passe, that when the captaynes of the charetes perceade that it was not the king of Israel, they turned backe againe from him.
2. Chronicles.

A. After Jehoshaphat was rebuked by the prophet, he called against the people to the honoring of the Lord. So he appointed judges and ministers; and exhorted them to fear God.

B. Moreover, in Jerusalem did Jehoshaphat set of the Levites, & of the priests; and of the ancient fathers, over Israel in the judgment and cause of the Lord: And they returned againe to Hierusalem.

C. And he charged them, saying, Thus shall ye do in the fear of the Lord faithfully, and with a pure heart:

D. What cause sooner come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, between statutes and ordinances: ye shall baine them, that they trespass not against the Lord, and so wacht come upon you and your brethren: Thus do, ye shall not offend.

E. And behold, Amaria the lye priest, among you in all matters of the Lord; and Zebadia the sone of Jisrael, a ruler of the house of Judah for all the kings matters: There be officers of the Levites also before you, Take courage to youtherfore, and be doing (manfully) and the Lord shall be with such as be good.

The xx. Chapter.

Jehoshaphat and the people pray into the Lord. 22 The marveous bice;e that the Lord gave hym against his enemies. 31 His saigne and acts.

A. After this also, it fortuned that the children of Moab and the children Ammon, & with them other of the Ammonites came against Jehoshaphat to battell.

B. And there came some that told Jehoshaphat, saying: There commeth a great multitude against thee from the other side of the sea, and out of Syria, and behold they be in Hazason Thamar, which is Engad.

C. And Jehoshaphat feared, and set hym selve to setke the Lord, and proclaimed fasting throughout all Judah.

D. And they that were in Judah gathered the felves together to abide counsel of the Lord: And they came out of all the cities of Judah, to make intercession to the Lord.
And Jehoshaphat bowed between the congregation of Judah and Jerusalem in the house of the Lord before the new court.

And said: O Lord, God of our fathers, art thou not God in heaven, and dost thou not rule all the kingdoms of the earth, and in thy hand is power and might, and there is none that is able to withstand thee?

Art thou not God, which didst cast out the inhabitants of this land before thy people Israel, that gavest it unto the seed of Abraham thy servant for ever?

And they dwelt therein, and had bulst the apple thereof for thy name, saying:

If it be the Lord's will, that we have done, as the Lord's word, our God, doth speak: Notwithstanding if it be not of the Lord, when we have done all this, do we come again.

And when the children of Ammon and Moab, and mount Seir, came out of the land of Egypt, they departed from them, and destroyed them not:

See how they reward us, to come forth to cast us out of thy possession which thou hast given us to inherit.

O Lord, wilt thou not judge them? for we have no might against this great company that cometh against us: neither wot we what to do, but our eyes see thee.

And that nation which thou hast removed from before thy people Israel, whom thou didst cast out before the Lord thy God, thou didst place over Israel, and now when thou liftest them up again:

And there was Jahaziel the son of Zachariah, the son of Banaiah, the son of Iddo, the son of Zechariah, the son of Beeri, the son of Jeshajiah, the son of Amariah, the son of Sheemia, the son of Joash, the son of Zadok, the son of Ahitub,

And he said, Hearken all Judah, and all inhabitants of Jerusalem, and thou king Jehoshaphat, thus saith the Lord unto you: Be not afraid nor be your hearts melted because of this great multitude: for the battle is not yours, but God's.

To morrow go ye down against them; behold they come by the cliff of Ziz, and ye shall put them to the end of the brook before the wilderness of Jeruel.

He shall not need to fight in this battle, but shall stand, and shall be helped against the people that come against thee.

And when Jehoshaphat and his people came to take away the spoil of them, they found among them abundance of spoil, and wives, and children.

And when Judah came towards Debah in the wilderness, they took into the multitude: And when they had made an end of the inhabitants of Seir, every one helped to destroy another among them left.

And when Judah came to the wilderness of Edom, they chose their captains, and chose ten thousand of the valiant and such as were known among them, and set them in array against Seir, the inhabitants of the wilderness.

And the fourth day they assembled in the valley of blessing, for there they blessed the Lord; And therefore they called the name of that place the valley of blessing, unto this day.
2 Chronicles.

27 And so all the men of Judah and Hierusalem returned with Jehosaphat their head, so to go again to Hierusalem with gladness: for the Lord had made them to recover over their enemies.

28 And they came to Hierusalem with platters and harpes, & handines, even into the house of the Lord.

29 And the fear of God fell on the kings:
domies of all landes, when they had heard that the Lord deught against the enemies of Israel.

30 And to the realme of Jehosaphat was in tranquilitie, and his God gave him rest on every side.

31 And*Jehosaphat raigned upon Juda, and was thirte and five yeeres olde when he began to raigne, & he raigned twentie and five yeeres in Hierufalein: And his mothers name was Azuba the daughter of Sibyl.

32 And he walked in the way of Ass his father, and bowel not thecfrom, bodyng

that which was right in the light of the Lord.

33 Pordde the high places were not taken away: for the people had not yet prepared their hearts unto the God of their fathers.

34. The rest of the acts of Jehosaphat first and last, he did not in the book of the kinges of Israel.

35 After this did Jehosaphat king of Juda ioyne himselfe with Ahazibakking of Israel, whose mind was to do wickedly.

36 He coupled him selfe with him, to make shippes to go to Tcharis: And they made the shippes in Ezion Gader.

37 And Eliezer the sonne of Dodanah of Barca prophesied against Jehosaphat, saying: Because thou hast so ioyned thy selfe with Ahazibak, thy Lord hath broken thy workes, And the shippes were broke that they were notable to go to Tcharis,

The. xxi. Chapter:

Jehosaphat also kept with his fathers, and was buried with his fathers in the city of Dauid: and Jehoram his sonne raigned in his stead.

2 And he had brethren whiche were the sonnes of Jehosaphat, Asaria, Jeziel, Zacharia, Azariahu, Michael, and Sephatiah: All these are the sonnes of Jehosaphat king of Juda.

3 And their father gaue the many great gifts of gold and siluer, and other special substance, with strong cites in Juda: but the kingdome gaue he to Jehoram, for he was the eldest.

4 And Jehoram rose vp against the kingdom of his father, and prouyded, and slew all his brethren with the shippes, and durers of the loptes of Israel.

5 *Jehoram was thirtie and two yeeres olde when he began to raigne, and he raigned eight yeeres in Hierufalein.

6 And he walked in the way of the kings of Israel, like as dyd the house of Abab, for he had the daughter of Abab to wife: and he bought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Davie, because of the troon that he had made with Davie, as he promised to give a light to hym and to his sonnes for ever.

8 *In his daies the Edonites rebelled when they were under the dominion of Juda, and made them selves a king.

9 And Jehoram went southe with his lopdes, and all his chares were with hym: and he rose up by night, and smote the Edonites, which compassed hym in, and the captaynes of the chares.

10 But Edon rebelled stil, so that they would not be under the hande of Juda unto this day: That same time also dyd Uzna depart from being vnder his hande, because he had forsaken the Lord God of his fathers.

11 Moreover, he made high places in the mountaynepes of Juda, & caused the uchtiters of Hierufalein to commit forretation, and profaned Juda (to idolatry.

12 And there came a writing to hym from Eli, the prophet, saying, Thus saith the Lord God of Davie thy father: Because thou hast not walked in the voyes of Jehosaphat thy father, and in the voyes of Asa king of Juda:

B But
2. Chronicles.

13 But Balthshath in the wares of the kings of Israel, and hast made Judah the dwellers of Jerusalem to go a whoring lyke to the whoredome of the house of Ahab, and hast layne thy brethren, even thy fathers house, which were better then thou:

14 Behold, with a great plague vsp the Lord smite thy folk, thy children, thy wives, and all thy goodes:" and thou shalt suffer great paine, even a distresse of thy bowels, until thy gutes fall out, by reason of thy sicknes day by day.

15 And so the Lord stirred up against Jehoam the spirit of the Philistines, and the Arabians that were beside the blacke Mooses.

16 And they came vp into Judah, and wafted it, & carried away all the substance that was found in the kings house, and his fones, and his bypes, so that there was never a fome left him, save Jehoahaz, which was the youngest among his fones.

18 And after all these things, the Lord smote him in his bowels with an incurable disease.

19 And it came to passe, that in process of time, even after the ende of two yeeres, his gutes fell out in his sicknes, and so he died of very euyll diseases: And they made no burning for him, yke the burning of his fathers.

20 When he began to reign he was threie and two yeeres old, and reigned in Jerusalem eight yeeres, and lived wretchedly: howbeit they buried him in the rite of David, but not among the sepulcres of the kings.

The xxix. Chapter.

1 Then Liahazrurageth after Jehoam. 2 Jehu king of Israel didst Liahazrurageth, to Liahazrurageth puryly to destroy all the kings ligage. 3 Joas escapeth.

2 And the inhabitants of Jerusalem made Liahazrurageth his young fone king in his stead: for the men of Warre that came (b) with the hoast of the Arabians, had slaine all his eldest fones: And so Liahazrurageth the fone of Jehoam king of Judah was made king.

3 Two of fourtie yeeres old was he when he began to reign, and he reigned one yeere in Jerusalem: His mothers name was Athaliah. 4 And he walketh also in the wares of the house of Ahab: for his mother by her counsel entred him to do wickedly.

4 Wherewith he dyd that which was evil in the sight of the Lord, as did they that were of the house of Ahab for they were his (c) counsellors after the death of his father, to his destruction.

5 And he walketh after their counsel, and went with Jehoam fome of Ahab king of Israel, to fight against Hazael king of Syria at Ramoth [iij.]. 5 And the Syrans smote Jehoam.

6 And he returned to be healed in Hazael, of the woules which were given him at Ramoth, where he fought with Hazael king of Syria: and Liahazrurageth the fone of Jehu king of Judah, went downe to see Jehoam his fone of Ahab at Israel, because he was diseased.

7 And it came of God that Liahazrurageth should be bittled for his comming to Jehoam: for when he was sometime, he went out with Jehoam against Jehu the fone of Amos, whom the Lord had appointed to destroy the house of Ahab.

8 And so it came to passe, that whye Jehu was executing justice upon the house of Ahab, and had smitten the lords of Judah and the fones of the brethren of Liahazrurageth that wayted on Liahazrurageth, he kille them.

9 And he fought Liahazrurageth: They caught him where he was hid in Samaria, and brought him to Jehu: and when they had slayne him, they burnt him: because said they, he is the fone of Jehoaphat, which smote the Lord with all his heart: And the house of Liahazrurageth had no power to kepe still the kingdom.

10 But when Athaliah the mother of Liahazrurageth sawe that her house was dead, the arose and (d) destroyed all the kings fede in the kinred of the house of Juda.

11 And Jehosheba the daughter of the king, took Joas the fone of Liahazrurageth, and hale him from among the kings fones, that were slayne, and put him in his nurse maiple chamber, and so
2. Chronicles.

1. And so he was with them by the house of God there: and Athaliah reigned over the land.

The xxii. Chapter.

And in the seventh year Jehoiada being bold, took the captaincies of hundreds, Azariah the son of Jehozam, and Maaseiah the son of Jehohanan, and Adaiah the son of Obad, and Eliaphat at the house of Zechariah, made a bond with them.

2. And they went about in Judah and gathered the Levites out of all the cities of Judah, and the ancients of the fathers of Israel, and they came to Jerusalem.

3. And all the congregation made a bond with the king in the house of God, and he sware unto them: Behold, the king's sons shall reign: as the Lord hath said of the children of David.

4. This is it therefore that ye shall do: The third part of you shall on the sabbath come to the pews, Levites, and keepers of the gates.

5. And another third shall be at the king's house: and another third part shall be at the gate of the foundation: and all the people that shall be in the courts of the house of the Lord.

6. But there shall none come into the house of the Lord, save the priests and they that minister unto the Levites: so shall they go in, for they are holy: but all the people shall keep the watch of the Lord.

7. And the Levites shall compass the king round about, and every man shall have his weapon in his hand: and what other man beareth then cometh into the house of the Lord: he shall not go out. And let them be with the king when he cometh in, and when he goeth out.

8. And the Levites and all Judah did according to all things that Jehoiada the priest commanded, and took every man his men that came in on the sabbath, with them that went out on the sabbath day: neither did Jehoiada the priest let the companies depart.

9. And Jehoiada the priest delivered to the captaincies of hundreds, peers, thieves, and butchers, that had part for king David, and were in the house of God.

10. And he set all the people (every man) having his weapon in his hand from the right side of the temple to the left side of the temple, along by the altar and the temple round about about the king.

11. And they brought out the king's sons, and put upon him the crown, and the testimony, and made him king: and Jehoiada and his sons anointed him, and said, God save the king.

12. When Athaliah heard the noise of the people running, and praising the king, she came to the people into the house of the Lord.

13. And the looked, and beheld the king stood by his place at the entring in, and the lords and the trumpeters were by the king, and all the people of the lands rejoiced, blowing with trumpettes, and the singers were with instruments of musick; and such as could sing play:

14. But Athaliah rent her clothes, and said, Treason, treason.

15. And Jehoiada the priest went out to the captaincies of hundreds that were governors of the hoasts, and said unto them, Hau ye her throat of the ranges: wherefo ever she goeth, let him slay her with the sword. For the priest said, that they should not slay her in the house of the Lord.

16. And Jehoiada made a bond between him and all the people and the king, that they should be the Lord's people.

17. And all the people went to the house of Baal, and destroyed it, and brake his altars and his images, and slew Baal before the altars.
And Jehoiada put the officers for the house of the Lord under the hand of the priests and Levites, as David had distributed them in the house of the Lord, to offer burnt offerings into the Lord, as it is written in the law of Moses, with rejoicing and singing, as it was ordained by David.

And he let porters by the gates of the house of the Lord, that none which was27 unclean in any thing should enter in.

And he took the captaynes of hundreds,
drdes, and all the nobles, and the governors of the people, and all the folk of the land, and caused the king to come downe out of the house of the Lord, and they came through the lye gate into the kings house, so the king upon the state of the kingdom.

And all the people of the land rejoiced, and the citie was in tranquillitie after that they had slayne Athaliah with the sword.

The xxiii. Chapter.

And Jehoiada repaired the house of the Lord. 17 After the death of Jehoiada he falleth to death. 18 He moneth to death Zacharias the prophet. 20 Joas is killed of his own seruanter. 24 After him reigneth Joziahu.

And the seruant of God set upon Israel in the wilderness.

And the lords and all the people rejoiced, and brought in, &c., into the chest, untill it was full.

And it was ordered, that at the same time they brought in the chest unto them which were in the kings businesse by the hand of the Levites, and when they saw that there was much money, the kings vblade, and one appointed by the hye priest, came, and emptied the chest, and took it, and caried it to his place againe. Thus they dyd day by day, and gathered much money.

And the king and Jehoiada gave it to such as dyd the labour and worke in the house of the Lord, and lyked masons and carpenters to repair the house of the Lord, and so dyd the artificers in iron and vassal to mend the house of the Lord.

And so the workmen brought, and the worke men put through their handes: and they made the house of God as it ought to be, and strengthened it.

And when they had finished it, they brought the rest of the money before the king and Jehoiada, and therewith were made vessels for the house of the Lord, even vessels to ministe withal, (and to serve for burnt offerings,) chargers and spoone, vessels of golde and silver; and they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

But Jehoiada wares olde, and dyd full of days: for an hundred and thirtie years olde was he when he died.

S. 4 16 And
And they buried him in the city of David among the kings, because he dealt well with Israel, and with God and with his house.

And after the death of Jehoiada, came the lords of Juda and made obeisance to the king: And the king hearkened to them.

And so they left the house of the Lord God of their fathers, and turned graven images and idols, and then came the wrath of God upon Juda and Jerusalem for this their trespasses.

And he sent prophets to them, to bring the word unto the Lord, they testified unto them: but they would not hear.

And the spirit of God came upon Zecharia the son of Jehoiada the priest, Which stood by the people, and said unto them, thus saith God: Why transgress ye the commandements of the Lord, that ye cannot prosper: For because ye have forsaken the Lord, he also hath forsaken you.

And they conspired against him, and stoned him with stones at the congregation of the people, even in the court of the house of the Lord.

And so Joas the king remembered not the kindness which Jehoiada his father had done unto him, but slue his son. And when he died, he faide, The Lord take upon it, and requite it.

And when the yere was out, it Found that the host of Syria came up against him: they came against Juda and Jerusalem, and destroyed all the lords of the people from among the people, and sent all the people of them unto the king to Damascus.

For the Syrians came with a small company of men, and the Lord delivered a very great host into their hands, because they had forsaken the Lord God of their fathers: And they came sentence against Joas.

And when they were departed from him, they left him in great losses: and his own servants conspired against him for the blood of the children of Jehoiada the priest, and slew him in his bed, and he died: and they buried him in the city of David, but not in the sepulchers of the kings.

And these are they that conspired against him: Zabud the son of Sithre an Ammonite, and Jehoiab the son of Senators a Baudite.

And his sons, the sons of the face that was raised in his time, and the repairing of the house of God, behold they are wise in the story of the book of the kings: And Amaziah his son reigned in his stead.

The xxv. Chapter.

Amaziah putted them to death which slew his father: 10 he becometh his enemies. 11 he overcometh the Edomites. 14 he falleth to idolatry. 17 and Joas king of Israel overcometh Amaziah. 27 he is slayne by a conspirator.

Amaziah was thventie and five yeres old when he began to reign, and he reigned thventic and nine yeres in Jerusalem: his mother's name was Jehoiada, of Jerusalem.

And he did that which is right in the sight of the Lord, but not with a perfect heart.

And alone as he was settled in his kingdom, he slue his servants that had killed the king his father.

But he slue not their children, because it is written thus in the law and book of Moses, where the Lord commanded saying: The fathers shall not die for the children, neither shall the children dye for the fathers, but every man shall dye for his owne sinne.

And Amaziah gathered Juda together, and made them captaines over thousandes and over hundredes, according to the houses of their fathers throughout all Juda and Benjamin.

And he numbered them from twentie yeres old and above, and found among them three thousand thousand chosen men, able to go to battell, and that could handle spear and shield.

He hired also an hundred thousand strong fighting men out of Israel for an hundred talents of silver.

And there came a man of God to him, and faide, O king, let not the armie of Israel come with thee: for the Lord is not with Israel, to fight with the children of Ephraim.

But if thou wilt needs be faithful come on, and take the battell in hand, and God shall make thee fall before the enemy: For God hath power to help, and to call do bine.

And
2. Chronicles.

9 And Amaziah said to the man of God, What shall we do now, for the hundred talents which I have given for the host of Israel? The man of God answered: The Lord is able to give thee much more then they be.

10 And Amaziah separated them, (to wit,) the army that was come to him out of Ephraim, to go home again: wherefore they were exceeding wrath with Judah, and returned home in great anger.

11 And Amaziah took heart, and carried out his people, and went to the last valley, and *knew of the children of Seir ten thousand.

12 And other ten thousand did the children of Judah take alive, and carried them into the top of a rock, and cast them down from the top of the rock, that they all perished.

13 But the Tabernacle of the *army which Amaziah sent away that they should not go with his people to battle, fell upon the cities of Judah from Samaria unto Bethoron, and smote three thousand of them, and took much spoil.

14 And it came to pass after that Amaziah was come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them up to be his gods, and bowed himself before them, and burned incense unto them.

15 Wherefore the Lord was wroth with Amaziah, and sent unto him a prophet, which said unto him: Why hast thou sought the gods of the people which were not able to deliver their own people out of thine hand?

16 And it came to pass, when the prophet talked with him, the king said unto him: Have men made thee of the kings counsel? Cease, why wilt thou be beaten? And the prophet ceased, and said: I am sure that God is minded to destroy thee, because thou hast done this, and agreed not unto my counsel.

17 *Then Amaziah king of Judah took advice, and sent to Joas the son of Jehoahaz the son of Jehu king of Israel, and said: Come, that we may see either other.

18 And Joas king of Israel sent to Amaziah king of Judah, saying: Art thou as thy father was in Israel? Therefore I sent to thee to battle in the valley of Beth-car, that thou shouldest smite my people Israel, and wound me according to all that my father hath done unto thee. But Amaziah said: I will send a smaller host than thine, and thou shalt see my face in the valley of Beth-car.

19 So Joas the king of Israel took the adverse host, and set them in battle line against him: And the kings that were before them did headlong battle.

20 And Joas the king of Israel took Amaziah by the face, and smote him, and killed him at Beth-car, and made his servants to err after him.

21 And five of his men he clave to his face, and he died. And the people of Israel brought him hither, and laid him in the sepulchre of his fathers in Samaria.

22 And Joas the son of Jehoahaz did reign over Israel in Samaria forty years.

23 And Joas the son of Jehoahaz did reign over Israel in Samaria two years. And the rest of the acts of Joas, and all that he did, and how he fought against Amaziah king of Judah, are they not written in the book of the kings of Judah and Israel?

24 And Joas died, and was buried in the city of Samaria. And his son Shallum succeeded him in the kingdom.

25 And Shallum the son of Joas did reign over Israel in Samaria two years. And the rest of the acts of Shallum, and how he died, are they not written in the book of the kings of Judah and Israel?

26 And the rest of the acts of Amaziah are they not written in the book of the kings of Judah and Israel?

27 And after the time that Amaziah did turn away from the Lord, they conspired against him in Beth-car: and when he was slain there, his people made Jerahmeel his son king in his stead.

28 And Jerahmeel his son reigned over Judah three years. And the rest of the acts of Amaziah, and his power, are they not written in the book of the kings of Judah and Israel?
Then all the people of Judah took to Uzziah, which was sixteen years old, and made him king in the room of his father Azariah.

And he built Elath, and brought it again to Judah, after that the king was laid to sleep with his fathers.

Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem: his mother's name also was Jecholiah, of Jerusalem.

And he did that which was right in the sight of the Lord, according to all that his father Azariah did.

And he built Elath, and brought it again to Judah, after that the king was laid to sleep with his fathers.

And he built Colonae, and Moab unto the tower that is wilderness, and the valley gate, and the turning of the wall, and made them strong.

And he built towers in the wilderness, and digged many wells: for he had much cattle in the valleys, and in the fields, and in the mountains, and in the fwamps.

And Uzziah had an heap of fighting men, that went out to warre in the army, according to the number of their office, under the hande of Jesiah the tribue, and Azariah the ruler, and under the hande of Hananiah, which was one of the kinges vestaries.

And the whole number of the ancient fathers and of the men of might, were two thousand and five hundred.

And under the hand of them was the arme of the men of warre, even three hundred and seven thousand, and five hundred that made warre with the power of an arme, helping the king against the enemies.

And Uzziah provided them throughout all the host, shields, speares, helmets, habergeones, botdes, and singes for to cast stones.

And he made subtil engines in hircu-salem, which he invented and laid on the tolybes and corners, to shoot arrows and great stones withall: And his name spread farre abroad, because he had prepared to him selfe marjious strength.

But in his strength whose heart arose to his destruction: For he transgrevst against the Lord his God, and went into the temple of the Loide to burne incense upon the altar of incence.

And Azariah the priest went in, and with him fourscore priests of the Loide, that were valiant men:

And they stode by Uzziah the king, and laide him downe: For he partly resorted not to the Lord his God, but went in the dung of Aharon, that are consecrated for to offer incense. (1) Come therefore out of the sanctuary, for thou hast trespassed, and it is no worship to thee before the Loide.

And Uzziah was wroth, and had incense in his hande to burne it: And so while he had indignation against the priests, the leprosy sprang in his forehead before the priestes in the house of the Loide, even before the incense altar.

And Azariah the chief priest, with all the other priestes, took upon him, and beheld he was become a leper in his forehead, and they bered him there: and
and he was tame to go out, because the Lorde had lyueren him.

21. And Uzzia the king continued a lep-
ner into the day of his death, he dwelt
in the house of the Lorde, and shut out of the house of the Lorde and
Joatham his sonne had the government of
the kinges house, and judged the peo-
ple of the lande.

The xxvij. Chapter.

1 Joatham raigneth, and incurreth the Amnonites. 8 His raigne and death.

2 Joatham was five and
twelve yeres olde
when he began to
raigne, and he raigne
fiseteene yeres in Hie-
erusalem: his mothers
name also was Jeru-
lia, the daughter of Zador.

3 And he did that which was right in
the sight of the Lorde in all poynites as
his father Uzzia, save that he came not into the temple of the Lorde: and
the people did yet wickedly.

4 He build the gate of the temple of
the Lorde, and on the wall (where the
house of oinatine was) he built much.

5 Moreover, he built cittyes in the mount-
taines of Juda, and in the wood coun-
trey he built castell and towres.

6 He fought with the king of the
children of Ammon, and prevailed against them:

And the children of Ammon gave him
the same pere an hundred talents of
silver, and ten thousand quareers of wode,
and ten thousand of bartye: So much
did the children of Amnon gave him
the second pere, and the third also.

7 And Joatham became mighty, be-
cause he deereed his way before the
Lorde his God.

8 The rest of the acts of Joatham, and
all his dares, and his concurrence, bee
they are Witten in the booke of the
kinges of Israel and Juda.

9 And Joatham layd with his fathers,
and they buried him in the citie of Da-
vid: and Alas his sonne raigned in his
stead.

The xxviii. Chapter.

1 Alas an isolater is gerne d into the bandes of the Syrians and the king of Israel.
2 The prophet reproach the Israelites crueltie. 3 Judah is inqueteled with enemies.
3 Thas increased his isolater. 46 His death, and becoulour.

3 Haz was twelve yere olde when he began to
raigne, and raigned fiseteene yeres in Hieru-
salem: and he did not that
which is right in the
sight of the Lorde, as
his father David.

4 For he walked in the wapes of the
kinges of Israel, and made mouten
images for ealain.

5 He offered incense in the valley of the
lome of Amnon, and * burnt his chyld
en in fire, after the abominiations of
the heathen whome the Lorde cast out
before the chyldren of Israel.

6 For the Lord thone of Remaalia:-
betue in Juda an hundred and twente
thousand in one day, Where were all
fights men: and that because they had
so taken the Lord God of their fathers.

7 And
2. Chronicles.

7 And Zicthia a mighty man of Ephraim, the son of Baalshahah the king's sonne, and Ittai the governor of the house, and Giana that was next to the king.

8 And the children of Israel took prisoners of their brethren two hundred thousand women, sonsnes, and daughters, and carried away much spoyle of them, and brought the spoyle to Samaria.

9 But there was a prophet of the Lordes whose name was Obed: and he went out before the hoste that came to Samaria, and laid unto them: Behold, because the Lord God of your fathers is with Judah, he hath delivered them into your hande, and ye haue slaine them with cruellnesse, that reaucheth up to heauen.

10 And nowe pe purpose to keepe under the children of Judah and Hierusalem, and to make them bondmen and bondwomen: And do ye not lade your selues with sinne in the light of the Lord your God?

11 Howe hear ne therefore, and deliver the captives againe which ye have taken of your brethren: for els shall the great wrath of God bee upon you.

12 Wherefore certaine of the heads of the children of Ephraim, as Azariahu the sonne of Jehoshanau, Berechahu the sonne of Deblilemoth, and Helzeckahu the sonne of Sallum, and Amasa the sonne of Hadai, cfooze by against them that came from the waare,

13 And saue into them, Sing not in the captues hither: for where as we have offended toward God alreadie, ye entend to adde more to our sinnes and trespass: For our trespassers is great alreadie; and ther is a fierce wrath against Israel.

14 And upon that, the men of armes left the captues and the spoyle before the lodes and all the congregation:

15 And the men that were noble reheard by name, rose vp, and took the prisoners, and with the spoyle clothed all that were naked among them, & arrayed them, & shooed them, and gave them to eate and to drinke, and amuynted them, and carried al that were fecile of them upon alces, & brought them to Jericho the cite of Pauline trees, to their brethren: and then they returned to Samaria againe.

16 At that same time did king Abaz send unto the kings of the Assyrians, to have helpe of them.

17 And the Edonites came againe, and slew some of Judah, and carried away captives.

18 And the Philistines invaded the cities in the lowe country, and toward the south of Judah: And took Bethshames, and Azalon, and Gedroth, and Socho with the townes longing thereunto, and Thimna with the townes of the same, Gilgo and the townes thereof, and dwelt there.

19 For the Lorde brought Judah lowe, because of Abaz king of Judah, which made Judah naked, & transgressed soe against the Lorde.

20 And Hithath Phineues king of the Assyrians came upon him, and troubled him rather then stregthened him.

21 For Abaz take away a portion out of the house of the Lorde, and out of the kinges house, and out of the lodes houses, and gave into the king of the Assyrians: and yet it helped him not.

22 And in the very time of his tribulat- ion, did king Abaz trespaue yet more againe the Lorde.

23 For he offered unto the gods of them of Daniaston; which he beat him: and he said, Because the gods of the kings of Syria helpe them, therefore wilt I offer to them, that they may helpe me also: But they were his destruction, and the destruction of all Israel.

24 And Abaz gathered together the vessels of the house of God, the braue them, and shut vp the doores of the house of the Lorde, and made him *altars in every corner of Hierusalem.

25 And in all the cities of Judah he made high places to burne incense into other gods, and angered the Lorde God of his fathers.

26 The rest of his actes, and his booke first and last, behold they are written in the booke of the kings of Judah and Israel.

27 And Abaz slept with his fathers, and they buried him in the cite of Hierusalem: but brought him not into the sepulchres of the kings of Israel: and Hezekaiah his sonne reigned in his stead.
Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem:

And his mother's name was Abia, the daughter of Zachariah.

And he did that which was right in the sight of the Lord, in all his ways: nor did he turn himself from any thing that David his father did.

He opened the doors of the house of the Lord; and set the priests in their place, and the Levites, and all their instrument of office, for the service of the house of the Lord, as it is written in the law of Moses.

And he brought in the firstfruits of his father's things, and the tithes of all things, from the firstfruits of all the works of his hands, and of the fruit of his kine and sheep, into the house of the Lord:

For our fathers that trespasst and sinned, and committed trespass against the Lord, and turned away their faces, and hardened their necks, from the commandment of the Lord.

And they gathered the brethren together into the firstfruits of corn of every man, and of the increase of the wine year by year:

And they sanctified unto the Lord the firstfruits of corn and wine, and of all the increase of corn in the field, and of all the fowlings of the forest.

And they brought in the firstfruits of their ground unto the Lord, and a tenth of all increase of corn yearly.

And they brought in the firstlings of their flock and of their herd unto the Lord.

And the Children of Levi, the Levites, the sons of Aaron, and the sons of Nadab and Abihu, died because they offered strange fire before the Lord, and cursed the offering of the Lord, which they offered before the Lord: and they were taken of the midst of the camp.

And Moses called them, and spake unto them, saying, Why do ye offer the flesh of your sons and daughters, and the flesh of the bull, the sheep, and the goat, before me? I have given you all the well pasture of Egypt:

And Moses said, When the Lord shall give you the land of Canaan as he sware unto your fathers, and say, Every man of you shall set apart a tithe of all the increase of the herd, and of all the fruit of all good trees, and lay it up in houses of store, to be kept.

And whosoever shall be without, shall bring it from the cities round about, that he may lodge in the house of God which is in the midst of the camp, and there shall they keep the tithe of all corn of the field, and all the increase of the herd, and of the flock.

And they also came and fetched wood, and stones for sacrifices unto the Lord, whose dwelling place is in the midst of the camp.

And Moses gave the Levites the charge of the charge of the offerings of the Lord, which the children of Israel offered in their sacrifices, and in their gifts, and in all their oblations, of all things which were offered for the Lord by the children of Israel.

And they brought in the offerings of the corn, and the new wine, and the oil, and presented every man the tithe of the corn and of the new wine and the oil for the service of the house of the Lord.

And the Levites presented the tithe of the tithe of all the increase of corn of the field, and of all the increase of the herd, unto the place where the Lord had said to Moses he would dwelling:

And Moses brought in the tithe that the Levites had brought, which Moses brought the Levites before the Lord, at the door of the tabernacle of the congregation, to Moses, and the Levites:

And Moses took the tithe of their offering, andยก the tithe at the door of the tabernacle of the congregation, unto Aaron, and unto his sons.

And the Levites, according to all that Moses had commanded, offered a tithe of the flock of all the beasts, which were offered sacrifice of the children of Israel.

And Moses had charged the Levites concerning the offering of the Lord, which Aaron the priest, and his sons, offered of the children of Israel, which the Lord commanded him through Moses.

And the Levites took the offerings of the Lord, which Moses charged, of the children of Israel.

And Moses commanded the Levites, and they took every man his offering of the children of Israel, according to the number of the names.

And they brought in their offerings for the Lord, all the tithe of corn of the land, and of the increase of the fruit of the field, and all the tithe of flat-leaved trees, and of the increase of every tree that bringeth fruit among the trees of the field.

And the Levites were in charge of every offering of every thing that was consecrated by fire unto the Lord:

And the Levites took also the tithes of the tithes of all the children of Israel, which they presented as an offering, and brought them unto Aaron the priest, and to his sons, as the Lord had commanded Moses.

And he gave them to the children of Aaron, whom he had sanctified, and to his sons, by a statute for ever throughout all their generations, that the children of Israel might give them a tithe, a part of the offerings of firstfruits of corn that passed under the eaves of the house, and all the increase of the herd and of the flock.

And the Levites were in charge of every offering of every thing that was consecrated by fire unto the Lord:

And he gave them to the children of Aaron, whom he had sanctified, and to his sons, by a statute for ever throughout all their generations, that the children of Israel might give them a tithe, a part of the offerings of firstfruits of corn that passed under the eaves of the house, and all the increase of the herd and of the flock.

And the Levites were in charge of every offering of every thing that was consecrated by fire unto the Lord:

And he gave them to the children of Aaron, whom he had sanctified, and to his sons, by a statute for ever throughout all their generations, that the children of Israel might give them a tithe, a part of the offerings of firstfruits of corn that passed under the eaves of the house, and all the increase of the herd and of the flock.

And the Levites were in charge of every offering of every thing that was consecrated by fire unto the Lord:

And he gave them to the children of Aaron, whom he had sanctified, and to his sons, by a statute for ever throughout all their generations, that the children of Israel might give them a tithe, a part of the offerings of firstfruits of corn that passed under the eaves of the house, and all the increase of the herd and of the flock.

And the Levites were in charge of every offering of every thing that was consecrated by fire unto the Lord:

And he gave them to the children of Aaron, whom he had sanctified, and to his sons, by a statute for ever throughout all their generations, that the children of Israel might give them a tithe, a part of the offerings of firstfruits of corn that passed under the eaves of the house, and all the increase of the herd and of the flock.

And the Levites were in charge of every offering of every thing that was consecrated by fire unto the Lord:

And he gave them to the children of Aaron, whom he had sanctified, and to his sons, by a statute for ever throughout all their generations, that the children of Israel might give them a tithe, a part of the offerings of firstfruits of corn that passed under the eaves of the house, and all the increase of the herd and of the flock.

And the Levites were in charge of every offering of every thing that was consecrated by fire unto the Lord:

And he gave them to the children of Aaron, whom he had sanctified, and to his sons, by a statute for ever throughout all their generations, that the children of Israel might give them a tithe, a part of the offerings of firstfruits of corn that passed under the eaves of the house, and all the increase of the herd and of the flock.
Hezekiah sent to all Israel and Judah, and wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, and offer passover unto the Lord God of Israel.

3 And the king heide a counsel with his

1. Chronicles.

1 And Hezekiah sent to all Israel and Judah, and wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, and offer passover unto the Lord God of Israel.

2 And the king heide a counsel with his

3. And they sere the oren, and the priests receaue the blood, and sprinkled it on the aulter: likewise when they had slaine the rammes, they sprinkled the blood upon the aulter: They sere also the theerpe, and they sprinkled the blood upon the aulter.

23 And then they brought forth the bee goats for the fine offering before the king and the congregation, and put their handes upon them.

24 And the priests slue them, and with the blood of them they cleane the aulter, to make satisfaction for all Israel: for the king commaunded that the burnt offering and the fine offering shoule be made for all Israel.

25 And let the Leuites in the house of the Lord with cymbales, plaIteries, and harpes, according to the commandement of David and of God the hynes fear, and Nathan the prophet: For so was the commandement of the Lord through the hande of his prophets.

26 And the Leuites hooed, having the instruments of David: and the priests helde the trumpettes.

27 And Hezekiah commaundement to offer the burnt offering upon the aulter: And when the burnt offering began, the song of the Lord began also, and the trumpettes with the instruments that were ordained by the band of David king of Israel.

28 And all the congregation worshipped, singe a song, and bloodyng with the trumpettes, and all this continued, till the burnt offering was finishe.

29 And when they had made an end of offering, the king and all that were present with him, bowed them selves, and worshipped.

30 And Hezekiah the king and the lords, spake to the Leuites to praise the Lord with the voices of David of Alaph the fear: And they sang praises with gladdene, and the other bowed them selves, and worshipped.

31 And Hezekiah annulbered, and saide: Hold ye have conferret your handes to the Lord: go to therefor, and byng the factiones and thanke offerings into the house of the Lord. And the congregation brought in the factiones, and thank offerings, and burnt offerings, as many as were of a free liberall heart.

32 And the number of the burnt offerings, Which the congregation brought, was therefore and ten oren, an hundred rammes, two hundred sheepe: which were all for the burnt offering of the Lord.

33 And there were dedicated sere hundred oren, and three thousand sheepe.

34 And the priests were to stede to play at the burnt offerings: but their brethren the Leuites did helpe them, till they had ended the work. And until the priests were sanctified: For the Leuites were purer hearted to be sanctified, than the priests.

35 And there were burnt offerings many, with the fat of the peace offerings, and the drink offerings, that belong to the burnt offering: And so the service pertaining to the house of the Lord, was knet.

36 And Hezekiah rejoyned, and all the people, that God had made the folk to read, that the thing was so done done.

37 The xxx. Chapter.

1 The keeping of the passover by the hynge commandement. 2 He exhorted Israel to turne to the Lord: 3 He prayed for the people. 4 His obligation and the princes. 5 The Leuites bless the people.
proclaimd throughout all Israel from Beer-sheba to Dan, that they should come to the feast of Passover unto the Lord God of Israel at Hierusalem:
for they had not done it of a great season, as it was written.

6 So the priests went with letters of the king and of his loyes throughout all Israel and Judah, and at the commandement of the king they said: He children of Israel, turne againe unto the Lord God of Abraham, Isaac, and Israel, and he will returne to the remaunt that are escaped of you out of the hande of the kings of the Assyrians.

7 And be not ye like your fathers and your brethren, which trespassed against the Lord God of their fathers, which gave them vp to be destroyed, as ye see.

8 And nowe be not ye stiffe necked like as were your fathers: but yeilde your selves unto the Lord, and enter into his holy place where he hath sanctified for ever, and serve the Lord your God, and the seruencye of his wrath shall turne away from you.

9 For ye turne againe unto the Lord, then shall your brethren and your children finde compassion in the presence of them that take them captive, and they shall come againe unto this lande: For the Lord your God is gracious and merciful, and will not turne away his face from you, if ye convert unto hym.

10 And to the priests went from citie to citie in the lande of Ephraim and Manasse, even unto Zabulon: but they laughed them to scorne, and mocked them.

11 Nevertheless, yet bineers of Aser, Manasse, and of Zabulon, submitted them selves, and came to Hierusalem.

12 And the hande of God was in Juda, and he gave them one heart to do the commandement of the king and of the rules, according to the word of the Lord.

13 And there assembled to Hierusalem much people, and there was present a mightie great congregation, to holde the feast of bread seven days, in the second moneth.

14 And they arose, and removed the altar that were in Hierusalem: And all the altars for incense dyed they away, and cast them into the booke Cedon.

15 And they hie Passover the fourteenth day of the second moneth: And the priests and Leuites which were ashamed, sanctified them selves, and brought in the burnt offringes into the house of the Lord.

16 And they hioe in their office after their manner and according to the laude of Hophes the man of God: And the priests sprinkled the blood, which they received of the hande of the Leuites.

17 For there were many in the congregation that were not sanctified, and therefore the Leuites had the charge of the killing of the Passover for every one that was not cleane, to sanctifie him unto the Lord.

18 For many of the people, and very many out of Ephraim, Manasse, Issacar, and Zabulon, were not cleane, and yet dyed eat Pasover against the laude appointed: But Hezekiah prayed for them, saying, The good Lord be mercifull to vnder every one.

19 That prepareth his heart to seeke the Lord God, the God of his fathers: though he be not cleane according to the purification of the sancturie.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Hierusalem, held the feast of bread seven days, with great gladnes: and the Leuites the priests played the Lord day by day, singing with loud instruments into the Lord.

22 And Hezekiah spake comfortably unto all the Leuites that had good knowledge to sing into the Lord; and they dyed cate throughout that feast seven days long, and offered peace offringes, and thanked the Lord God of their fathers.

23 And the whole assembly took counsel to do so other seven days: and they held those seven days with gladness.

24 For: Hezekiah king of Juda, dyd give to the congregation a thousand young oren, and seven thousand shekele: And the lordes gave out to the congregation a thousand oren, and ten thousand shekele, and a great number of the priests were sanctified.

25 And at the congregation of Juda, with the priests and Leuites, and all the congregation that came out of Israel, the strangers that came out of the land of Israel, that dwelt in Juda, rejoiced.

26 And there was great gladnesse in Hierusa;
2. Chronicles.

And when all these things were finished, all they of Israel that were present in the cities of Judah, went out and brake the images, and * cut down the idoli groves, and all to brake the high places and *altars throughout all Judah and Beniamin, in Ephraim also and Manasse, until they had utterly destroyed them all: And all the children of Israel returned every man to his possession, and to their own cities.

And Hezekiah appointed fundry companies of the priests and Levites after the divers of their ministrations, every man according to his office both priests and Levites, for the burnt offering and peace offerings, to minister and to give thankes and praise in the gates of the house of the Lord.

And the kings portion of his substance that he gave, were daily burnt offerings in the morning and evening, and burnt offerings for the Sabbath days, new moons, and solemn feates, according as it is written in the law of the Lord.

And he bade the people that dwelt in Jerusalem, to give a parte to the priests and Levites, that they might substantially apply them selves to the lawe of the Lord.

And as soon as the kings commandment came abroad, the children of Israel brought abundance of such frutes, of cyme, vine, oyle, honey, and of all manner of frutes of the field, & the tythes of all manner of things brought they in plenteously.

And the children of Israel and Juda that dwelt in the cities of Juda, they also brought in the tythes of corn and sheepe, other holy tythes which were conccract unto the Lord, their God, they dyd offer and brought them all by heapes.

7 In the third moneth, they began to lay the heapes in maner of a foundation, and finished them in the eleventh moneth.

8 And when Hezekiah and the loxes came and laid the heapes, they blessed the Lord, and his people Israel.

9 And Hezekiah questioned with the priests and the Levites concerning the heapes.

10 And Azaria the chiefe priest of the house of Zadok, anointed him and sayde: Since the people began to bring the heave offerings into the house of the Lord, (for the Loode hath blessed his people, and this heape is left

11 And Hezekiah bade prepare the cham bers in the house of the Lord: And they did prepare them.

12 And carpyned in the first frutes the tythes, and the dedicate things faithfully: over which Chonaniach the Levite had the rule, and Semai his brother next to hym:

13 And Jehiel, Azariahu, Nahath, Azai, Jechimon, Josabad, Eliel, Jecimai, Hicsai, Nahath, and Banaaihu, were overseers ovedapted by Chonaniach, and Semai his brother was an officer of Hezekiah the king, and Azariahu was the ruler of the house of God.

14 And Core the sonne of Ijuna the C Levite, and porter of the east doore, had the oversight of the things that were offered of a free will unto God, there given in maner generally unto the Lord, and over the things most holy.

15 And under his hande were Eden, Hennam, Josua, Semaiahu, Amariahu, and Sachaniahu in the cities of the priests appointed of their side to give to their brethren their portions, as well
2. Chronicles.

After these deedes were faithfully done, Sennacherib king of the Assyrians came, and Enterdu into Juda, compassed the strong cities, and thought to burne them for him self.

2 And so when Hesekia sawe that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He tooke counsel with his lords and men of might, to stop the water of the fountainans without the city: And they byp helpe him.

4 For there gathered many of the people together, and stopp all the welles, and the broke that ran through the midden of the land, saying: why shall the kings of the Assyrians come and finde much water?

5 And Hesekia went to lisply, and built by the wall where it was broken, and made ordinance upon the towdes, and to the other wall without, and repaired Hils in the citie of David, and made many vartes and shielles.

6 And hee captaynes of warre over the people, and gathered them together to him in the large streete of the gate of the citie, and spake gently to them, saying:

7 Plisse by your hearts and be strong: be not afraid nor discouraged for the king of the Assyrians, & for all the multitude that he hath with hym: for there be moe with vs then with hym.

8 With him is an armie of flesh: but with vs is the Lord our God to helpe vs, and to fight our battaylles. And the people tooke a courage through the wordes of Hesekia king of Juda.

9 After this did Sennacherib king of the Assyrians send of his seruantes to Hierusalem (but he him selfe remayned beside Lachis, having all his power with him) unto Hesekia king of Juda, and unto all Juda that were at Hierusalem, saying,

10 Thus saith Sennacherib king of the Assyrians: wherefore do you trust that dwelleth in Hierusalem which is beleched:

11 Doth not Hesekia entice you to give over your selues unto death, hunger, and thirst, saying: The Lord our God shall ryb vs out of the hand of the king of the Assyrians?

12 Hath not the same Hesekia put downe his lyke places and his alters, and contannued Juda and Hierusalem, saying, Pe shall worship before one altar, and burne incense upon the same?

13 Knowe ye not what I and my fathers have done vnto the people of all landes:

The xxxii. Chapter.
14. Which of all the gods of those nations
that my fathers destroyed, could deliver
his people out of my hands: And shall
your God be able to deliver you out of
my hands?
15. Wherefore hope let not Hezekiah decease
you, nor persuade you of this fiction, not
yet believe him: For as no god among all
nations and kingdoms, was able to rid
his people out of my hand and out of the
hand of my fathers: Howe much lesse
shall your gods be able to hope you out
of my hands:
16. And yet no things did his servants
speak against the Lord God, and again
his servants of Hezekiah.
17. And Sennacherib also wrote a letter
to rale on the Lord God of Israel, and
spake against him, saying: As the gods
of the nations of other lands have not
been able to deliver their people out of my
hand: even so shall not the God of Hezeki
deliver his people out of my hand.
18. And they cried with a loud voice in the
Jews' speech unto the people of Hier
salem that were on the wall, to fear
them, and to make them faint hearted,
and that they might take the city.
19. And they spake against the God of Hier
salem, as against the gods of the na
tions of the earth, [which were ] the
vokses of the hands of men.
20. But Hezekiah the king, and the prophet
Ezai the son of Amos[b] prayed against
that blaspheme, and cried up to heaven.
21. And the Lord sent an angel, which des
trroyed all the men of Warre and the
loves and captaineys of the host of the
king of the Assyrians, that he turned his
face againe Wth saume towardbe his
owe lande: And when he was come
into the house of his god, they that came
of his owne body line him there with
the sword.
22. And to the Lord faue Hezekia and
the inhabitaters of Hierusalem out of the
hand of Sennacherib the king of the Ass
yrians, and from the hand of all other,
and mantapned them on every side.
23. And many brought offeringes unto the
Lord to Hierusalem, and presents to
Hezekia king of Juda: so that he was
magnified in the sight of all nations
from thence forth.
24. *In those days Hezekiah was sick
to the death, and prayed unto the Lord:
which answered him, and helpeb him
a wonderful miracle.
25. But Hezekiah dyd not agast unto God
according to that he had helpeb him:
sories, that were brought
him, and went unto Juda and Hierus
len.
26. Nevertheless Hezekiah submitted
hun self after that his heart was open
v on him, and to the inhabitants of Hierus
len: and the wrath of the Lord came not
upon them in the days of Hezekiah.
27. And Hezekiah had exceeding much
riches and honour: And he geth trues
ures of siluer and gold, precious stones,
and spices, shieldes, and of all maner
pleauntamt ieldes;
28. And made those houses for the frutes
& of wine, for wine and oplate, and stales
for all maner of beasts, and foldes for
sheepe.
29. And he made him cities, hat of shecpe
and ore great abundance: For God
given him abundance exceeding much.
30. This same Hezekiah stopped the upper
water springs of [Gihon, and brought
them downe to the west side of the citie
of David: And Hezekia prospered in all
his wpokes.
31. And when the princes of Babylon sent
unto him ambassadors, to enquire of the
wonder that channed in the
lande, God left him, to*crepe him, and
that all that was in his heart might be
knowne.
32. The rest of the decres of Hezekia, and
his goodnes, beholde they are written
in the vision of Ezai the prophet the some
of Amos, in the bookes of the kings of
Juda and Israel.
33. And Hezekia slept with his fathers, and
they buried him in the most costly
place of the sepulchres of the komes of
David, and all Juda and the inhabitaters
of Hierusalem dyd him worship at his
death: and Manasse his sonne reigned
in his steade.
2 Chronicles.

The xxxiii. Chapter.

An ass served twelve years, when he began to reign, and he rained six and five years in Jerusalem:
But by expelling in the sight of the Lord, like unto the abominations of the heathen whom the Lord cast out before the children of Israel.

For he went and builded the high places, and the obeisance, and made images, and worshipped all the heathen that his fathers had worshipped.

And he builded altars in the house of the Lord, where the Lord had appeared to his fathers in the days of David, and Solomon his son, in Jerusalem.

And he burnt his children in fire in the valley of the son of Hinnom: he was a for ever; he regarded not the persons of birds, of beasts, and of creeping things.

And he builded altars in the house of the Lord, as the inhabitants of Jerusalem burned incense, even unto the high places.

And he burnt his children in fire in the valley of the son of Hinnom: he was a for ever; he regarded not the persons of birds, of beasts, and of creeping things.

Neither will I make the footstool of Israel to remove any more out of the land which I have given them for ever, if they observe the persons of my commandments, and keep my judgments.

And so Manasse made Judah and the inhabitants of Jerusalem to err, and to do after the heathen whom the Lord had carried before them the children of Israel.

And the Lord spake unto Manasseh and to his people: but they would not regard.

Therefore the Lord brought upon them the captains of the host of the king of the Assyrians, which took Manasseh in holde, and bound him with chains, and carried him to Babylon.

And when he was in tribulation, he sought the Lord his God, and humbled himself exceedingly before the God of his fathers, and made intercession to him: and God was entreated of him, and heard his prayer, and brought him again to his kingdom, and delivered him from the hand of the king of the Assyrians.

After this he builded a wall without the city of David on the west side of Zion, in the valley, as they came to the gate, and round about Ophel, and built it up, of a very great height, and put captives of warre in all the strong cities of Judah.

And he took away strange gods and images out of the house of God, and all the altars that he had builded in the mount of the house of God and of Jerusalem, and cast them out of the city.

And he prepared the altar of the Lord, and sacrificed thereon peace offerings and thanksgiving, and offered Judah to serve the Lord God of Israel.

Nevertheless, the people dyed offer [it in the high places], and held not the Lord their God only.

The rest of the acts of Manasseh, and his prayer unto his God, and the words of the tears that spake to him in the name of the Lord God of Israel, behold they are written in the Lamentations of the kings of Israel.

And his prayer, and how that he was heaved, and all his days, and his trespass, and the places where he made high places, and set up groves and images before he was meekened, behold they are written among the laments of the fears.

And Manasseh slept with his fathers, and they buried him in his own house, and Amon his son reigned in his room.
21 Amnon was two and twentie yeares old when he began to reigne, and reigned two yeares in Jerusalam.
22 But he did err in the sight of the Lord, like as did Manasse his father: for Ammon sacrificed to all the carved images which Manasse his father had made, and served them.
23 And submited not him selfe before the Lord, as Manasse his father had meeken him selfe: but Ammon trespassed greatly.
24 And his owne seruantes conspired against him, and slew him in his owne houe.
25 But the people of the lande slue at them that had conspired against king Amnon: and the same people of the lande made Josa his sonne king in his roome.

The xxxiii. Chapter.

1 Josa buildeth the idoles, & restoreth the temple. 14 The booke of the lawe is founde. 2 Be senteth to Hulda the prophetesse for counsel. 27 God heareth his prayer. 3 He maketh a couenaunt with God.

1 Josa was eyght yeares old when he began to reign, and he reigned in Jerusalam thirtie and one yeares.

And he byd that which was right in the sight of the Lord, and walked in the wayes of Daud his father, and bowed himself to the right hand not to the left.

2 And in the eyght yeare of his reign, when he was yet a childe, he began to seke after the God of Daud his father: And in the twelfth yeare he began to purge Judah & Jerusalam from the high places, grooves, carved images, and images of metall.

3 And they brake downe the altars of Haalim even in his presence: and other images that were in greater honour then they, he caused to be destroyed: And the grooves, carved images, and images of metall he brake, and made dust of them, and strewed it upon the graven of them that had offered unto them.

4 And he burnt the bones of the priests upon the altars of them, and entled Juba and Jerusalam;

5 And even so did he in the cities of Haalase, Ephraim, Simeon, and Nepthalli, and in the wilderness of them rounde about,

6 And so he did in the cities of Haalase, Ephraim, Simeon, and Nepthalli, and in the wilderness of them rounde about,

7 So he did also in the cities of Haalase, Ephraim, Simeon, and Nepthalli, and in the wilderness of them rounde about,

8 In the eighteenth yeare of his reign, when he had purged the lande and the temple, he sent Saphan the lome of Azalahu, and Haalas the government of the cite, and Josa the lome of Haalas the recorder, to repair the house of the Lord his God.

9 And when they came to Heleliah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the enteries had gathered of the hand of Manasse and Ephraim, and of all that yet remained in Israel, and of all Juda and Benjamin, and they returned to Jerusalam.

10 And they put in the handes of the workmen that had the overseers of the house of the Lord, they gave it to the labours which brought in the house of the Lord; to reparie and make good the house.

11 Even to masons and carpenters gave they it, to get heeded stone, timber for couples and top beams of the houses which kings of Juda had destroyed.

12 And the men did the work faithfully: And the overseers of them to courage them forward, were Jahaz and Daidahu Levites of the children of Heman, and Secharia and Peleasin of the children of the Caathites, and other of the Levites, which all could skill of instruments of musick.

13 And over the bearers of burdens, and over all that wrought in whatformer workmanship it were, were these strife Officers, porters of the Levites.

14 And when they brought out the money that was brought into the house of the Lord, Heleliah the priest found the booke of the law of the Lord given by Moses.

15 And
2. Chronicles.

And Helkia answered, and said to Saphan the scribe: I have found the book of the law in the house of the Lord. And Helkia gave the book to Saphan.

And Saphan carried the book to the king, and brought the king word again, saying: All that was committed to thy servants, that do they.

And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hands of the overseers of the work, and to the hands of the workmen. And then Saphan the scribe showed the king, saying, Helkia the priest hath given me a book: and Saphan read in it before the king.

And it came to pass, when the king had heard the words of the law, that he rent his clothes. And the king commanded Helkia and Achican the son of Saphan and Abdon the son of Pitah, and Saphan the scribe, and Ada a scribe of the kings, saying:

Go and enquire of the Lord for me and for them that are left in Israel and Judah, concerning the words of the book that is found: For great is the wrath of the Lord that is fallen upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

And Helkia and they that the king had appointed went to Huldah the prophetess, the wife of Shallum, the son of Hozai, the son of Zechariah, the son of Becher, keeper of the wardrobe (for she dwelt in Jerusalem within the second wall): and they communed with her.

She answered them, thus saith the Lord God of Israel: Tell ye the man that sent you to me, Even thus saith the Lord: Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book whereby they have read before the king of Judah.

Because they have forsaken me, and have offeredunto other gods, to anger me with all manner works of their hands: therefore is my wrath set on fire against this place, and shall not be quenched.

And as for the king of Juda which sent you to enquire of the Lord, so that ye lay unto him: thus saith the Lord God of Israel, concerning the words which thou hast heard,

Because thine heart did trust, and thou didst not hearken to the voice of the Lord thy God, when thou hearest his words against this place, and against the inhabitants thereof, and hast humbled thy soul before me, and hast kept thy clothes, and hast bowed before me; that I have heard also, saith the Lord, I will receive thee.

Behold, I will take thee to thy fathers, and thou shalt be put in thy grave in peace, and thy eyes shall not see all the mischief that I will bring upon this place, and upon the inhabitants of the same. And they brought the king word again.

Then the king sent and gathered together all the elders of Judah and Jerusalem:

And the king went up into the house of the Lord, and all the men of Juda, and the inhabitants of Jerusalem, and the priests and Levites, and all the people great and small, and the king did read in their ears all the words of the book of the covenant that was found in the house of the Lord.

And the king stood at his chamber, and made a covenant before the Lord, to follow the Lord, and to keep his commandments, his statutes, and his judgments, with all his heart, and with all his soul, and to fulfill the words of the appointment written in the law book.

And he set in their room all they that were found in Hierusalem and Beniamin, and the inhabitants of Hierusalem did according to the covenant of the Lord God of their fathers.

And Josiah put away all manner of abominations out of all lands that pertained to the children of Israel, and brought in all that were found in Israel, to worship and to serve the Lord their God: And they turned not aside from the Lord God of their fathers, as long as he lived.
2 Chronicles.

The xxxv. Chapter.

x Josiah heareth the prisoner. 2 He lettereth forth gods service. 20 He fighteth against the king of Egypt, and dieth. 24 The people beweare him.

A

And Josiah hebre the (for of] passour unto the Lord in Hierusalem, (for they fine passour in the forventeenth day of the first moneth.) And he set the priestes in their offices, and aped them in the service of the house of the Lord,

And sayd unto the Leuites that taught all Israel, and were sanctified unto the Lord: Put the holy arke in the house while Solomon the sonne of David king of Israel byd byvide, it shalbe no more a burden upon your shoulders: But now serve the Lord your God, and his people Israel:

And prepare your seules by your ancient householde, and companies, according to the writing of David king of Israell, and the writing of Solomon his sonne:

And stand in the holy place, according to the devision of the ancient householde of your brethren the children of the people, and after the devision of the ancient householde of the Leuites;

And Josiah gaue to the people stocche of sheepe and haddes all for passour, and for all that were present, thire thousande by tale, and thire thousande oren: and these were even of the kings sub-kaunce.

And his lodes gaue willingly both but to the people and to the priestes, and but to the Leuites: heuia also, Zacharia, and Jechiel, rulers of the house of God, gaue into the priestes for passour offeringes two thousande and lir hundred sheepe, and thre hundred oren.

And to the seruice was prepared, and the priestes stode in their places, and the Leuites in their distinct companies, at the kinges commandement:

And they fine passour, and the priestes sprinkled the blood with their hande, and the Leuites pulled of the shunes of the bestes.

And they set away the burnt offerings, to gene them into the people that were denued be ancient houses, and that they shoude offer unto the Lord, like as is written in the booke of Oyples:

And to byd they with the open also.

And they pressed the passour with fire, as the maner was: And the other delicate bestes stode they in porces, caldrons, and pannes, and beund them among all the people.

And afterward they made reby for them seules and for the priestes: for the priestes the children of Aaron were bulled in offering of burnt offerings and the fat but until night: therefore the Leuites prepared for them seules and for the priestes the sonnes of Aaron.

And the singers the children of Asaph stode in their standing, according to the commandement of David, and Asaph, herman, and Jeduthun the kings fear: and the poeteres played at every gate, and might not depart from their seruice: for their brethren the Leuites prepared for them.

And to all the seruice of the Lord was prepared the same day, to offer passour, and to offer burnt offerings upon the milter of the Lord, according to the commandement of king Josia.

And the children of Israel that were present, kept the passour the same time, and the feast of sweet bread seven daies.

And there was no passour like to that kept in Israel from the daies of Samuel the prophete, neither did at the kings of Israel holde such a passour feast as yd Josia, and the priestes and Leuites, and all Juda and Israel that were present, and the inhabites of hierusalem.

This passour was holden in the eighhteene yeare of the raigne of Josia.
2. Chronicles.

xxxi. Chapter.

After Josiah reigned Jehoahaz. 4 After Jehoahaz Jehoiachin. 5 After him Jehoiakim. 6 After him Zedekiah. 14, 17. in whose time all the people were carried a way to Babylon, for concerning the admonitions of the prophets. 2 And were rejoiced againe the seventeenth year after, by king Cyrus.

No the people of the lande took Jehoahaz the sonne of Josiah, and made hym king in his fathers stead in Hierufalem.

And Jehoahaz was twentieth and three yeres old when he began to raigne, and he raigned three yeres in Hierufalem.

And the king of Egypt put him downe at Hierufalem, and merced the lande in an hundred talents of silver, and a talent of golde.

And the king of Egypt made Eliakim his brother king upon Judah and Hierufalem, and turned his name to Jehoiakim, and Necho took Jehoahaz his brother, and carried him to Egypt.

Jehoiakim was twentieth and five yeres old when he began to raigne, he raigned eleven yeres in Hierufalem, and he did evil in the sight of the Lord his God.

And against him came Nabuchodonosor king of Babylon, and bounde hym with two chains, to carry him to Babylon.

The king Nabuchodonosor also caried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

The rest of the acts of Jehoiachin, and his abominations which he did, are written in the book of the kings of Israel and Judah: And Jehoiachin his name raigne in his stead.

And Jehoiachin was eight yeres old when he began to raigne, and he raigned three yeres and ten dayes in Hierufalem, and dyd evill in the sight of the Lord.

And when the yere was out, king Nabuchodonosor sent and set him to Babylon with the goodly vessels of the house of the Lord, and made Zedekiah his fathers brother king over Judah and Hierufalem.

Zedekiah was one and twentie yeres old when he began the raigne, and raigned eleven yeres in Hierufalem.

And he dyd evill in the sight of the Lord his God, and humbled not him selfe before Jeremias the prophet, at the mouth of the Lord.
The book

And he rebelled against king Nabuchodonosor, which had received an oath of him by God: but he was shrewd, and to hard hearted to turne into the Lord God of Israel.

Moreover, all the chiefe of the priests and the people trespassed wonderfully after all manner of abominations of the heathen, and polluted the house of the Lord which he had halloved in Ierusalem.

*And the Lord God of their fathers sent to them by his messengers, rising by betimes, and sending: for he had compassion on his people, and on his dwelling place.

But they mocked the messengers of God, and despised his words, and mulcted his prophets, until the death of the Lord arose against his people, and till there was no remedic.

And so he brought upon them the king of Chalde, which sue their young men with the sword in their holy temple, and spared neither young man, nor old man, nor him that stooped for age: he gave them all into his band.

And all the vessels of the house of God, both great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his lords: all these carped he to Babylon.

And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaties thereof with fire, and destroyed all the goodly buildings thereof.

And the rest that had escaped the sword, carried he to Babylon: where they were bondmen to him, and his children, until the time that Persia had the Empire:

To fulfill the worde of the Lord by the mouth of Jerehiah, until the lande had her pleasure of her Sabbathes: so as long as the land desolate, she kept Sabbath, until threescore and ten yeares were fulfilled.

*And the first yere of Cyrus king of Persia (When the word of the Lord spaken by the mouth of Jerehiah was finished) the Lord stirred by the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and that by writing, saying:

Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me, I have charged me to buildke him an house in Ierusalem, that is in Judah: wherfore whosoever is among you of all his people, the Lord his God be with him, and let him go vp.

The ende of the seconde booke of the Chronicles.

E. VV.
The first booke of Eldras.

The first Chapter.

I. Cyrus sendeth againe the people that was in captiuitie, and resquesth them their holy vessels.

2. Then came the third wise men, who brought great treasures of gold and silver, and brought the image of the golden calf, and of the golden candlestick, and of the table of shewbread, and all the vessels of the tabernacle, and of the altar, and of the laver, and of the vases, and of the spoils of the Temple.

3. And they brought the image of the golden calf, and of the golden candlestick, and of the table of shewbread, and all the vessels of the tabernacle, and of the altar, and of the laver, and of the vases, and of the spoils of the Temple.

4. And they brought the image of the golden calf, and of the golden candlestick, and of the table of shewbread, and all the vessels of the tabernacle, and of the altar, and of the laver, and of the vases, and of the spoils of the Temple.

5. And they brought the image of the golden calf, and of the golden candlestick, and of the table of shewbread, and all the vessels of the tabernacle, and of the altar, and of the laver, and of the vases, and of the spoils of the Temple.

6. And they brought the image of the golden calf, and of the golden candlestick, and of the table of shewbread, and all the vessels of the tabernacle, and of the altar, and of the laver, and of the vases, and of the spoils of the Temple.

7. And they brought the image of the golden calf, and of the golden candlestick, and of the table of shewbread, and all the vessels of the tabernacle, and of the altar, and of the laver, and of the vases, and of the spoils of the Temple.

8. And they brought the image of the golden calf, and of the golden candlestick, and of the table of shewbread, and all the vessels of the tabernacle, and of the altar, and of the laver, and of the vases, and of the spoils of the Temple.

The second Chapter.

The number of them that returned from the captiuitie

1. These are the children of the soueraine, that went by out of the captiuitie, whom Nebuchadnezzar the king of Babylon had caried away into Babylon: and came againe unto Hierusalem and into Juda every one unto his pooste.

2. These are the children of the soueraine, that went by out of the captiuitie, whom Nebuchadnezzar the king of Babylon had caried away into Babylon: and came againe unto Hierusalem and into Juda every one unto his pooste.

3. The children of Pharos, two thousand an hundred seuentie and two.

4. The children of Sephata, three hundred seuentie and two.

5. The children of Arath, seven hundred seuentie and five.

6. The children of the captaine of Doab, of the children of Jehua and Joab, two thousand eght hundred and twelve.

7. The children of Elam, one thousand two hundred seinte and four.

8. The children of Zathy, nine hundred and
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Esdras</td>
<td>9</td>
<td>The children of Zaccur, seven hundred and fourtie and five.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>10</td>
<td>The children of Kain, five hundred and fourtie and two.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>11</td>
<td>The children of Bebai, five hundred and twelve and three.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>12</td>
<td>The children of Asgad, a thousand two hundred and twenty and two.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>13</td>
<td>The children of Adoniam, five hundred and five and six.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>14</td>
<td>The children of Seguai, two thousand five and ten and one.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>15</td>
<td>The children of Adin, five hundred and four and three.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>16</td>
<td>The children of Ater of Hezekiah, nine and twelve.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>17</td>
<td>The children of Bezai, five hundred and twenty and three.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>18</td>
<td>The children of Joza, an hundred and twenty.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>19</td>
<td>The children of Hakan, five hundred and twenty and three.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>20</td>
<td>The children of Sebbai, nine and five.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>21</td>
<td>The children of Betheshem, five hundred and twenty and three.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>22</td>
<td>The men of Netophai, five and four.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>23</td>
<td>The men of Anathoth, five hundred and twenty and eight.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>24</td>
<td>The children of Ahnauek, five and two.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>25</td>
<td>The children of Kiratharaim, even the children of Ephraim and Beeroth, five hundred and twenty and three.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>26</td>
<td>The children of Hara and Seba, five hundred and twenty and one.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>27</td>
<td>The men of Phihunus, five hundred and twenty and two.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>28</td>
<td>The men of Bethel and Hai, five hundred and twenty and three.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>29</td>
<td>The children of Bebo, five and two.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>30</td>
<td>The children of Bagbis, five and five.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>31</td>
<td>The children of the other Eunam, five hundred and twenty and four.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>32</td>
<td>The children of Yarrin, five hundred and twenty and one.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>33</td>
<td>The children of Lohdado and Oni, seven hundred and twenty and five.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>34</td>
<td>The children of Jericho, five hundred and twenty and five.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>35</td>
<td>The children of Sennai, five hundred and twenty and eight.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>36</td>
<td>The priests; of the children of Jedaia of the house of Jedaia, nine hundred and seventeen and three.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>37</td>
<td>The children of Jmmer, a thousand five and two.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>38</td>
<td>The children of Phasur, a thousand two hundred and fortyfive and seven.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>39</td>
<td>The children of Arnin, a thousand and seventeen.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>40</td>
<td>The Levites; the children of Jessa, and Susannah, the children of Hodaiah, nine and four.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>41</td>
<td>The singers; the children of Alphania, five hundred and twenty and eight.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>42</td>
<td>The children of the doore keepers, the children of Salum, the children of Arter, the children of Lamon, the children of Achub, the children of Hattur, the children of Sobai, altogether an hundred and seventeen and nine.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>43</td>
<td>The Nethunims; the children of Zha, the children of Almpha, the children of Tabaroth,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>44</td>
<td>The children of Teros, the children of Siba, the children of Padon,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>45</td>
<td>The children of Lebana, the children of Bagaba, the children of Achub,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>46</td>
<td>The children of Bagab, the children of Semla, the children of Hahan,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>47</td>
<td>The children of Siddel, the children of Gaber, the children of Reuia,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>48</td>
<td>The children of Rezin, the children of Peradi, the children of Selam,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>49</td>
<td>The children of Iissa, the children of Pasrab, the children of Beth,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>50</td>
<td>The children of Siba, the children of Mehumun, the children of Nephelem,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>51</td>
<td>The children of Barue, the children of Darupa, the children of Harriu,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>52</td>
<td>The children of Basluth, the children of Perida, the children of Halfa,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>53</td>
<td>The children of Barros, the children of Slla, the children of Tamath,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>54</td>
<td>The children of Beziab, the children of Batipha,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>55</td>
<td>The children of Solomons seruantes, the children of Sola, the children of Sophereth, the children of Peruda,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>56</td>
<td>The children of Haala, the children of Darcon, the children of Siddel,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>57</td>
<td>The children of Sephahia, the children of Hattur, the children of Pocheireth, the children of Halfa,</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>58</td>
<td>All the Nethunims, and the children of Solomons seruantes, were altogether three hundred and ninety and two.</td>
</tr>
<tr>
<td>1. Esdras</td>
<td>59</td>
<td>And there went up by Thelunath, and from Thelunath, Chercib, Addon, and Jinner; but they could not determine their fathers house and their leade, whether they were of Israel.</td>
</tr>
</tbody>
</table>

60 The
And after warde they offered dayly burnt offerings also, and in the new monethes, and at the feast days that were con

which did of their owne free will offer unto the Lord.

From the first day of the seventh moneth, began they to offer burnt sacrifices unto the Lord: even when the foundation of the temple of the house of the Lord was not yet laid.

They gave money also unto the masons and carpenters, and meate and drinke, and oyle unto them of Sidon and of Eze, to bring the Cedars timber from Libanus by sea unto Joppa, according to the grant that they had of Cyrus the king of Persia.

In the second yeere of their comming unto the house of God at Hierusalem in the second moneth, began Zorobabel the sonne of Salathiel, and Jeshua the sonne of Josedec, and the remaunt of their brethren, the priests and Levites, and all they that were come out of the captivity unto Hierusalem and appoynted the Levites from twentie yeres old and above, to see that the worke of the house of the Lord went forwarde.

And Jeshua stode with his sonnes and brethren, and Cadmiel with his sonnes and the children of Juda together, to set forwarde the workmen of the house of God,
And the people showed loud in praising the Lord, because the foundation of the house of the Lord was laid.

The building of the temple is hindered, and how. 11 Letters to Artareses, and the answer.

1. Esdras.

God, even the children of Henadad, with their children, and their brethren, the Levites.

And when the builders laid the foundation of the temple of the Lord, they appointed the priests in their array with trumpettes, and the Levites the children of Asaph with cymbals, to praise the Lord after the manner of David king of Israel.

And they sang together when they gave praise and thankes unto the Lord, because he is gracious, and because his mercy endureth for ever upon Israel:

And all the people showed loud in praising the Lord, because the foundation of the house of the Lord was laid.

And all the people showed loud in praising the Lord, because the foundation of the house of the Lord was laid.

The building of the temple is hindered, and how. 11 Letters to Artareses, and the answer.

1. Esdras.

God, even the children of Henadad, with their children, and their brethren, the Levites.

And when the builders laid the foundation of the temple of the Lord, they appointed the priests in their array with trumpettes, and the Levites the children of Asaph with cymbals, to praise the Lord after the manner of David king of Israel.

And all the people showed loud in praising the Lord, because the foundation of the house of the Lord was laid.

The building of the temple is hindered, and how. 11 Letters to Artareses, and the answer.

1. Esdras.
1. Eldras.

so that thou finde in the booke of the counties, and perceave that this cite is
seditions and noyone into the kinges
and labes, and that they caute other
alz among them to rebel of olde: and
for the same cause was this cite destroy-
cd.
16 Therefore doe we certifie the king, that
this cite be builded againe, and the
walles thereof made up, thou that
hereafter have no portion beyond the
water.
17 Then sent the king an amsbriere into
Rehun the recouer, and Samolat the
scribe, and to the other of their com-
panions that dwell in Samaria, and into
the other that were beyond the water
in Samun and "Chees March.
18 The letter which ye sent unto vs, hath
ben openly read before me.
19 And I have communded to make
searche, and it is found that this cite of
olde hath made insurrection against
kinges, and that rebellion and sedition
hath ben committed therein.
20 There have ben mightie kinges alz
at Hierusalem, which have reigned
over all countreys beyond the water:
and toul,tribute, and tusone was ge-
en unto them.
21 Gene ye note therefore commandem-
ent, that the same men be forbidden,
and that the cite be not builded againe,
till I have geuen another commandem-
ent.
22 Take heed nowe that ye be not neglig-
ent to do this; for why should the king
have hartie there through:
23 Note when the copie of king Arsac-
ceres letter was read before Rehun
Samulat the scribe, and their compan-
ions, they went by in all the haste to
Hierusalem into the Jews, and for-
did them with violence and power.
24 Then sealed the boke of the house
of God at Hierusalem, and continued to
unto the second yeare of Darius king
of Persia.

The 5. Chapter.

1 Aggeus and Zachari do prophesie. 2 The booke of the temple goeth forward,
contry to the mind of Thathanai. His letters to Darius.

6 This is the copie of the letter that
Thathanai which was captayne be-
ond the water, 3 Stharvusarai, 4 the
companions of Zpharath which were
beyond the water, sent unto king Dar-
us.
7 And the matter that they sent unto 
him, was written thus within the let-
ter: Unto Darius the king, all peace.
8 We it knowne unto the king that we
went into the province of Jude to the
house of the great God, which is build-
ed with mightie great stones, and beams
are laped in the walles, and the boke
goeth fast forthe, and prospereth in their
handes.
9 Then asked we the elders, and said
unto them asit soloweth: Who com-
manded you to build this house, and
to make by the walles thereof?
10 We asked their names alz, that we
might certifie the, and wrote the names
of the men that were their rulers.
11 But they answered by with these
woodes, and said: We are the ser-
vantes of him that is God of heaven
and earth, and build the house that
was built of olde and many yeres
ago,
The vi. Chapter.

At the commandement of Darius king of persia after the temple was builded and dedicate, the children of Israel keep the feast of unleavened bread.

1 Then enquired king Darius: 3 and they made searche in the library, eue in the place where they laid up the treasure at Babylon:

2 And there was found in a coffer in the palace that is in the province of the Perses, a volume: and therein was it thus written as a memorial.

3 In the first year of king Cyrus, gave the same king Cyrus commandement concerning the house of God at Hierusalem, that the same house should be builded in the place where they offer the sacrifices, to yeare the daliess together of three score rubies height, and three score rubies breadth.

4 Three rows of rough stones, and one rowe of noble timber: and the expenses shalbe gaven of the kinges house.

5 And let the gold and silver vessels of the house of God, which Nabuchodonosor took out of the temple at Hierusalem, and brought unto Babylon, be restored, and brought againe into the temple at Hierusalem to their place in the house of God.

6 Now therefore thou Thathanai captain beyond the water, & Sisbarusanei, and your counsellors, and Apheret;

The bazar by name, whom he made captain,

15 And saide unto him: Take these vessels, and go thy way, and let them in the temple that is at Hierusalem, and let the house of God be builded in his place.

16 Then came the same Saulzar, and laid the foundation of the house of God which is at Hierusalem: Since that time also until nowe hath it ben building, and yet is it not finished.

17 Now therefore if it please the king, let there be searche made in the kinges li-biaries which is there at Babylon, whether it have ben king Cyrus commandement that this temple of God at Hierusalem should be builded:and let the king send his write concerning the same matter.
downe the house of God which is at
Jerusalem. Darius haue made a de-
cree, that this be done with speed.

13 Then Dathan at the captaine of the
country beyond the water, and Shear-
baani, with their counteraioles, ac-
cording to that which king Darius had
sent, so they did speedily their diligence.

14 And the elders of the Hebrewes built,
and they prospered through the prope-
riety of Aggeus the prophet and Zaa-
than the sonne of Iddo, and they built,
and they finished it according to the
commandement of the God of Israel,
and after the commandement of Cyrus
and Darius & Artaxerxes, kings of
Persia.

15 And this house was finished the third
day of the moneth Adar, even in the se-
venth yeere of the raigne of king Darius.

16 And the children of Israel, the priests,
the Levites, and the other children of
the captiuitie, heide the dedication of this
house of God with joy:

17 And offered at the dedication of this
house of God an hundred oxen, two
hundred rammes, foure hundred lambes:
and for the recounts of all Israel
doue the goates, according to the num-
ber of the tribes of Israel:

18 And let the priests in their hundy
courses, and the Levites in their divers
offices, to minister unto God at Jeru-
salem, as it is written in the booke of
Hoyles,

19 And the children of the captiuitie held
Passover upon the fourteenth day of
the first moneth,

20 For the priests and Levites were pu-
rified all together, & killed passover for
all the children of the captiuitie, and for
their brethren the priests, and for them
selues.

21 And the children of Israel which were
come againe out of captiuitie, and all
such as had separeated them selues from
the heathen of the heathen of the lande,
to fekke the Lord God of Israel, did eate,

22 And heide the feast of unleauned
bread seven daies with joy: For the
Lord had made them glad, and tur-
ned the heart of the king of Assyria unto
them, to strengthen their handes in the
woeke of the house of God, even the
God of Israel.

The vij. Chapter.

1 By the commandement of the king, Edzias and his companions come to Jeru-
salem. 27 He greate ly thanks to God.

2 The sonne of Saliam, the sonne of
Zabor, the sonne of Asuham,

3 The sonne of Anaria, the sonne of A-
haria, the sonne of Jeremoth,

4 The sonne of Zeria, the sonne of Uz-
zi, the sonne of Buzet,

5 The sonne of Josua, the sonne of
Phinehes, the sonne of Eleasar, the
sonne of Aron the chiefes priest.

6 This Edzias also went vp from Ba-
bylon, and was a perfect scribe in the
law of Hoyles; which the Lord God of
Israel did give: And the king gave
him al that he required, according to the
hand of the Lord his God which was
upon him.

7 And there went by certaine of the chil-
dren of Israel, of the priests, levites,
singers, porters, and of the Nethimins
unto Jerusalem, in the seventh yeere of
king Artaxerxes.

8 And he came to Jerusalem in the fifth
moneth, even in the seventh yeere of the
king.

9 For upon the first day of the first
moneth, began he to go vp from Babylp:
on the first day of the fifth moneth
came he to Jerusalem, according to the
good hand of his God that was upon
him.

10 For Edzias prepared his heart to fekke
the law of the Lord, and to do it, and
to teache the preceptes and judgements
in Israel.

11 And this is the cope of the letter that
king Artaxerxes gaue unto Edzias the
priest, and scribe, which was a writer of
the words and commandements of
the Lord, and of his statutes over Is-
rael.

12 Artaxerxes a king of kinges, unto
Edzias
Ezra the priest and scribe of the law of the God of heaven, peace and salutation.

13 I have commanded that all they of the people of Israel, and of the priests and Levites in my realm, which are numbered of their own good will to go up to Jerusalem, go with thee:

14 And therefore art thou sent of the king and of his seven counsellors, to write Judah and Jerusalem, according to the law of the God, which is in thy hand:

15 And that thou shouldest take with thee silver and gold, wherewith the king and his counsellors' offer of their own good will unto the God of Israel, whole habitation is at Jerusalem:

16 And all the silver and gold that thou canst find in all the country of Babylon, with it that the people offer of their own good will, and the priests give willingly for the house of their God which is at Jerusalem:

17 That thou mayst pre diligently with the same money, oxen, rams, and lambs, with their meat offerings and drink offerings, thou shalt offer them upon the altar of the house of your God which is at Jerusalem:

18 And looke what lyketh thee and thy brethren to do with the remainder of the silver and gold, that do after the will of your God.

19 And the vessels that are given thee for the ministration in the house of thy God, those deliver thou before God at Jerusalem:

20 And whatsoever thing more than be needed for the house of thy God which is necessary to be spent, thou shalt remove the charges out of the king's treasure house.

21 And king Artaxerxes have commanded all the treasures beyond the water, that looke what soever Ezra the priest and scribe in the law of the God of heaven required of you, that ye fulfill the same speedily.

22 Until an hundred talents of silver, and till an hundred quarters of wheate, and till an hundred busses of wine, and till an hundred * busses of oyle, &c. that be your measure.

23 Whosoever also is by the commandement of the God of heaven, let the same be done without any delay for the house of the God of heaven, that he do not wax against the realm, & against the king and his children.

24 And be certifie you, that ye have no anthonie{tie to require taxing and custom and perely rents, upon any of the priests, levites, singers, porters, Neubinims, and ministers in the house of his God.

25 And thou Ezra, after the waste done of thy God that is in thine hand, set judges and arbiters: by unanthonie to judge all the people that is beyond the water, even all such as know the law of thy God: and them that know it not, those see that ye teache.

26 And Whosoever will not fulfill the law of thy God, and the king's tribute, let him have his judgement without delay, whether it be into death, or into rooted out, or to be condemned in goods, or to be put in prison.

27 *Blessed be the Lord God of our fathers, which so had inspired the kings heart, to garnish the house of the Lord that is at Jerusalem:

28 And hath enclued mercie unto me in the presence of the king and his counsellors, and before all the kings high estate: And I was comforted even as the hande of the Lord my God was upon me, and so gathered I the heads of Israel together, that they might go by with me.

The. viii. Chapter.

1 The number of them that returned to Jerusalem with Ezra: 2 He causeth them to fast. 3 He admonitheth the priests of their duties.

2 Of the children of Phinehes, Gersom:

3 Of the children of Zebanah, among the children of Pharo, Zachari's with him were numbered an hundred and fiftie men.

4 Of the children of the captain of Poob, Eligonal
Ezra.

Elocham the sonne of Zerahia, & with him two hundred men.

5 Of the children of Zechariah the sonne of Jahatiel, and with him three hundred men.

6 Of the children of Adin, Abed the sonne of Jonatant, and with him sixtene men.

7 Of the children of Elkin, Fat the sonne of Athaliah, and with him seventy men.

8 Of the children of Saphata, Zebadiah the sonne of Michael, and with hym fourscore men.

9 Of the children of Joab, Obabia the sonne of Jethiel, and with him two hundred and eighteene men.

10 Of the children of Selaonith, the sonne of Josephia, and with hym an hundred and threene men.

11 Of the children of Sedalia, Zachari the sonne of Seba, and with hym twentie and eight men.

12 Of the children of Asgad, Joahan the sonne of Yakatan, and with hym an hundred and ten men.

13 Of the children of Domnia that were the last, whose names are these: Eliphlet, Jethiel, and Samaiah, and with them threescore men.

14 Of the children of Biguat, Athai, and Zabud, and with them sixtene men.

15 And I gathered them together by the water that runneth tovadde Aheuah, and there abode we three days: And I asked among the people and the priests, and found there none of the children of Leui.

16 Then sent I to Eliezer, to Ariel, Zemira, Elchanan, Zarchia, Elathan, Zadok, and Reasaph, the rulers, and to Jofia and Elizaphan, which were men of understanding.

17 And to those gave I comman- dement unto Ido the chiefest at Calphia, and I told them what they should say unto Ido to his brethren the Nehumns at Calphia, that they should cause the ministers of the house of our God to come unto vs.

18 And though the good hande of our God vpon vs, they brought vs a very byde man from among the children of Bohol the sonne of Levi, the sonne of Israel, and Sarabia with his soones and his brethren, even eighteene.

19 And Dafabia and with him Am of the children of Perac, with his brethren, and their soones, twentie.

20 And of the Nehumns whom David and the princes gaue to minister vnto the Leuites, two hundred and twentie of Nehumns, which al were named by name.

21 And even there at the water beside Aha- uah I proclaimed a fast, that we might humble our selues before our God, and feke of hym a right way for vs, and for our children, and for all our subtance.

22 For I was ashamed to require of the king souldiers and horsemen, to helpe vs against the enemie in the day: for we had spoken unto the king, saying: The hande of our God is vpon all them that feke him in goodnesse, & his power and wrath is against all them that forsake hym.

23 So we fasted, and besought our God for this, and he was entreated of vs.

24 And I took out twelve of the chiefest priests, Sarabia, and Dafabia, and ten of their brethren with them,

25 And wayed them the siluer and golde, and vessels that were appointed for the house of our God, where the king and his counsellors, and his lordses, and at Israell that were there at hand, had gaven together.

26 And I wayed vnto their hande four hundred and fiftie talents of siluer, and in siluer vessels an hundred talents, and in golde an hundred talents:

27 Twentie basions of gold of a thousand drachmes, and two costly vessels of good basse, as clear as golde.

28 And I wayed vnto them: Pear se-crete into the Lord, like as the vessels are holy also: and the gold and siluer are genuen of a good wil into the Lord God of your fathers.

29 Watch ye, and kepe them: for ye shall way them downe before the chiefest priests and Leuites, and anient fa- thers of Israel at Hierusalem, in the treasuries of the house of the Lord.

30 Then take the priests and Leuites the wayed siluer and golde, and vessels, to bring it to Hierusalem vnto the house of our God.

31 And we brake vp from the water of Ahauna on the twelth day of the first moneth, to go vnto Hierusalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the ene- mies, and of such as layed wayte for vs by the way.
And we came to Jerusalem, and abode there three years.

But on the fourth day was the silver and gold and vessels' money in the house of our God by the hand of Meremoth the son of Uriah the priest, and with him was Eleazar the son of Phinehas, and with them was Hashub the son of Jediael, and Maasad the son of Bennoi the Levites.

According to the number and weight of every one, was the weight all written by at the same time.

The ix. Chapter.

And these things were done, the rulers came to me, and said: The people of Israel, and the priests and Levites, are not separated from the people of the land, as touching their abominations, namely of the Chanaanites, Hebrews, Pherezees, Jebusites, Ammonites, Madianites, Egyptians, and Amorites.

For they have taken the daughters of the same to their wives and to their sons, and the holy seed is mixed with the nations of the land, and the bands of the princes and rulers hath been principal in the treasuries.

And when I heard this, I rent my clothes and my garment, and put the heare of my head, and of my beard, and sat mourning.

And there reproved me all such as feared the words of the God of Israel, because of the transgression of the people of the captivity: And I sat mourning until the evening fasting.

And about the evening sacrifice I arose up from my humiliation, and rent my clothes, and my skin, and fell upon my knees, and spread out my hands unto the Lord my God.

And layde: By God, I am ashamed, and dare not lift up mine eyes unto thee my God: For our wickednesses are gone over our head, and our trespass is waxed great unto the heaven.

Since the time of our fathers have we been in great trespass unto this day,

And the children of the captivity which were come out of captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, nine and six rams, seven and seven lambs, twelve he goats for time offering. All the burnt offering of the Lord.

And they delivered the king's commission into the king's officers, and to the captains that were beyond the water; And they promoted the people, and the house of God.
And after that all these things are come upon thee because of our evil deeds and great trespasses, saying that thou our God hast stayed thee from beholding these things, and hast given us such deliverance: should we return to break thy commandments, and play in affront with the people of these abominations: wouldst not thou be angry toward them till thou hadst continued vs, so that there should be no remnant, nor any escape: 

O Lord God of Israel, thou art righteous, for we remain yet escaped, as it is to see this day: Behold also, in thy presence are we in our trespasses, because of it may we not stand before thee.

11 And Ednas the priest stood up, and said unto them: * Ye have transgressed, & have taken strange wives, to make the trespass of Israel yet more.

12 And all the congregation answered, and said Ednas, and take an oath of the chief priests and Levites, and of all Israel, that they should do according to this word: and they spake.

5 And Ednas rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he was eat no bread, nor drink water, for he mourned, because of the transgression of the people that had been in captivity.

7 And they caused a proclamation to go throughout Judah and Jerusalem, unto all the congregation, that they should gather them selves together unto the house of God, the temple of the captivity, that they should gather them selves together unto the house of God, the temple of the captivity.

15 Then were appointed Jonathan the son of Ahfath, and Jashub the son of Lemuel our this matter: & Pethaiah and Sabathai the Levites helped them.
And the children of the captivity dyed even so: And Esdras the priest, and the ancients heads through the house of their fathers, all men of great name, separated themselves, and set them downe in the first day of the tenth moneth to examine the matter.

And until the first day of the first moneth they were finishing the businesse, with all the men that had taken strange wives.

And among the children of the priests there were men found that had taken strange wives, namely among the children of Jedia, the sonne of Ioseph, and of his brethren, Paasia, and Eliezer, Jair, and Gedalia.

And they gave their hands that they woulde put away their wives: and they that had trespassed, gaine a ramme for their trespass.

And among the children of Immer: Hanani, and Zebadia.

Among the children of Harim: Paas, Senea, Jeheil, and Ossah.

Among the children of Phalur: Elteodan, Paasia, Isemael, Petahreil, Jofabat, and Eliaab.

Among the Luites: Jofabat, Semel, and Celaia (which same is Cellaia) Phathaielah, Juda, and Eliezer.

Among the fingers also, Elisib: And among the postres, Sellum, and Telen, and Uri.

And of Israel: Among the children of Pharos, Semeia, Jedia, Belchua, Plann, Eliezer, Belchua, & Banatay.

Among the children of Eiam: Bathania, Zacharia, Jehiel, Abdi, Jeremoth, and Elia.

Among the children of Zarkhu: Eloeat, Eliasib, Bathania, Jeremoth, Zabad, and Asia.

Among the children of Tabai: Jehohanan, Hananu, Zabbai, and Athalai.

Among the children of Sain: Debalam, Wailuch, Adaiah, Jashub, Sad, and Jeramoth.

Among the children of the captaines of Poab: Adna, Cheila, Senaia, Paasia, Bathania, Befaleil, Bennei, & Hanasse.

Among the children of Harim: Eliezer, Iisah, Belchua, Semeia, and Simeon.

Benjamin, Maluch, and Semariah.

Among the children of Hafun: Bathanan, Bathatha, Zabad, Elaphelist, Jeremai, Hanasse, and Semel.

Among the children of Sain: Baada, Amram, and Uel.

Banea, Baada, Chelia, &c.

Uania, Barneuth, Eliasab.

Bathamath, Bathanai, Jass.

Bani, Bennei, and Semel.

Selena, Nathan, Adaiah.

Machnadebai, Saffi, Sarai.

Asarei, Seleniaiah, and Sarmaniah.

Sallum, Anaria, and Joseph.

Among the children of Nedo, Jeheil, Bathatha, Zabad, Zabua, Jabaun, Joel, and Banaia.

All these had taken strange wives, and among the name there were some that had children by the wives.

The seconde booke of Esdras, otherwise called the booke of Nehemia.

The first Chapter.

Nehemia be wayled the calamity of Hierusalem: He confesseth the sines of the people, and prayed God for them.

Th[e] words of Nehemia the sonne of Hachalia. In the moneth Chesiel, in the twentieth yeare, as I was in the castle at Sathan,

Juda: and I asked them howe the Jevves dyed that were delivered and escaped from the captivity, and howe it went at Hierusalem.

And they spake unto me: The renomm that are left of the captivity there in the lande, are in great affliction and trouble: the wall of Hierusalem also is broken downe, and the gates thereof are burnt with fire.

And
4. And when I heard these words, I sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven,
5. And said: O Lord God of heaven, thou great and terrible God, thou that keepest covenant and mercie for them that love thee, and observe thy commandments:
6. Let thyn eares hearken I beseech thee, and let thyn eyes be open, that thou mayest heare the prayer of the servant, which I pray nowe before thee.
7. We have greviously sinned against thee, and have not kept thy commandments, statutes, and judgementes, which thou commandest thy servant Poplees.

The ii. Chapter.

1. La came to pass, that in the moneth Niklan in the twentie yere of king Artaxerxes, the whiche before he had sent me, and I took the wine, and gave it into the king: And I had not bene before heuer in his presence.
2. And the king lade me: Why lookest thou so sadly, if thou art not sick? It is nothing els, but that thou art heartily hearted. And I was lost at the lade.
3. And lade into the king, God saue the king for euere: And I not so lade, when the citie and place of my fathers burialles were waste, and the gates thereof were conuerted with fire.
4. And the king sayde to me: What is then thy request? I made my prayer also to the God of heaven,
5. And sayde to the king: If it please the king, and if thy servant haue founde favour in thine eies, send me into Juda into the citie of my fathers burialles, that I may build it.
6. And the king sayde to me (the queene his wyfe sitting by him:) How long shall thy journey continue, and when wilt thou come againe? And it pleased the king to send me, and I let him answere.
7. And lade into the king: If it please be the king, let hym give me letters to the captaynes whiche are beyonde the water, that they may convey me ouer, till I come into Iuda.
8. And letters lade into Alisphe the lode of the kinges bode, that he may conceile my letter to make beasts for the gates of the palace which is harde by the house, and for the walles of the citie, and for the house that I shall enter into. And the king gave me according to the hande of my God, which was goge upon me.
9. And when I came to the captaynes beyonde the water, I gave them the kinges letters: And the king had sent captaynes of the armie and hosienien with me.
10. Sandbalatt also the hyronite, and Dodia a servaunt the Ammonite hearde of it, as it greene theye, so that there was come a man which bought the wealth of the children of Israel.
11. And I came to Jerusalem, and was there three yere.
2. Esdras.

12 And I got me vp in the night season, and a seuen men with me, neither tode I any man what God had gaven me in my heart to do at Hierusalem: and there was not one beast with me, saue it that I rode vp on.

13 And I departed in the night by the valley post, before the dragon well, and to the droning post, I considered the walles of Hierusalem: and they were broken downe, and the posts thereof confumed with the fire.

14 And I went ouer vnto the vell post, and to the kings conduit, and there was no roome for the beast that was vnder me to passe.

15 Then went I on in the night by the brooke side, and considered the wall, and turned brake, and came home againe by the valley post.

16 And the rulers knewe not whither I went, what I dyd: neither byd I as yet tel it vnto the Jews, to the priests, to the noble men, to the rulers, and to the other that laboured in the worke.

17 Afterwarde sayde I vnto them: Pease the misterie that we are in, howe Hierusalem lyeth Vall, and howe the gates thereof are burnt with fire: come therfore, and let vs buyle by the wall of Hierusalem, and that we be no more a rebuke.

18 Then I tolde them of the hand of my God that it was grauent over me, and the kings wordes that he had spoken vnto me: And they sayde, Let vs get vp and buyle. And they strengthened their handes to good.

19 But when Sanaballat the Honomte, and Tobia the tennaunt an Ammonite, and Efen the Arabian hearde it, they laughed vs to some, and delphied vs, and sayde: What is this that ye do? Will ye fall away from the king?

20 Then answered I them, and sayde: The God of heauen he it is that hath graunted vs prosperity, and vs his tenauntes will get vp and buyle: As for you, ye haue no power, nor right, nor remembraunce in Hierusalem.

The iii. Chapter.

The number of them that buyle the walles.

And Elath the hype priest gat him vp with his brethren the priests, and they buyle the sheere gate: they repaired it, and set by the doores of it, euene vnto the towre Pea repaired the pit, and vnto the towre of Hananel.

Next vnto him also buyle the men of Jericho: And before him buyle Sather the sone of Amri.

But the false post did the children of Amaas buyle, which also layed the beams thereof, and set on the doors, lockes, and barres of it.

And next vnto them buyle Zeremoth the sone of Tia, the sone of Hamaz: And next vnto them buyle Hezullam the sone of Serachia, the sone of Hezibbel: and next vnto them buyle Zadok the sone of Saana.

And next vnto him buyle they of Tbeba: But the great men that were among them put not their neckes to the worke of their Lord.

The olde gate buyle the sone of Achar the sone of Paseah, the sone of Besolia, they layed the beams thereof, and set on the doores, lockes, and barres of it.

Next vnto them buyle Belatiah of Gibon, and Jodon of Perona, men of Gibon and of Gilgal, before the throne of the duke (which was) beyond the ruer.

Next vnto him buyle Azziel the sone of Hashahiah of the goldsmithes: Next vnto him also buyle Hananiah the sone of Parakah, and they repaired Hierusalem vnto the brode wall.

Next vnto them buyle Kaphaiah the sone of Hut, the ruler of the half part of Hierusalem.

Next vnto him buyle Zecaha the sone of Harunaph ouer against his house: and next vnto him buyle Halclus the sone of Hathana.

But Hiel the sone of Harim, and Hulub the sone of the captaine of Moab buyle the other pece, and the towre beside the sones.

Next vnto him buyle Sallum the sone of Haliobes, the ruler of the half part of Hierusalem, he his daughters.

13 The
The valley gate buckled Zanob; They buckled it, and set on the doores, lockes, and barres thereof, and a thousand cubites on the wall, into the young port.

But the doone post buckled Pelchiah the sonne of Rechab, the ruler of the fourth part of Beth acherem; he repaired it, and set on the doores, lockes, and barres thereof. And the wall into the poole Siloah by the kings garden, and unto the steppes that go downe from the rite of David.

But the wil gate repaired Salim the sonne of Abioth, the ruler of the half part of Beth zur, until the other side over against the sepulchres of Dauid, and to the poole that was repaired, and unto the house of the mighty.

After him buckled Nehemiah the sonne of Abioth, the ruler of the half part of Beth zur, until the other side over against the sepulchres of David, and to the poole that was repaired, and unto the house of the mighty.

After him buckled the Leuites, Rehun the sonne of Bani: and next unto him buckled Halaiah the ruler of the half part of Rechab in his quarter.

After him buckled their brother Barshe the sonne of Henadad the ruler of the half part of Rechab.

And after him buckled Ezer the sonne of Jethia the ruler of Hizpah the other poore, harde over against the going up to the house of Dimnaunre [that was] in the corner.

Againe, after him brake sore Baruch the sonne of Zachai of indignation, and repaired the other poore from the turning corner, unto the doore of the house of Eliah the lye priest.

After him also buckled Peremoth the sonne of Uza, the sonne of Harcos, the other poore, from the doore of the house of Eliah, even as long as the house of Eliah also extended.

After him buckled the priests, the men of the playne.

After him buckled Beniaun and Habub over against their house: and after him brought Iaraia the sonne of Maasaia the sonne of Anamia by his house.

After him also buckled Beniaun the sonne of Henadad the other poore, from the house of Azaria into the turning of the wall and into the corner.

After him buckled Paia the sonne of Uzai, over against the corner and the high towre whiche stood out one from the kings house, that was beside the court of the prison: After him Phabai the sonne of Pharos.

As for the Pethinims they dwell in the strong hold into the water gate toward the cast, and to the towre that lyeth out.

After him buckled they of Thelum, the other poore over against the great towre that lyeth ouerward, into the wall of the strong hold.

But from aboute the horse gate sooth buckled the priests, every one over against his house.

And after them buckled Zadoe the sonne of Intmur over against his house: After him buckled also Semias sonne of Sechania the keeper of the east gate.

After him buckled Hanania the sonne of Selcua, and Hanun the sonne of Zalaph the first, the other poore: And after him buckled Beltham the sonne of Barachia over against his stoe house.

After him buckled Pelchiah the goldsmithes sonne unto the house of the Pethinims and of the marchauntes, over against the gate Pophkad, and to the parlour in the corner.

And betweene the parlour of the corner, unto the sheepgate, buckled the goldsmiths, and the marchauntes.

The iii. Chapter.

The buckling of Jerusalem is hindered. But God breaketh their enterprise. The Jews buckled with one hand, and hold their weapon in the other.

And sayde before his brethren and the soldiers of Samaria: what do these impotent Jews say, that they buckle the wall, he was worth in him selfe, and take great indignation, and marketh the Jews:

And Tobiah the Ammonite was before him.
him, and sayde: Though they build, yet if a sould go by, he shall break downe their stony wall.
4 Hear ye our God, for we are despised, turne their shame upon their owne head, & gue them over into despising in the lande of their captiuitie.
5 Coure not their wickednesse, and let not their scape be put out in thy presence: for they have provoked the buyers.
6 And so builded we the wall, and it was joined whole together unto the halfe heighth thereof: And the people were minded to labour.

7 But when Sanaballat, and Tobiah, and the Arabians, Ammonites, and Adowites, heare that the wallles of Hierusalem were made, & that the breaches began to be stopped, they were very wroth,
8 And conspired all together to come and fight against Hierusalem, and to make an hinderaunce therin.
9 Neverthelesse, we made our paper unto our God, and let watchmen by them day and night, because of them.
10 And Judah sayde: The strength of the bearers is feeble, and there is yet much more mister; and we are not able to build on the wall.
11 And our aduersaries sayde: They shall not knowe, neither fee, till we come in the muddes among them, and slay them, and cause the worke to cease.
12 But when the hebes which dwelt beside them, came, they told vs as good as ten times, that in all places where ye goe unto, they are appoynted to fall upon vs.
13 Therefore let I the people after their knyredes, with their swords, sheares, and bulbes, beneath in the loibe places behinde the wall upon the toppes of the stones.
14 And I spake, and gat me by, and sayde unto the chiefe men, to the rulers, and to the other people, Be not ye afraid of them: but thinke rather upon the great Lord, which ought to be feared, and fight for your brethren, your sones, your daughters, your bulbes, & your houses.
15 Neverthelesse, when our enemies heard that we had gotten worke of it, God brought their counsell to naught: and we turned all againe to the wall, every one unto his labour.
16 And from that time forth, the halfe part of the young men dyd the labour, and the other halfe part of them heide the sheares, shieldes, bulbes, and hesh plates: and the rulers stooode beside all the house of Juda.
17 They which builded on the wall and they that bare burthenes, and those that laden them, with one hande did every one his worke, and with the other heide his weapon.
18 For every one that builded had his sword girded by his thigh, and so builded they: And he that blewde the trumpet was beside me.
2. Esdras.

19 And I said unto the principal men, to the rulers, and to the other people:
The works is great and large, for we are separated upon the wall one farre from another.

20 Therefore I said unto them, Ye have brest the nes of the trumpet, relite ye thereto into us, and our God shall fight for us.

21 And we will be labouring in the works. And the halfe part of them held their speares from the morning rising, till the starrues came sooth.

22 And at the same time said I unto the people: Let every one with his sernaite lodge within Hierusalem, that in the night season we may watch, and labour on the day time.

23 As for me and my brethren, my sernautes, and the men of the watch which folowed me, we put none of our clothes, save only because of the wathching.

The vii. Chapter.

1 The people are oppressed and in necessitie.
2 Nehemia remedies it. 3 He took not the portion of others that had ruled before, lest he should grieve the people.

3 And there arose a great complaint of the people and their voyes against their brethren the Jews.

4 For there were some that said, Our sons and daughters and we are very many; therefore will we take come for them, that we may eate and live.

5 Some also there were that said: Let us set our landes, vineyards, and houses to pledge, and take by come in the dearth.

6 But some there were that said: We have borrowed money for the kinges tribute, and that upon our landes and vineyards.

7 And now our flesh is as the flesh of our brethren, and our children as their children: and loe we bring into subjection our sones and our daughters as seruautes, and some of our daughters are subdued unto bondage already, and no strength is there in our landes to redeem them, and other men have our landes and vineyards.

8 And when I heard their complaint and such yoles, it displeased me sore.

9 And (Nehemia) said, It is not good that ye do: Dought ye not walke in the feare of our God, because of the rebuke of the heathen that are our enemies?

10 I and my brethren, and my sernautes, do lend them money and come: I pray you let us leave of this burden.

11 Therefore this same day I pray you that ye restore them their landes againe, their vineyards, olue gardens, and their houses, and remit the hundred part of the money, of the come, wine, and olpe that ye have exacted of them.

12 Then said they: We will restore them againe, and will require nothing of them, and will do as thou hast spoken. And I called the priests, and tooke an oath of them that they should do so.

13 And I hooke my lappo and said: God shewe out every man after the same maner from his house to labour that maintaineth not this word, even thus be he shaken out, and byode. And all the congregation said, Amen, and praised the Lord: And the people did according to this promise.

14 And from the time foorth that the king committed unto me to be captaine of them that were in the lande of Juda, even from the twentie peres, unto the thirtie peres of king Artaxerxes, that is twelve peres, I with my brethren liued not of such sustinance as was getten to a captaine.

15 For the old captaines that were before me, had been chargeable unto the people, and had taken of them bread & wine.
wine, beside foureteene sheles of siluer, yea
and their seruauntes had opprassed the
people: But so did not I, and that be-
tane of the scare of God.
16 But I laboured also in the Woxke
upon the wall, and we bought no lande:
and all my seruauntes came thither to-
gate vnto the Woxke.
17 Moreover, there were at my table an
hundred and sixtie of the Jewels and ru-
ers, which came vnto me from among
the heathen that are about vs.
18 And there was prepared for me daly
an ore and fire chosen sheele, and birches
were prepared for me: and everone in
ten daies wine for all in abundance:
Per required not I the " living of a cap-
tayne, for the bondage was greevous
unto the people.
19 thinke vpon me my God vnto the
best, according to all that I have done
for this people.

The vi. Chapter.

He senemia auntreweth with great wydrome and zede to his aduerarie. He is
not discouraged by the false prophets,

And when Sanballat, Tobia, and Gelsen
the Arabian, and the other of our enemies,
heard that I had buil-
ded the wall, and that
there were no mo
gappes therein (howbeit at the same
time had I not hanged the doores vpon
the gates),
2 Sanballat and Gelsen sent vnto me,
saying: Come that we may meete and take
counsel together in the villagges that are
in the playne of the cite Ond. Never-
thelesse they thought to do me cuill.
3 And I sent messengers vnto them,
saying: I have a great business to do,
and I can not come downe; why should
the Woxke easte, whilest I leaue it and
come downe to you?
4 howbeit, they sent vnto me as good
as foure times after the same manner: And
I gave them the same aunswere.
5 Then sent Sanballat his seruaunt a-
gaine vnto me the same tyme, with an
open letter in his hande,
6 Wherein was written: It is tolde the
heathen, and Gelsen hath saide it, that
thou and the Jewels thinke to rebelle: for
the which cause thou buildest the wall,
that thou mayst be their King, according
to these woakes:

7 And halfe odayned the prophets to
preache of thee at Hierusalem, and to
say, He is king of Juda. And now shall
this come to the kinges cares: come
now therefore, and let vs take our coun-
sell together.
8 And I sent vnto him, saying: Thee
is no such thing done as thou sayest, for
thou fainest them out of thyne owne

heart.
9 For they were all mused to make vs
afraide, saying, They shall withhawe
their hands from their Woxke, that it
shall not be smitthe: Howde therefore
strengthen thou my hande.
10 And I came vnto the house of Sema-
ta thelyme of Delaia, the lyme of Be-
etabel, as he had shut him selve within,
and saide: Let vs come together in the
house of God, even unto the middele of
the temple, shut the doores of the tem-
ple, for they wil come to spie thee, yea
euen in the night wil they come to put
thee to death.
11 And I saide: shoule any such manas
I see who is, that being as I am, wil
go into the temple to saue his life: I wil
not go in.
12 And loe, I perceaued that God hath
not sent him, but that he pronounced
this prophesie against me: For Tobia
and Sanballat had hirr him for mo-
ney.
13 Therefore was he hyed, that through
feare I should so do, as since, that they
might have an euill report of me to lay
to my charge.
14 By God, thinke thou vpon Tobia
and Sanballat accorring vnto thes
their woakes, and on the prophesie
Nodaia, and the other prophesie that
would have putt me in feare.
15 And the wall was finished on the
twentieth and fiftieth day of the moneth
E-
16 And when all our enemies hearde
thereof, al the heathen that was about
vs were afraide, and their courage fay-
ed them: For they perceaued that this
woake came of our God.
2. Esdras.

Chapter.

When the wall was built, I hanged on the "dozes also, and the postes, singers, and Levites, were appointed:

And I comman-
ded my brother Hanani, and Hanania, the ruler of the castle at Hierusalem, (for he was a faithful man, and feared God more than did many other)

And saide unto them: Let not the gates of Hierusalem be opened until the sunne be wipen; and while they stand by, let them shut the dozes & barre them. And the appointed certaine citizens of Hierusalem to be wachtmen, aneuy one to kepe his watch, and aneuy one to be our against his house.

As for the citie, it was large of roome, and great, but the people were seide therein, and the houses were not builde.

And God gave me in myne heart that I gathered together the principall men, and the officers, & the people, to number them: and I founde a register of the number of them * which came by before, and founde written therein.

These are the sones of the lande that went by from the captivity that was setten abay, whom Nabuchodonosor, the king of Babylon had brought abay, and came againe to Hierusalem and Juda, euery one unto his citie.

They which came with Zogobabel are these: Jesua, Nehemia, Harshah, Baania, Hahamani, Narbochee, Hel- lan, Perserath, Segua, Nahum, and Baalah. This is the number of the men of the people of Izrael:

The children of Pharaos, were two thousand an hundred seuentie and two.

The children of Saphatia, three hundred seuentie and two.

Arah, and his sone Jehonathan had the daughter of Pehilam the sone of Barachia.

And they spake good of him before me, and tolde him my voydes: and Tobia sent letters to put me in seare.

Art. vii. Chapter.

After the wall once builded, is the watch appointed. They that returned from the captiuitie are numbered.
The men of Ramah and Geba, were hundred twenty and one.
The men of Bethmas, an hundred twenty and two.
The men of Bethel and Ai, an hundred twenty and three.
The men of the other Hebr, fifty and two.
The children of Jericho, three hundred and twenty and four.
The children of Lodhab and Dno, seven hundred twenty and one.
The children of Sera, three thousand nine hundred and thirty.
The priests: The children of Nehama, of the house of Jefua, nine hundred seventy and three.
The children of Jumma, a thousand fifty and two.
The children of Pharaoh, a thousand two hundred fourty and seven.
The children of Jarma, a thousand and seventy and fourteen.
The Levites: The children of Jemam and of the children of Jovit, seven and seven.
The singers: The children of Jafaph, an hundred fourty and eight.
The postres: The children of Sallum, the children of Jere, the children of Caum, the children of Nacub, the children of Hatta, the children of Soba, altogether an hundred thirtie eight.
The Kelamim: The children of Ceta, the children of Hulpah, the children of Leboboth.
The children of Ceres, the children of Sin, the children of Phodon.
The children of Lebanah, the children of Hagaba, the children of Salmai.
The children of Jana, the children of Gide, the children of Galler.
The children of Kaia, the children of Rezin, the children of Kerobah.
The children of Gazzam, the children of Oza, the children of Phasea.
The children of Belai, the children of Nebun, the children of Nephusim.
The children of Sarch, the children of Haupha, the children of Harche.
The children of Saltu, the children of Gerbi, the children of Barco.

The children of Silera, the children of Thaniah.
The children of Nesiah, the children of Hatipha.
The children of Salomon's seruantes, the children of Sota, the children of Sophereth, the children of Pharda.
The children of Jaza, the children of Darcon, the children of Gidel.
The children of Sephatiah, the children of Whit, the children of Phocheereth of Sabai, the children of Ammon.

All these Nehum and the children of Salomon's seruantes, were three hundred ninety and two.
And these went by also from Thekela: Libharca, Cherub, Addon, and
Jumma: but they could not shew their fathers house, nor their issue, and that they were of Israel.
The children of Dalaiah, the children of Lobia, and the children of Kerob, three hundred forty and two.
And of the priests: the children of Jabaiah, the children of Baco, the children of Yezilla, which toke one of Japhita's children of Yezilla the Gileadite to wife, and was named after their name.
These sought their writing in the register of their generation, but they were not found: therefore they were put from the priesthood.
And Athurath a saide unto them that they should not eat of the most holy, till there came by a priest which should were Urim and Thummin.

And to the whole congregation together, was fourty and two thousand three hundred and threene.

Selbroe their seruantes and maides, of whom there were seven thousand three hundred thirteene and seven. And they had two hundred fourty and five: singing men and women.
Their horses seven hundred thirteene and five: and their nules two hundred fourty and five.
The Camels four hundred thirteene and five: five thousand seven hundred and twentie.

And certaine of the ancients fathers gave unto the worke: Athurath a gave unto the treasure a thousand piece of gold, fiftie bacons, five hundred and thirteene priests garments.
And some of the chief fathers gave unto the treasure of the worke, a thousand piece of gold, and
And two hundred poundes of siluer.
72 And the other people gave twentie thousand pieces of golde, and two thousand pound of siluer, and three score and seven priests garments.
73 And the priests and Leuites, the po-

ters, and the singers, and the other of
the people, and the Nethinims; and all
Israel dwelt in their cities: And when
the seventh moneth came, the children
of Israel were in their cities.

The vij. Chapter.

And all * the people ga-
tered them selves to-
gether as one man, in
the streete that was
before the water gate,
and they saide unto Elzas the scriue, that
he should fetch * the booke of the law of
Popies, which the Lord comman-
ded to Israel.

And Elzas the priest brought the law
before the congregation both of men
and women, and all that could understand
did hearke unto it upon the first day of
the seventh moneth.

And he read therein in the streete that
was before the water gate, from the
moming untill the noone day, before
men and women that did hearke to it:
and the cares of all the people were inti-
mlined unto the booke of the law.

And Elzas the scriue stooide upon a
pulfer of wood whiche they had made
for the preaching, and before him stooide
Jethathia, Sema, Anaiah, Tirah, Helia,
Maaseiah, on his right hand: and
on his left hand stooide Pedaia, Dic-
lati, Pheltia, Hanum, Salabadana,
Zabari, and Nehuallam.

And Elzas opened the booke before
all the people; (for he stooide aboue at
the people:) and when he opened it, all
the people stooide vp.

And Elzas appareld the Lorde the
great God: And all the people unfe-
red, Amen, Amen, lifting up their handes;
and bowed their selves and worshipped
the Lord falling downe upon their
faces to the grounde.

And Nehu, Sare, Serebath, Jamim,
Arub, Sebethai, Podaia, Maaseia, Cip-
itta, Azariah, Joabadd, Hanan, Pe-
tah, and the Leuites cause the people to
give heede vnto the law: and the people
stooide in their place.

And they read in the booke of the law of
God diligently, and gaue the sense, and
caused them to understand the reading.

And Nehenia which is Athirathia,
and Elzas the priest and scriue, and the
Leuites that caule the people to take
heede, laid vnto all the people: This day
is holy vnto the Lord your God, de not
pe for, and weep not: for all the people
were when they heard the wordes of
the lawe.

And he saide vnto them: * Go your
way, and eate the fat, and drinke
the sweete, and send part vnto them al
that have not prepared for them selues,
for this day is holy vnto our Lord: be
not pe for therefore, for the top of
the Lord is your strength.

And the Leuites shalde all the people,
and saide: Holde your peace, for the
day is holy, he not sad therefore.

And all the people went their way to
eate, and to drinke, * to sende part vnto
other: and to make great mirth, because
they had understand the wordes that
were declared vnto them.

And on the next day were gathered to-
gether the chiefe fathers among all the
people, and the priests, and leuites vnto
Elzas the scriue, that they might un-
derstand the wordes of the law.

And they founde written in the lawe
* which the Lord had commanded by
Popies, that the children of Israel
should dwell in boouthes in the feast of
the seventh moneth.

And that they shalde cause it to be de-
clared and proclaimed in all their cities,
and thourghout Hierusalem, saying: Go
foorth vnto the mount and eere the
lype baunches, pure baunches, Myrtel
baunches, Palme baunches, baun-
ches of the thicke tree, to make boouthes,
as its written.

And so the people went foorth, and set
thems
2. Esdras.

1 And the twentieth and fourth day of this month, came the children of Israel together againe, with * fasting, and sackcloth and earth upon them,

2 And they that were of the seed of Israel, were separated from all the straung children, and stooke & knovledged their times, & the wickednes of their fathers:

3 And stooke by in their p[lace], as bed in the booke of the law of the Lord their God sourse times on the day, and they knovledged and worshipped the Lord their God sourse times on the day.

4 Then stooke by upon the sapes of the Leuites, Jezua, Bani, Gahdame, Sabaniah,篮, Serebiah, Bani, and Chanan, and cryed loude unto the Lord their God:

5 And the Leuites, Jezua, and Gabumel, Bani, and Hadasia, Serebiah, and Hodia, Sebana, and Phatadiah, sayde: Stand by, and prayle the Lord your God for ever, and let thanks be geue unto the name of thy glory, which excelth all thankses gowing and praying.

6 Thou art Loode alone, thou hast made heauen and the heauen of heauens with all their hoate, the earth and all things that are therein, the sea and all that is therein, thou preservest them al, & the hoast of heauen worshippit thee.

7 Thou art, O Loode, the God that hast chosen Abaham, and broughtest him out of Ur in Chaldea, and calledst him Abaham:

8 And foundest his heart faithfull before thee, & madest a coovenant with him, to geue unto his seed the lande of

9 And hast considered the miserie of our fathers in Egypt, and heard their complaunt by the red sea:

10 And stelved tokens and wonders by on Pharaoh and all his servauntes, and on all the people of his lande: For thou knowest that they were presumptuous and cruelly against them: and to madest thon telle a name as it is this day.

11 And the red sea diddest thou deuide in sundre before them, so that they went through the midst of the sea dry land: and their preseruents thebest thon into the deepe, as a stone in the mightie waters:

12 And leddest them on the day tyme ona cloudie piller, and on the night seale on a pillar of fyre, to shewe them light in the way that they went.

13 Thou camest downe also upon mount Smaie, and spakest unto them from heauen, and gauest them right judgements, true lawes, good commandemente and statures:

14 And declaredst unto them thy holy Sabbath, and commandementeth them precepts, ordinanceis, and lawes, by the hande of Moses thy servant:

15 And gauest them bread from heauen when they were hungry, and by (wonyttest) forth water for them out of the rocke when they were thirstie, andjompliedst them that they shold go in and take possesion of the lande our which thou haddest lyft by thyne hand; so to geue them.

16 But they and our fathers were proud and
and hardne sack.

17 And would not obey, neither were mindful of the wonders that thou didst for them: but hardened their necks, and in their heads to return to their bondage by their rebellion: But thou, O God of mercies, gracious, and full of compassion, of long suffering, and of great mercie, yet forsookest them not.

18 Moreover, when they had made them a mouthen calf, and laide. This is thy God that brought thee out of the land of Egypt, and did blashemies.

19 Yet forsookest thou them not in the wilderness, according to thy great mercies: And the cloudy pillar departed not from them on the day time to lead the the way, neither the pillar of fire in the night season, to shew them light in the way by which they should go.

20 And thou gavest them thy good spirit to ensouren them, and withheldest not thy Panna from their mouth, * and gavest them water when they were thirsty.

21 Fourie yeres long didst thou feede them in the wilderness, so that they lacked nothing: * their clothes waxed not old, and their feet swelled not.

22 And thou gavest them kingdomes and nations, and scatteredst them into comers: so they possessed * the lande of Shebon and the lande of the king of Hebron, and the lande of Og king of Bashan.

23 And their children multipledst thou as the stars of heaven, and broughst them into the lande whereasof thou haddest spoken to their fathers, that they should go into it, and have it in possession.

24 And the children went in, and possessest the lande, * and thou subduedst before them the inhabitantes of the lande, even the Chanaanites, and gavest them into their handes, * with their kings and the people of the lande, that they might do with them what they would.

25 And they name their strong cities, and a fat lande, and toke possession of house that were full of all manner of goodies, welles digged out, vineyards, blue gardens * , many fruitful trees: and they did eate, and were filled, and became fat, and lived in pleasure through thy great goodnesse.

26 Neverthelesse, they were disobedient, and rebelled against thee, and cast thy law behind their backes, * sue their prophets, * which reproved them earnestly that they might bring them againe unto thee, and did great blashemies.

27 Therefore thou gavest them over into the hande of their enemies that beat them: And in the time of their trouble when they cried unto thee thou harsdest them from heaven, and through thy great mercie thou gavest them famours which helped them out of the hande of their enemies.

28 But when they came to rest, they turned backe againe to do evil before thee: therefore lestest thou them in the hande of their enemies, so that they had the dominion over them: And when they converted, * cried unto thee, thou heardest them from heaven, and many times hast thou delivered them according to thy great mercie.

29 And "testified unto them, that thou mightest bring them againe unto thy laide: Notwithstanding, they were proud, and heartened not into thy commandements, but sinned " in thy laides: * Which if a man do, he shall lyue in them; and turned the shoulder away, and were disfenced, and would not heare.

30 Yet many yeres diddest thou forbear them, and " testifiedst unto them through thy spirit, even by the hand of thy prophets, and yet would they not heare: therefore gavest thou them into the hand of the nations of the landes.

31 And for thy great mercies sake, thou hast not utterly consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 * And therefore our God, thou great God mightest and terrible, thou that keepest covenante and mercie, regard not a little at the tranable that hath comeunto us, and our kinges, our panes, our priests, our prophets, and our fathers, and all the people since the time of the kinges of Ashur unto this day.

33 And truly thou art just in all that thou hast brought upon vs, for thou hast done right: As for vs, we have been dignoble,

34 And our kinges, and our princes, our priests, and our fathers, have not done thy
2. Esdras.

35 And they have not secured thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and plenteous land which thou gavest before them, and have not converted from their wicked works.

36 Behold, we are in bondage this day, and so is the lande that thou gavest before all thy laude, nor regarded thy commandements, and thy earnest exhortations, where with thou hast exhorted them,

37 And great is the increase of it unto the kings whom thou hast set over us because of our fomes, and they have dominion over our bodies and ratacles, even as they buyll them selves: and we are in great trouble.

38 Now because of all this make we a hire councount and write it, and our pricest, leuites, and pricest, scale unto it.

The x. Chapter.

The names of them that sealed the councount betweene God and the people.

A. 1 He seelers were, Nehe-

miah [that is] Achifca-

tha the sonne of Zacha-

niah, and Sebedias,

Seraiah, Azariah,

Jerniah, Pashur, Amariah,

Malachia,

Hattus, Sebeniah, Balluch,

Harri, Heremoth, Dabiah,

Daniel, Gisethon, Barth.

B. 7 Melcullam, Abiaha, Pennin,

Barziah, Bilgah, Semnahal: these were priestes.

9 The Leuites were, Jesua the sonne of hisah, Benne among the children of Henadad, and Cadmiel.

10 And their brethren, Sebanah, Hode-

sah, Celia, Pelaiah, Hanan,

11 Bitha, Rehob, Hababia,

12 Zachur, Serobiah, Sebanah,

13 Hoduah, Sani, Bennum.

14 The heads of the people were, Pha-

ros the captain of Hob, Elias, Zachut,

Zani.

C. 15 Bunu, Agab, Bebali,

16 Adoniah, Biquai, Adin,

17 Eer, Disela, Azar.

18 Hodiuah, Halum, Belai,

19 Harph, Anathoth, Pebai,

20 Magnias, Melcullam, Heze,

21 Peleselb, Saboe, Jaddua,

22 Phelatia, Hanan, Anaiah,

23 Holca, Hanana, Hashub,

24 Holodes, Phalca, Sobeck,

25 Kebum, Halebon, Phaala,

26 Alia, Hanan, and Anan.

D. 27 Balluch, Harin, and Banah.

28 And the other people the priestes Le-

uites, postres, fingeres, Sethumns and all they that had sepatrated them selves

from the people of the landes unto the law of God, with thier byues, thier fomes, and thier daughters; as many as could under stand.

29 And their lodes that had rule of the, received it for their brethren: And they came to seerar, do to bindem them selves with an oth to walke in gods laue, which was geen by Moples the ex-

Franc of God, and that they would ob-

serve and do accodling unto all the com-

mandements, judgements, and stat-

utes of the Lord our God:

30 And that we woulde not guee our

daughters unto the people of the lande, neither to take their daughters for

our fomes.

31 And if the people of the lande would have on the Sabbath, and all manner vitalles to set, that we would not take it of them on the Sabbath and on the holy daues, and that we would let the seventh yere be free, and the debts of every persou.

32 And he decreed a statute upon our

selues, to gene verely the third part of a

fite to the ministration in the house of our God.

33 To the sheeue bread, to the dauply meate offering, to the dauply burnt offering, of the Sabbathes, of the new Boones, and feate daues, and to the things that were sanctifie, and to the offerings of attonement, to reconnise Israel both

al, and to all the busines in the house of our God.

34 And we cast the lot among the priestes, Leuites, and the people, for the offering of the wood, to be brought into the house of our God from pere to pere, after the houte of our fathers, that it

might be eaten at times appointed upon theater of the Lord God, as it
is written in the law:
35 And to bring the first fruits of our land,
and the firstlings of our fruits of all
trees yere by yere into the house of the
Lord.
36 And the first borne of our sones, and
of our cattle, (as it is written in the law)
and the firstlings of our oen and of
our sheep, where we shoude bring to
the house of our God unto the priests
that minister in the house of our God.
37 And that we shoude bring the first
fruits of our dough and our heart of
feringse, and the fruits of all manner of
trees of vine also and of oyle, unto the
priestes to the chests of the house of
our God, and the tythes of our land
unto the Levites; that the Levites
might have the tythes in all the cities
of our possession.
38 And the priest the sone of Aaron shall
be with the Levites when the Levites
take tythes: so that the Levites shall
bring by the tythes of their tythes into
the house of our God, to the house
houses and to the treasure houses.
39 For the children of Israel and the chil-
dren of Lem shall bring by the heart
offerings of the same, vine, and oyle,
and unto the house houses, there as are
the vessels of the sanctuary and the priestes
that minister, and the porters and
fingers, and the Will not so take the house
of our God.

The xi. Chapter.

1 who dwelt in Hierusalem after it was buyled. 21 And who
in the cities of Juda.

A

And the rulers of the
people dwelt at Hieru-
salem: The other
people also cast lots,
that among ten one
part should go to Hier-
usalem into the holy
city to dwell, and nine parites to be in
the cities.

2 And the people thanked all the men
that were willing to dwell at Hierusalem.

3 There are the heads of the province
that dwell in Hierusalem, and in the
cities of Juda, every one in his posses-
sion, and in their cities: they of Israel,
the priestes, Levites, the Betthymens,
the children of Solomon's femaunts.

4 And at Hierusalem dwelt certaine
of the children of Juda, and of Benjamyn:
Of the children of Juda, Athaiah, the
sone of Uzzia, the sone of Zacharia,
the sone of Amaria, the sone of Sapi-
the, the sone of Jaihaleel, of the
children of Phares.

5 And Maasia the sone of Baruch, the
sone of Chol Hosa, the sone of Hasana,
the sone of Abaia, the sone of Iota-
rib, the sone of Zacharia, the sone of
Silom.

6 All these were the children of Phares
that dwelt at Hierusalem, even four
hundred three score and eight vailaunt
men.

7 These are the children of Benjamyn:

Salu the sone of Metullan, the sone
of Joed, the sone of Pedaia, the sone
of Tolia, the sone of Masia, the sone
of Jethiel, the sone of Jais.

8 And after hym Saba, Selai, nine hun-
dred and twenty and egypt.

9 And Joel the sone of Zachai had the
overlight of them: and Juda the sone
of Sennia was the second over the
city.

10 Of the priestes: Jedaiah the sone of
Joirab, Zachin.

11 Sarai, the sone of Helita, the sone
of Metullan, the sone of Zabor, the
sone of Peraoth, the sone of Achitoab,
was chief in the house of God,

12 And their brethren that byd the worke
in the temple, egypt hundred and twen-
tie and two: And Adaja the sone of
Ferozah, the sone of Metallah, the
sone of Anzi, the sone of Zachari, the
sone of Phathur, the sone of Bachtia,

13 And his brethren chiefes among the fa-
thers, two hundred and fourtie two:
And Anasai the sone of Azael, the
sone of Ahasai, the sone of Polet-
most, the sone of Janner,

14 And their brethren vailaunt men, an
hundered and twentie and egypt: And
their oversear was Zabde, a sone of
one of the great men.

15 Of the Levites: Semia the sone of
Habub, the sone of Aserah, the sone
of Hasabia, the sone of Bunt,

16 And Sabathyai, and Josabad of the
chiefe of the Leuites, had the over-
sight of the outvardo businesse of the
house of God.
17 And Pathania, the sonne of Mica,  
the sonne of Zabdi, the sonne of Abih,  
was the principall to begin the thank-
sgiving and prayer; and Baccaria the  
seconde among his brethren, and Abda  
the sonne of Samuna, the sonne of  
Sala, the sonne of Jeduthan.
18 All the Leuites in the holy cite, were  
two hundred soure fote and soure.
19 *And the porters Accub and Talmun,  
and their brethren that kept the portes,  
were an hundred and sevenetie and two.
20 As for the residue of Israel, of the  
priestes and Leuites, they were in the  
cities of Juda, every one in his inheri-
turance.
21 And the Nethimins dwelt in Ophel,  
and Zilha and Silpa were set over the  
Nethimins.
22 The overseer of the Leuites at Hier-
usalem was Azzi, the sonne of Bani, the  
sonne of Halubia, the sonne of Patha-
mania, the sonne of Mica: Of the chil-
dren of Abih, fingers were over the busi-
ness in the house of God:
23 For it was the kings connumeudment  
concerning them, that the fingers should  
deale faithfully every day, as was ac-
24 And Pathana the sonne of Palesbazel  
of the children of Zerah the sonne of  
Juda, was next the hungial matters  
concerning the people.
25 And in the villages in their landes, some
of the children of Juda that were with-
out in the townes of their land dwelt at  
Rizitha arba, and in the villages therof:  
and in Ibdom and in the villages therof,  
and at Jerabsel and in the vil-
lages therof:
26 At Jetha, Moladath, Bethphalet:
27 In the town of Sual, Beereba,  
in the villages therof:
28 At Skilag, and Moraiah, and the  
villages therof:
29 And at En rimom, Zara, Jerumah,  
30 Zonaa, Obollam, in their villages,  
at Lachiis, and in the fields therof: at  
Mbela, and in the villages therof, and  
they dwelt from Beerleba unto the val-
ley of Hinnom.
31 The children also of Benjamin from  
Seba, dwelt at Pathumas, Aia, Bethel,  
and in their villages,
32 And at Anaathoth, Rob, Ananiah,  
33 Hazza, Ramah, Gerham,  
34 Hadid, Zevoum, Neballach,  
35 Lod, and Ono, in the carpenters val-
ley.
36 And the Leuites had possession both  
in Juda and in Benjamin.

The xii. Chapter.

1 The priestes and Leuites, which came with  
Zopobabel into Hierusalem, are num-
bred. 27 and the wall is dedicated.

A 1  
these are the priestes  
and Leuites that  
went up with Zop-
babel the sonne of  
Sarathel: and with  
Jetha, Saraha, Jeremia,  
and Edias,
2 Amaria, Malluch, Hattus,
3 Sechana, Kehun, Heremoth,
4 Jdoo, Genthon, Abia,
5 Mianin, Padaha, Belga,
6 Serana, Izarib, Edeia,
7 Salu, Amok, Helia, and Jedeta:  
These were the heads among the  
priestes and their brethren in the daies  
of Jetha.
8 The Leuites were these: Jetha, Ben-
num, Cadniel, Sarebia, Juda, and Ha-

thania, which he was over [the office of]  
thanksgiving, he and his brethren.
9 Baccaura, and Hanno, and their bre-
thren, were about them in the watches.
10 Jetha begat Joakim, Joakim also  
begat Eliafib, and Eliafib begat Joda.
11 Joda begat Jonathan, and Jonas-
than begat Jaddua.
12 In the daies of Joakim were these  
the chiefe fathers among the priestes:
under Sarala, Haraia: under Jer-
em, ianuana:
13 Under Eshas, Desullam:under Amari-
ta, Jechoanan:
14 Under Bilico, Jonathan: under Se-
bania, Joseph:
15 Under Horim, Adna:under Partaioth,  
Helia:

16 Under
16 Under Judio, Zacharie: under Sera- 
thon, Pehullam:
17 Under Abia, Ziche: under Hi- 
man, and Obadiah, Pillat:
18 Under Belga, Samumia: under Se-
ma, Jehonathan:
19 Under Joarib, Mathenai: under Ja-
da, Uzzi:
20 Under Selat, Kellai: under Amoh, 
Eber:
21 Under helchia, Hasabia: under Ja-
da, Nathanael.

22 And in the time of Eliash, Joadah, Jo-
hanan, and Jada, were the chief fa-
thers among the Lentes, & the priests 
written in the cataue of Darius the 
Persian.

23 The children of Leui the principall fa-
thers, were written in the cronicles, ut-
til the time of Jonathan the sonne of 
Eliash.

24 And these were the chiefes among the 
Lentes: Hasabia, Serebia, and Jesuia 
the sonne of Cadmeil, and their brethren 
their presence, to give panple and 
thannees, according as David the man of 
God had obsevned it, one watche overt 
a gainst another.

25 Nathania, Barbukia, Obadiah, Pehul-
lan, Lamon, and Aecrub, were porters 
the watch at the oathrodes of the 
gates.

26 There were in the bapes of Josiahan 
the sonne of Jesuia, the sonne of Jeso-
dee, and in the bapes of Nehemian the 
captaine, of the priest Elcas the scrybe.

27 And in the dedication of the wall at 
Hierusalem they sought the Lentes out 
of all their places, that they might be 
bought to Hierusalem, to kepe the dedi-
cation and gladnessse with thanksgin-
inges, singing, with cymbales, plat-
teries, and harpes.

28 And the children of the singers gath-
ered them selves together from ever-
s, out of the plane countrye about 
Hierusalem, and from the villages of 
Bethphathai,

29 From the house of Gilgal, and out of 
the countryes of Saba, and Amanetel: 
for the singers had builded them vil-
lages round about Hierusalem.

30 And the priests and Lentes were pu-
thed, snbsplesed the people, s the gates, 
and the wall.

31 And I bought the princes of Judia 
upon the wall, and appoynted two great 
quyres of men to give thankes, whiche 
were on the right hande of the wall to-
warde the bowne gate.

32 And after them went Hosaia, and halfe 
of the princes of Judia,

33 And Iasia, Esias, and Pehullam,

34 Judia, Beniamin, Senteia, & Seremi,

35 And certayne of the priests children, 
with trumpetes, namely Zacharie the 
sonne of Jonathau, the sonne of 
Nehemian, the sonne of Mathania, the sonne of 
Micaia, the sonne of Zacurie, the 
sonne of Alaph.

36 And his brethren, Senteia, Azaria, 
Pelalai, Gilalai, Maai, Nathanael, and 
Juda, and panan, with the musicall in-
strumentes of David the man of God: 
And Esias the scrube went before them.

37 And besides the idel gate, they went by 
other against them upon the streples of 
the citie of David at the goinge by of the 
wall, beyond the house of David, unto 
the water gate eastwarde.

38 The other quyre of them that gave 
thannees wente over against them, and 
in after them, and the halfe part of the 
people upon the wall beyond the for-
ward gate, until the byde wall,

39 And beyond the post of Ephraim, and 
beyond the old gate, beyond the inche 
gate, and the towre of Hananee, the 
towre of Sela, euen buthe the sheepe 
gate and they stode stille in the pison gate.

40 And so stode the two quyres of them 
that gave thankes in the house of God, 
and at the halfe of the rulers with me.

41 And the priests, namely Elashai, 
Maasai, Dimafl, Nichaia, Ebonia, 
Zachari, & Hanania, with trumpetes:

42 And Maasai, Semria, Cleafer, Edai, 
Jehohanan, Nachia, Elam, & Ezer:

And the singers sngle londe, having 
Zeruiafhah for their oversear.

43 And the same day they offered great s 
 sacriifes, and Renjoyed: for God had ge-
nered them great gladnesse, to that both 
the vnes children were joyfull, & the 
imith of Hierusalem was hearde faire of.

44 At the same time were the men ap-
pointed over the treazure houses, where 
in there the heane offeringes, the se-
lings, and the pythes, that they should 
gather them out of the stelbes about the 
cities, to distribute them unto the 
 priestes and Lentes according to the 
lawe: for Judia was glad of the priestes 
and Lentes that servyd.
And that day dyd they read in the book of Moses in the audience of the people, and there was found written, that the Ammonites, & Bochites should never come into the congregation of God.

2 Because they met not the children of Israel with bread and water; but hired Balaam against them that he should curse them: and our God turned the curse into a blessing.

3 Now when they had hearde the law, they separated from Israel every one that had not bin felle thern.

4 And before this had the priest Elia
sh the oversight of the treaurie of the house of our God: and he was hyn
man unto Lobia.

5 And had made hym a great chamber, and there had he afoe time laped the offeridges, frankencense, belfets, and the tythes of cume, vine, and oyle according to the commanementes gien to the Leuites, sngers and porters, and the heau offeridges of the priests.

6 But in all this time was not I at Hier
usalem: for in the two and thirtie yere of Artaxeres king of Babylon, came I unto the king, s after certaine yares obtained Alence of the king to come to Hierusalem.

7 And I got knowledge of the evil that Elia
sh dyd for Lobia: in that he had made hym a chamber in the court of the house of God,

8 And it grieved me sore: therefore I cal
sed forth all the belfets of the house of Lobia out of the chamber:

9 And commaunded them to cleanse the chambers, and thyther bought I among the belfets of the house of God, with the meate offeringe, and the incense,

unto God.

10 And I perceived that the portions of the Leuites had not ben gien them, and that every one was fled to his land, even the Leuites and sngers that executed the book.

11 Then reproved I the rulers, and sayd: why is the house of God so taken: And I gathered them together, and set them in their place.

12 Then brought all Juda the tythes of cume, and vine, and oyle, unto the treaurie.

13 And I made treasures over the treaurie, even Selemiah the priest, and Zado
e the scribe, and of the Leuites, Pha
dam: and under their hand was Hanan the sone of Zarch, the sone of Batha
ma: for they were counted faithful, and their office was to distribufe [the portions] unto their brethren.

14 Thynke upon me 0 my God herein, and wyte not out my mercy that I have thebed on the house of my God, and on the offices thereof.

15 And the same time dyde I in Juda some treading vine presses on the Sab
dath, and bringing in sheares, and which laded vasses also with wine, grapes, and figges, and all burthenes, and brought them into Hierusalem upon the Sab
dath day: And I rebuke them earne
tly the same day that they sode the bi
tapes.

16 There dwelleth men of Tyre also there
in, which brought fish and all manner of wtre, and olde on the Sabbath into the childe of Juda, even in Hierusalem.

17 Then reproved I the rulers in Juda, sayd unto them: What evry thing is this that ye do, brake the Sabbath day?

18 Dyd not your fathers enueth thus, and our God brought all this plague upon vs, and upon this cite?: And ye make the wretche more yet upon Israel, in that ye brake the Sabbath:

19 And
2. Eiidras.

Then I reproved them, and cursed them, and smote certayne men of them, and made them bare: and took an oath of them by God, That ye shall not give your daughters unto their sons, neither shall ye take their daughters unto your sons, or for your selues.

And when the poore of Hierusalem began to be darke in the evening before the Sabbath, I commanded that they should not be opened till after the Sabbath: and some of the seruantes let me at the gates, that there should be no burthen brought in on the Sabbath day.

Then remayed the chapmen and marshauntes once or thople one night without Hierusalem with all maner of wares.

Then reproved I them there, and layde about them: why tary ye all night about the wall? If ye do it once againe, I will lay hands upon you. From that time forth came they no more on the Sabbath.

And I said unto the Leuites, that they should cleane them selues, and that they should come and kepe the gates, to holde the Sabbath day: Thynke upon mee, O my God concerning this also, and spare me, according to thy great mercie.

And one of the children of Jehoiada the sonne of Eliaha the hye priest, was the sonne in law of Sanaballat the ho- ronite: but I chasse him from me.

And they spake halfe in the speech of Abod, and could not speake in the Jewes language, but according to the language of the one people and of the other people.

And to offer the wood at times appointed, and the first fruite: Think thou upon mee, O my God for the best.

The ende of the seconde booke of Eiidras, otherwise called the booke of Nehemia.
The book of Esther.

The first Chapter.

1 It came to pass that in the days of Ahasuerus, (this is Ahasuerus which reigned from India unto Ethiopia, over an hundred and twenty and seven princes.)

2 Even in those days when the king Ahasuerus sat on his state royall, which was in Soloi the chiefest citie:

3 In the third year of his reigne, he made a feast unto all his princes and servants, and the mighty men of Persia and Media, the captaynes also and rulers of his countreys before him.

4 And he shewed the riches and glory of his kinglydom, and the glorious worship of his greatnesse many daies long, even an hundred and fourescore daies.

5 And when these daies were expired, the king made a feast unto the people that were in Soloi the chiefest citie, both unto great and small, seven daies long, in the court of the garden by the kings palace.

6 Where there hanged white, green, and yellowe clothes, fastened with corves of fine silke and purple, in silver rings, upon pillars of marble stones: The banches also were of golde and silver made upon a parment of green, white, yellowe, and blace marble.

7 And they daide in vessels of gold, and changed vessel after vessel, and royal wine in aboundance, according to the power of the king.

8 And the drinking was by an order, none might compell: for so the king had appointed to all the officers of his house, that they should do according to every mans pleasure.

9 And the queene Vashti made a feast also for the women in the palace of Ahasuerus.

10 And on the seventh day when the king was merry after the wine, he commanded Haman, the haem of Persia, Media, Abagath, Zethar, and Charchas, the tenen chamberlaynes that did seruice in the presence of king Ahasuerus,

11 To fetch the queene Vashti with the crown regall into the kinges presence, that he might shewe the people and princes her fairenesse; for she was beautiful.

12 But the queene Vashti would not come at the kinges worde by his chamberlaynes: Then was the king very wroth, and his indignation kindled in hym.

13 And the king spake to the wise men which knewe the times (for so was the kinges manner towards all that knewe the lawe and the judgements):

14 And the next unto hym were, Carthena, Sebha, Ardenuata, Thersis, Paris, Merdena, and Memuchan, the ten princes of Persia and Media, which halfe the kinges face, and satte the first in the kinglydome.)

15 What shall we do unto the queene Vashti according to the lawe, because the lawe not according to the word of the king Ahasuerus which he communed by his chamberlaynes?

16 And Memuchan answered before the kinges the princes: The queene Vashti hath not only done evil against the king, but also against all the princes, and against all the people that are in all the pounces of king Ahasuerus.

17 For this deed of the queene shall come abroad unto all women, so that they shall desie their husbands before their eyes; and shall say: The king Ahasuerus communed Vashti the queene to be brought in before hym, but she would not come.

18 And
18 And so that the princesses in Persia and Media lay yoked with this day unto all the kings' princes, when they hear of this decree of the queen; thus that there arile to much despitfulness and wrath.

19 If it please the king, let there go a commandment from him, and let it be written according to the ladies of the Persians and Medians, and not to be transgressed, that Vashti come no more before king Ahasuerus, and let the king give her royal estate unto another that is better than she.

20 And when this commandment of the king which shall be made, is published throughout all his empire which is great, all women shall hold their husbands in honour both among great and small.

21 This laying pleased the king and the princes, and the king did according to the word of Haman.

22 For he sent letters forth into all the kings' provinces, into every land according to the writing thereof, and to every people after their language, that every man should be lord in his own house: and this to be published after the language of his people.

The ii. Chapter.

After the queen is put away, certain young maids are bought to the king. 14 Esther pleaseth the king, and is made queen. 22 Haman doth unto the king those that would betray him.

1. Ferre these acts, when the displeasure of king Ahasuerus was not removed, he thought upon Vashti, and what she had done, and what was decreed against her.

2. Then layde the kings' servants that ministered unto him: Let there be faire young virgins sought for the king,

3. And let the king appoynte officers in all the provinces of his empire, that they should bring together all the faire young virgins unto Susan the head citie to the women's building, under the hande of Hegai the kings chamberlaine that kept the women, to give them their apparel:

4. And that the maiden which pleased the king, should be queen in Vashtis stead. And this pleased the king, and he did so.

5. In the citie of Susan there was a certaine Jewe, whose name was Mordeceus, the sonne of Jair, the sonne of Seremi, the sonne of Eis, a man of Hebran,

6. Which was carried away from Jerusalem with the captivity, when Jehonat the king of Judea was led away, whom Nebuchodonosor, the king of Babylon carried thence:

7. And he nourished Hadassa (that is Esther) his birtles daughter: for he had neither father nor mother, and she was a faire and beautifull maiden, whom Mordeceus (when her father & mother were dead) received for his owne daughter.

8. So when the kings commandement and commissioun was published, and many maids were brought together into the citie of Susan under the hande of Hegai, Esther was brought also into the kings house under the hande of Hegai the keper of the women.

9. And the maiden pleased him, and she founde favour in his sight: and he cau-

10. ed ornaments to be gotten her speedi-

ly, and such things as belonged to her, and appoynted her seven comely maids out of the kings house, and fau-

11.oured both her and her gentlewomen singularly in the house of the women.

12. But Esther sheived not her people and her kinred: for Mordeceus had charged her that she should not tell it.

13. And Mordeceus walked every day before the court of the womenes house, that he might knowe whom Esther did, and what she should become of her.

14. And when the appoynted time of every maids order, that she should go in to the king Ahasuerus, after that she had had twelve monethes according to the mauer of the women (for so were the dayes of their purification accomplished, sixe monethes with oyle of unire, and sixe monethes with sweete odours, and in the purifying of the women:

15. And thus went the maids into the king) whatsoever he required, that must be gotten her to go with her out of the women's building into the kings palace.
14 In the evening the went, and on the
moide she returned into the second
house of the women abiding unter the
hande of Saalasis, the kings chamber-
layne, which kept the concubines: And
the came in unto the king no more, ex-
cept it pleased the king to have her, and
that she were called by name.
15 Noble when the course came of Esther
the daughter of Abihail, the vulture of
Harodocesus (which had receaved her
as his obne daughter) that the thoulde
come in unto the king, he defired no-
thing but what Hagar the kings cham-
berlanye the keper of the women sade:
And Esther found favour in the light of
all them that looked upon her.
16 And Esther was taken unto king Ahas-
ferus into his house royall, in the tenth
moneth (which is the moneth Libeth)
in the seuenthe yere of his raigne.
17 And the king loved Esther above all
the women, and she found grace and fa-
vour in his light more then all the vir-
gins, so that he set the crowne of
the kingdome upon her head, and made her
queen in steede of Vasti.
18 And the king made a great feast unto
all his princes and concubines, whose
feast was because of Esther, and caused
the princes to be in quietnesse, & gave
giftes, as became the royaltie of a king.
19 And when the virgins were gathered
together the second time, Harodocesus
sat in the kinges gate.
20 And as yet had not Esther showed her
kinder her people, according as Har-
odocesus had bidden her: so Esther dyd
after the wordes of Harodocesus,like as
if she had ben yet under his gouvernance.
21 At the same time (while Harodocesus
sat in the kinges gate) two of his kings
chamberlaynes, Bithian and Therces,
which kept the doore, were death, and
sought to lay their handes on the king
Ahaserus:
22 Whereof also Harodocesus gave
knowledge, "and tolde it unto queene Esther,
and Esther certifie the king therof in
Harodocesus name.
23 And when inquisition was made,
it was founde to , and they were both
hanged on tre: and it was written in
the Chronicles before the king.

The iii. Chapter.

1 Haman after he was raised, obtained of the king, that all the Jews should be
put to death, because Harodocesus had not done him worship as other had.

1 After these actes, dyd
king Ahaserus pro-
mote Haman the sone
of Amadatha the A-
gagite, and set hym on
pie, and set his seat a-
bove all the princes
that he had with hym.
2 And at the kinges concubines that were
in the kinges gate, bowed their knees,
and reverenced Haman, for the king had
to commandeth concerning hym: But
Harodocesus bowed not the knee, ne-
ther dyd hym reverence.
3 Then the kings concubines which
were in the kinges gate, said unto Har-
odocesus: why transgresseth thou the
kings commandement?
4 And though they spake this dapy be-
to hym, yet would he not heare them,
therefore they tolde Haman, that they
migh see howe Harodocesus matters
would stande, for he had tolde them
that he was a Jewe.
5 And when Haman sawe that Har-
The iii. Chapter.

When Mordecai perceived all that was done, he rent his clothes, and put on sackcloth and ashes, and went out into the midst of the city, and cried loud and lamentably.

And came before the king's gate; but he might not enter within the king's gate, because he had sackcloth on.

And in all countries, and places, as far as the king's border commandment extended, there was great lamentation among the Jews, fasting, weeping, and mourning, and many lay in sackcloth and ashes.

So Esther's maidsens and her chamberlains, came and told it her: Then was the queen exceedingly ashamed, and the king sent that Mordecai should put on, and lay the sackcloth from him: But Mordecai would not take them.

Then called Esther Hattach one of the king's chamberlains which stood before her, and gave him a commandment unto Mordecai, to know what it was wherefore he did so.

So Hattach went forth to Mordecai, and the name of king Ahasuerus was it written, and sealed with the king's ring.

And the letters were sent by postes into all the king's provinces, to cause his majesty, and to destroy all Jews both young and old, children and women in one day (namely) upon the thirteenth day of the twelfth month (which is the month Adar), to destroy it as a fast.

This was the summe of the writing, that there should be a commandment sent to all provinces, and published unto all people, that they should be ready against the same day.

And the postes went in all the haste according to the king's commandment, and in Susam the chief citie was the commandment sealed: And the king and Haman sate and drank. When in the mean time the citie of Susam was disquieted.

Mordecai grieved the queene knowledge of the cruel decree of the king against the Jews. She wept that they pray for such a sad fortune.
And Haman prepared a gallows for Haman.

1 And Haman prepared a gallows for Har- 

13 And Haman desired to kill the Jews, that 

14 And if thou holdest thy peace at this 

15 Esther bad them give Har- 

16 So thou thy way, and gather to- 

17 So Haman went his way, and 

16 Esther entered into the king, and 

17 Haman prepared the banquet for Haman.

18 And on the third day it came to pass, that 

19 And when the king said unto Esther, the 

20 And the king held out the golden 

21 Then said the king unto her: what 

22 And Judas Maccabaeus came to the 

23 And Judas Maccabaeus came to the 

24 And Judas Maccabaeus came to the 

25 And Judas Maccabaeus came to the 

26 And Judas Maccabaeus came to the 

27 Then
Then unanswer'd Esther, and said: My petition and desire is, if I have found grace in the sight of the king, and if it please the king to give me my petition, and to fulfil my request, then let the king and Haman come to the banquet that I shall prepare for thee; and I will do to morowe, as the king hath said.

Then went Haman forth the same day joyful and mery in his minde: But when the same Haman said Harodochus in the kinges gate, that he rode not by noisomende for him, he was full of indignation at Harodochus.

Nevertheless, Haman restrained himself, and when he came home he sent and called for his friends and Zares his wife.

And Haman tolde them of the glory of his riches, and the multitude of his chil-
dren, and all the things whereunto the king had promoted him: and he said, I am come to morowe, because my spirit was great against the king.

There was then set in the king's gate a crible, and in the gate were put ten couches, and in the couches were the king's pricess and maidservantes.

And the king said, What honour and dignity hast thou given to Harodochus therefore? Then said the kinges ser-

Ivantees that numbered unto him: There is nothing at all done for him.

And
4 And the king said: Who is in the court? for Haman was come into the court without before the king's house, that he might speake unto the king to hang Haman on the tree that he had prepared for him.

5 And the kings sernauntes said unto him: Scholte, Haman standeth in the court. And the king said: let him come in.

6 And when Haman came in, the king saide unto him: What shall be done unto the man whom the king would smite. Haman thought in his heart: whom shall I slay the king to bring unto worship more then me?

7 And Haman answered the king: Let the man whom the king pleaseth to bring unto worship, be hough, theer. That he may be arrayd with the royall garments which the king weth to wear, and the hose that the king rudgeth, and that the crown capay may be set upon his head.

8 And let this rayment and hose be delwered under the haide of one of the kings most noble princes, that they may aray the man whchal whom the king is disposed to bring to honour, and carie him upon the horse through the streete of the cite, and proclame before him, Thus shall it be done to the man whom the king pleaseth to bring to honour.

9 And would God that we were soldie to be bondmen and bondwomen, then would I solde my tongue: although the enemy could not recompence the kings losse.

10 And the king said to Haman: Make halfe, and take as thou hast saide the rayment and the hose, and do eueryrunto Hamoncious the Jevve that sereeth before the kinges gate, and let no thing faile of all that thou hast spoken.

11 Then take Haman the rayment and the hose, and arrayd Maroches, and brought him on horsebacke through the streete of the cite, and proclaimed before him, Even this shall it be done unto the man whom the king is disposed to honour.

12 And Pardocheus came againe to the kings gate: but Haman gaat him home in all the halfe mourning, and his head concered.

13 And tolde Zares his wyfe and all his friends every thing that had befallen him. When saide his wife men and Zares his wyfe unto him: If be Pardocheus of the Jevve of the Jevve, before who thou haft begun to fall, thou shalt not preuaine against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the kings chamberlaynes, that caused Haman to make halfe to come unto the banke that Esther had prepared.

The vii. Chapter.

1 And the king and Haman came to banquet with the queen Esther.

2 And the king saide againe unto Esther on the second day at the banquet of wine: What is thy petition queen Esther, that it may be grantee? And what requirest thou if it be grant to the halfe of the empire, it shalbe done.

3 And Esther the queen answered, and saide: If I have found grace in thy sight O king, and if pleache the king, then grant me my plea at my desire, and my people for my petitions sake.

4 For we are soldie and my people to be destroyed, to be slaine, and to perish:

5 The king Ahasuerus aunsuered and saide unto queen Esther: who is he? And where is he, that dare presume in his minde to do after that manner?

6 And Esther saide: The enemy and adversarie is this wicked Haman. Then Haman was exceedingly arrayed before the king and the queen.

7 And the king arose from the banquet and from the wine in his displeasure, and went into the palace garden: and Haman folde up, and besought queen Esther for his lyfe: for he saw that there was a mishap prepared for him of the king.
And when the king came againe out of the palace gardne into the place where they drank wine: Haman had lapsed him upon the bed that Esther sat vp on. Then said the king: Whose is this queene also before me in the house? As soon as that word was out of the kings mouth, they covered Hamans face.

And Harbona one of the chamber-

laines that noode before the king, and:

Behold, there standeth yet a galions in

hannans house, fiftie cubites he, which

he had made for Harrocheus, that

spake good for the king. Then the king

said, hang him thereon.

So they hanged Haman on the gal-

lous that he had made for Harroche-

us: Then was the kings wrath past-

led.

11 Then were the kings serues called at

the same time, even in the thirde mon-

eth (that is the moneth Siuan) on the

three and twentie day thereof, and it

was written according to all as Har-

rocheus commanded unto the Jewes,

and to the priests, to the duties and
captaines in the provinces which are

from Indi into Ethiopia, namely an

hundred twentie and seuen provinices,

unto every provinice according to the

writing thereof, and unto every people

after their speach, and to the Jewes ac-
tording to their writing and language.

12 And he wrote in the king Ahasuerus

name, and sealed it with the kings ring,

and by poctes that rode upon horses,

and by young Dukes, sent he the

writings,

wherin the king commanded the Jewes

in what tines souer they were, to ga-

ther themselues together, and to stand

for their lyfe, and for to rode out, to lay

and to destroy all the power of the peo-

ple and province that would trouble

them, both children and women, and to

spoyle their goodes:

13 Upon one day in all the provinices of

king Ahasuerus, namely upon the thir-
teenth day of the twelfth moneth,

which is the moneth Adar.

14 The summe of the writing was, how

there should be a commanndement ge-

ten in all and every province, and pub-

lished among all people, and that the

Jewes should be redy against that day,
to avenge them slues on their enemies.
14 And so the postes that rode upon the
nupt bales and bales, made haste with
all speede to execute the kinges word: and the commandement was
beuiled in Susan the chiefe cite.
15 And Haman was sett out from the
king in royall apparel, of yelow and
white; with a great trowne of golde,
being arrayd with a garment of blue
and purple: and the cite of Susan rejoy-
ced and was glad.
16 And unto the Jews there was con-
trt light and gladness, joy and worship.
17 In all provinces and cityes into what
places soever the kinges word and com-
mandement reached, there was joy
and mirth, a feaste and good bapes:
among the Jews: insomuch that many
of the people in one lande became Jews;
for the fear of the Jews came upon
them.

The IX. Chapter.

1 At the commandement of the king, the Jews put their adversaries to death.
14 The tensons of Haman are hanged. 17 The Jews keepe a feast in remem-
brates of their deliverance.

1 A The twelth moneth (that is the moneth Adar) was the thirteenth
day of the same, when the kinges word and commandement due
tare to be put in exe-
cution, in the day that the enemies of
the Jews hoped to have power over
the, it turned contrary: for the Jews
had rule over them that hated them.
2 For then gathered the Jews toge-
ther in their cityes within all the prov-
inces of king Agrabates, to lay haide on
such as woulde do them evil, and no
man could withstand them; for the fear
of them was come over all people.
3 And all the rulers in the provinces,
and princes, and deputys, and officers of the
king, pronounced the Jews: for the fear
of Haman was come upon them.
4 For Haman was great in the
kinges house, and the reprote of him was
noped in all the provinces: for this man
Hamans was greater and grea-
ter.
5 Thus the Jews smote all their en-
emies with the broke of the sword, and
slaughter, and destruction, and what
they would unto their enemies.
6 And at Susan the chiefe cite the
Jews, destroyed six hundred men.
7 And slue Pharaonatha, Dalphon,
Abbatha,
8 Pharsatta, Malia, Arida,
9 Pharnaatha, Arida, Arida, and Ab-
itha,
10 The ten sonses of Haman the some
of Hamadas the enemie of the Jews:
but on his goddes they layed no
handes.
11 At the same time was the king ceris-
ced of the number of those that were
slaine in the cite of Susan.
12 And the king saide vnto queene Es-
ther: The Jews have slaine and de-
stroyed five hundred men in the cite of
Susan, and the tensons of Haman:
what have they done? for the ene-
ter landes of the king? And what is
the petition, that it may be known
what request thou more to be done:
13 Esther answered: If it please the
king, let him suffer the Jews which
are in Susan, to morowe also to do accor-
ding vnto this bapes decre, that they
may hang Hamans ten sonses vpon
the tree.
14 And the king charged to do so: and the
decree was sealed at Susan, and they
hanged Hamans ten sonses.
15 For the Jews that were in Susan
gathered them selues together, vpon
the fourteenth day of the moneth Adar,
and slue three hundred men at Susan:
but in their goddes they layed no
handes.
16 As for the other Jews that were in
the kinges provinces, they came to-
togehter and hode for their lives, and
rest from their enemies, and one of their ene-
mies senette and one thousand; how-
beit they layed no handes on their
goddes.
17 [This they did] on the thirteenth day of
the moneth Adar, on the fourteenth
day of the same moneth reched they,
which day they held with feastings and
gladnesse.
18 But the Jews that were at Susan
came
And therefore the Jews that dwelt in the villages and unwalled towns, held the fourteenth day of the month Adar with gladness and feasting, and kept holy day, and every one sent presents unto his neighbour.

And Mordecai wrote these words, and sent letters unto all the Jews that were in all the provinces of king Ahasuerus, both he and his brethren:

That they should make a fast among the Jews, & holde the fourteenth & fifteenth day of the month Adar, perely,

As the days whereof the Jews came to rest from their enemies, and as a month whereof their pain was turned to joy, and their sorrow to a joyful day: and that in those days they should make feaftes and gladness, and one to lend gifts unto another, and to distribute unto the poor.

And the Jews promised to do as they had begun, and as Mordecai had written unto them:

Therefore Haman the sonne of Haman the Agagite all the Jews enemie, had denied against the Jews how he might destroy them, and caused to cast Pur (that is a lot) for to consume them, to bring them to naught.

But when Esther came before the king, he commanded by letters that his wicked decree which he imagined against the Jews, should be turned up on his owne head, and that he and his sonnes should be hanged on the tree.

For the which cause they called these days Purim, because of the name of the lot, and because of all the words of this writing, and what they themselves had seen, what had come unto them:

And the Jews observed, and took it upon them and their seed, and upon all such as joined themselves unto them, that they would not miste but obserue these two days perely, according as they were written and appointed in their season,

And that these days are to be remembred and to be kept of children and children among all hirendes in all landes and cities: In these days of Purim which are not to be omsipt among Jews, and the memory all of them ought not to perish from their seed.

And queen Esther the daughter of Abbad & Mordecai the Jewe wrote With all authentick to conforme this second writing of Purim.

And he sent the letters unto all the Jews, to the hundred twentie and ten provinces of the empire of Ahasuerus, both wode of peace and trueth:

To conforme these days of Purim in their time appoynted, according as Mordecai the Jewe and Esther the queen had appoynted them: and they bound their soule and their seede to fasting and prayer.

And the decere of Esther conformed these wodes of Purim, and was written in the booke.

And the king Ahasuerus layed tribute upon the land, & upon the isles of the sea.

And all the actes of his power and of his might, & the declaration of the dignitie of Mordecai wherewith the king magnified him, be they not written in the bookes of chronicles of the kings of Persia and Persia.

For Mordecai the Jewe, was the second next unto king Ahasuerus, and great among the Jews, and accepted among the multitude of his brethren, as one that seeth the wealth of his people, and speaketh peaceably for all his seed.

The ende of the booke of Esther.
The booke of Job.

The first Chapter.

1 The holiness, riches, and care of Job for his children. 2 Satan hath presently to tempt him. 3 He tempteth him by taking away his subsistence, and his children. 4 His faith and patience.

And he had seven sons and three daughters.

And his sublimate also was seven thousand sheepe, and three thousand camels, five hundred yoke of oxen, and five hundred sheepe asses, and a very great household: so that he was one of the most principal men among all of them of the east [country].

And his sons' bent and banqueted in their houses every one his day, and sent for their sisters to eat and drink with them.

And when the days of their banqueting were gone about, Job sate down, and sanctified them, and got by early and offered for every one a burnt offering: For Job saide, It may be that my sonnes have done some offence, & have ben benvoluntarily thankful to God in their hearts. Thus did Job every day.

And upon a day when the children of God came and trode before the Lord, Satan came also among them.

And the Lord saide unto Satan: Whence comest thou? Satan answered the Lord and said: From compassing the earth to and fro, from walking through it.

And the Lord said unto Satan: Hast thou not considerd my servant Job, how there is none like him in the earth: a perfect and a just man, one that feareth God, and escheweth evil?

Satan answered, and said unto the Lord: Dost thou not consider my servant Job, how there is none like him in the earth: a perfect and a just man, one that feareth God, and escheweth evil?

Satan answered, and said unto the Lord: Dost thou not consider my servant Job, how there is none like him in the earth: a perfect and a just man, one that feareth God, and escheweth evil?

Satan answered, and said unto the Lord: Dost thou not consider my servant Job, how there is none like him in the earth: a perfect and a just man, one that feareth God, and escheweth evil?
And the Lord said unto Satan: {1} all that he hath be in thy power; only upon what he lay, that thou lay not thine hand; And Satan went forth from the presence of the Lord.

And upon a certain day, when his sons and daughters were eating and drinking wine in their eldest brothers house,

There came a messenger unto Job, and said: The oxen were ploughing and the assfeed feedling before them:

And the Sabues came violently, and took them away, they had slayne thy servauntes with the edge of the sword; And I only am escaped alone to tell thee.

While he was yet speaking, there came another, and said: The fire of God is fallen from heaven, and hath rent up thy sheep and servauntes, and confirmed them: And I only am escaped alone to tell thee.

And whyke he was yet speaking, there came another, and said: The Caledes made out their bands, and fell upon the camels; and have carried them away, they and slayne thy servauntes with the sword: And I only am gotten away alone to tell thee.

And whyke he was yet speaking there came an other, and said: Thy sons and thy daughters were eating and drinking wine in their eldest brothers house,

And behold there came an mightie great wind from beyond the land of Egypt, and smote the four corners of the house, which fell upon thy children, and they are dead: And I am gotten away alone to tell thee.

Then Job sadooke by, and shorthis clothes, and shavethis head, and sowedowne upon the ground, and worshipped.

And said: Naked came I out of my mothers wombe, naked shall I returne thyther againe: The Lord gave and the Lord hath takene away, blessed be the name of the Lord.

In all these thinges dyd Job not offended, nor charged God foolishly.
12. So when they lifted up their eyes a space of time, they spied him not: then they cried and wept, and every one of them rent his clothes, and sprinkled dust upon their heads in the ayre.

13. They laid them downe by him also upon the grounde seven daies & seven nightes, and none spake a word unto him: so they lade that his griefe was very great.

The iii. Chapter.

Job complaineth and curseth the day of his birth. 11. He desireth to dye, as though death were the end of all mans miserie.

14. Lyke as the kings and princes of the earth, which have enjoyed them selues of all places.

15. Or as the princes that haue had golde, and their houses full of siluer:

16. Or why was not I hyde, as a thing boone out of time, either as young children whom never sawe the light?

17. Wherefore must the wicked cease from their tyranny, and there shall labour red balauntly be at rest:

18. There the prisoners rest together, they heare no more the boyes of the oppressour:

19. There are small and great, and the servant is free from his master.

20. Wherefore is the light given to him that is in miserie? & lyke unto them that have heavy hearts:

21. Which long for death and finde it not, though they search more for it than for treasures:

22. Which receyve exceedingly, and be glad when they can finde the grave,

23. From whom their ends are hyde, and conseale by God:

24. For my lighes come before I eat, and my coringes are poured out like the water:

25. For the thing that I feared is come upon me, and the thing that I was afraid of is happened unto me,

26. Was I not happy? And not quiet?  

The
The iii. Chapter.

Job is reprehended of impatience, 7 and unjustice, 7 and of the presumption of his owne rightouesnes.

A

And Eliphaz the Temanite answered, and said, If we assay to come with thee, wilt thou be discontented? But who can withhold himself from speaking?

3 Behold, thou hast been an instructer of many, and hast strengthened the (b) weary hands:

4 Thy words have set up him that was falling, thou hast refreshed the weak knees.

5 But (c) woe is it come upon thee, and thou art greened ; it toucheth thee, and thou art troubled.

6 Was not thy fear according to thy hope, and the perfection of thy ways according to thy expectation?

7 Consider, I pray thee, who ever perished (d) being an innocent ? or when were the godly destroyed?

8 For as I have proved by experience, they that provoked me are f baked wretchedness, reape the same.

9 With the blast of God they perish, with the breath of his nostrils are they consumed away.

10 The roaring of the lion and the boype of the lion, and the teeth of the lions where are pulled out.

11 The lion perisheth for lack of prey, the lions whelpes are scattered abroad.

12 But whereas a thing was (e) hid from me, yet mine ear had heard a little thereof.

13 In the thoughts and visions of the night when sleep commeth on men, (f) fear came upon me as dead, which made all my bones to shake.

15 The winde passed by before my presence, and made the heroes of my flesh to stand by.

16 He stood thereon and J (h) knew not his face, an image there was before mine eyes, and in the likeness heard I a boype.

17 Shall (h) man be more just then God ? shall a man be pure then his maker?

18 Behold, he found not truth in his servants, and in (i) his angels there was folly:

19 Hobe much more in them that dwell in (j) houes of clay, and whose dust is but dust, which shall be confumed as it were with a moth?

20 They shall be snuffed (k) from the morning into the evening: yea they shall perish for ever, when no man regardeth them.

21 Is not their royalty gone away with them? they shall dye cruelly, and not in (m) blessednes.

The v. Chapter.

1 Ephes the weeb the difference between the children of the wicked and the wicked. The fall of the wicked. 9 God power who destroyeth the wicked, and delivereth his.

Rye (n) I pray thee, if there be any that will aunderthee, take thou upon any of the holy.

2 As for the foolish man, deceitfulness killeth him, and enuie layeth the ignorant.

3 I have seen myself when the (o) foolish was deep rooted, and so to I cursed his habitation.

4 His children were without prosperous, and they were (p) payne in the gate; and there was no man to deliver them.

5 His harvest was eaten of the hungry, and taken from among the thomes, and the (q) plunder, which was also to be done in the house of the cities.
The booke

12. He destroyeth the devi es of the sub-
tipi, so that their handes are not able to
performe that which they do enter-
pire.
13. He compasseth the wilde in their owne
craftiness, so makes the coun-
self of the wicked.
14. They runne into darkness by day,
and grope at the noone day as in
the night.
15. But he delivereth the poor from
the end from their threatenings, and
from the violence of the mightie.
16. He is the hope of the poor, & the
mouth of the wicked halted.
17. Behold, blessed is the man whom God
correcteth, therefore refuse not thou
the chastening of the almightie:
18. For he maketh a wounde and he
healeth: he smiteth, and his hande maketh
whole againe.
19. He shall deliver thee in all troubles,
in the seventh there shall no evil come
unto thee.
20. In hunger he shall faue thee from
death, and when it is ware from the
powder of the dudge.
21. Thou shalt be lyv from the scoure
of the tongue, & when destruction con-
meth thou shalt not need to fear.
22. In destruction and death thou shalt
be merry, and shall not be afraid of the
beastes of the earth.
23. For the stones of the land shall con-
ferde both scree, and the beastes of
the field shall be at peace with thee.
24. And thou shalt knowe that thy
dwelling place shall rest, and thou shalt
bliue thy habitation, & shalt not pine.
25. Thou shalt see also that thy feede
shall be great, and the poore see the graffe
upon the earth.
26. Thou shalt come also to thy grave in
a full age, like a come thee tined ovm in
due reason.
27. Lo, this we our selves have proued
by experience, and even thus it is: Hearken
thou to it also, that thou mayest take
feede to thy leif.

The vi. Chapter.

1. Job answereth, that his paine is more
greuous then his fault. 2. He witheth

But Job answered, and said:
O that my complaint were truly
dayed, and my punishment
laye in the bal-
lances together.
3. For woulde it woulde be heaier then
the fands of the sea: and this is the cause,
that my bovdes sayle me.
4. For the arrowes of the almightie are
upon me, the plouen thereof hath
punte by my spirit, and the terrible
fears of God are lest against me.
5. Both the wild ass rose when he hath
grasse; or loved the ore when he hath
fodder (enough)
6. That which is bananere, (yes) shal be
eaten without sale: or is there any taste
in the yfte of an ege?
7. The things that sometime I might
not awat withal, are nolice my meate;
for very sobe: 3. What I might have my desire, and
that God woulde graunt me the thing
that I long for;
8. What God woulde begin and sustine me,
that he woulde let his hande go and take
me clean away.
9. Then shoulde I have some comfort;
yes I woulde desire him in my paine
that he woulde not spare. 2. I will not
be against the bovdes of the holy one.
10. For what poulc woulde I to endure?
And what is my end, "that my soul
might be patient:
11. If my strength the strength of stones;
or is my helpe of haue;
12. If I be not that there is in me no helpe;
that my substansse is taken from me:
13. He that is in tribulation, ought to be
not谬 of his neghbour: but the
fear of the almightie is clean away.
14. Why obvne beethen passe ouer by
me, as the water booke, as the over
flowing of waters, which do haste go
away,
15. Which are blackie be reason of the
ice, and when in the snowe is lyd.
16. Which when they have passed by do
vanish, and when the heat commeth
they sayle out of their place.
The second Chapter.

For his place in this man's body.

For that as a bone is kept warm in the fire, and that it suffers the burning of the fire, yet is not any more burnt than it was before, so is this man, and I will make thee as the fire, and thy bones as the coal.

And the Lord told me, saying, Thou art the man; yet hast thou not bought the dew of Jacob's land, or the precious oil of Esau's field, whereof I said, Go, buy for me two shekels of silver, and deal for me with the children of Esau, and get thee an army of them, and I will give thee for thy wife, and for thy sons also shall the children of Esau serve thee.

And I will make thee as a city that is built and not destroyed, and a house that is not taken from thee; and I will place thee with the kings, even with the kings of the earth.

And I will make thee a great nation, and I will bless thee, and multiply thee, and make thee an ensign of praise among all nations, in the land which I give to thy children, for an everlasting covenant.

And I will give thee one nation for thine, and all that I have will I give for thy sons, and they shall be called by the name of the children of Israel, and thou shalt be their prince.

And I say unto thee, Thou art not appointed to go out upon the earth; but I will go out upon thee, and I will make thee as the fire, and thy bones as the coal.
I John the twelfth that Job is a sinner, because God punished the wicked, and preferred the good.

1. Then answered Bildad the Shuhite, and said:
   "Hast long thou talked of such things, have long that the words of thy mouth be as a mighty wind?
   2. Doth God purport the thing that is lawful? or doth the Almighty destroy the thing that is right?
   3. For thy lying that thy bones smitten against him, did not he lend them into the place of their iniquity;
   4. If thou wouldest now resolve unto God be times, and make thy paper to the Almighty,
   5. If thou wouldest now be pure and godly life, should he not awake by thee immediately, and make the habitation of thy righteousness prosperous;
   6. In so much that wherein thou hastest little afore, thou shouldst have now great abundance.
   7. Enquire I pray thee of the former age, and fearfully diligently among their fathers:
   8. For we are but of yesterday, and consider not that our days upon earth are but a shadow,
   9. Shall not they then cease, and let thee, pea and gladly confess the same, and viter the words of their heart?

II. And the rye be green without moistness; or the grass grown without water:
   2. No, but whistle it is noble in his greenness, though it be not cut down, yet withereth it before any other herb:
   3. So are the pathes of all that forget God, and the hypocrites hope shall come to naught.
   4. His confidence shall be destroyed, and his trust shall be a spider's web.
   5. He shall come upon his house, but it shall not stand; he shall hold him fast by it, yet shall it not endure.
   6. It is a green [tree] before the sun, [chooseth] south the branches over his garden.
   7. The roots thereof are wrapped about the fountain, and are hallowed about the house of stones.
   8. If it any place it from his place, and it be not seen thee;
   9. Behold it will rejoice by his means, if it may grove in another mould.
   10. Behold, God will not cast away a bounteous man, neither will he help the sinner,
   11. Thy mouth shall he fill with laughing, and thy lips with gladness.
   12. They also that hate thee shall be clothed with shame, and the dwelling of the sinner shall come to naught.

The ix. Chapter.

1. Job deearth the mightie power of God, and that man's righteousness is nothing.
Lo. when he goeth by me, I shall not see him, and when he passeth, I shall not perceive him.

12. If he be hasty to take away, who will make him to restore it; or who will lay him into the hands of the judges, who doth wish thou?

13. God will not withdraw his anger, and the most mighty helpers do stoppe under him:

14. how much less shall I amushere him; or how should I finde out my wodes within him?

15. For though I were righteous, yet might I not grieve him one word againe, but mekeely submit my selfe to hym as my judge.

16. If I had called upon hym, and he had answered me, yet would I not believe that he heard my voyce.

17. he troubles me so with the tempes, and woundeth me out of measure without a cause.

18. he will not suffer me to take my breath, but afflict me with bitterness.

19. If men will speak of strength, lo he is strong: if men will speak of judgement, who shall bring me in to please?

20. If I will fulifie my selfe, myne owne mouth shall condemn me: if I will put togeth my selfe for a perfect man, he shall proove me a wicked doer.

21. For though I be an innocent and my confidence cleare, yet am I weary of my lyfe.

22. This is one point, and therefore I say, he destroyeth both the perfect and vngodly.

23. And though he slay today lyly with the

The x. Chapter.

1. Job is weerry of his lyfe, and setteth out his fragility before God. 22. A description of death.

2. What shall I do when he will not comfort me, and cause me to be thus miserable?

3. What is it that cannot be justified amongst men, and which thou canst not impute to the same God, that thou wouldst have to be mercifull, and good to Job?

4. What is it that I have not without a cause, and that none can deliver me out of this hande.

me? to call me of being the works of thy handes: and to say mayntayne the counsell of the vngodly?

5. What shall I do when I see my eyes or dost thou look as a man looketh.

6. That thou makest such inquisition for my wickednes, and searchest out my sinne?

7. Whereas thou knowest whether I shall be wickedly or no, and that none can deliver me out of this hande.

P. 4. 3. Eph.
The booke

Job is infully reprehended of Sophar. 7 God is incomprehensible. 14 He is merciful to the repentant. 8 Their assurance that true godlie.

A 1

Then answered Sophar the Naamathite, and said: Should not he that maketh many worlds (b) be answered? Should he that balieth much be commended therein? Should the thy lies make men hold their peace, and when thou mockest [others] shall no man make thee ashamed? For thou hast said, (d) my doctrine is pure, and I am clean in thyne eyes. But (e) that God would speake, and open his hoppes against thee: That he might shewe thee the secrete of wpbdome, holde thou halt deferred double according to right: Know therefore that God hath forgotten thee for thynne inequitie. Art thou able to finde out the secrets of God? Or wilt thou atayne to the perfection of the almighty? It is (f) per than heaven, what art thou able to do deeper then the hell, how wilt thou then knowe it? The measure of it is longer then the earth, and ydor then the sea. Though he turne all things byhve bywve, close them in, gather them together, who will turne hym from his purpose? For it is he that (c) knoweth bapen men, he feeth their wickednesse also, should he not then confider it? But bapen man woulde blyse, though man [newe bome is lyke a wilde affes] coute. If thou preparedst thynne heart, and liftedst by thynne handes towarde hym? If thou wouldest put away the wickednes whiche thy soul in haunte, so that no bugodlinnes dwell in thy houte:

16 Then
16 Then shouldst thou forget thy multitude, and think no more upon it, then upon the waters that run by.
17 Then should thy lyke be as clear as the noone day, thou shouldst sithe sooth, and be as the morning.
18 Then mightest thou boole because there is hope, and take thy rest quietly.

as compassed with a reueche.
19 Then mightest thou lye downe and none to make thee asleep, yea many one should make lute into thee.
20 As for the eyes of the bugody they sall failte, and they shal not escape: and their hope sallbe sowde of unme.

The xij. Chapter.

Job accuseth his friends of ignorance. 7 He declareth the might and power of God. 17 And how he chargeth the course of things.

O Job answered, & faide:
Then no doubt are the men (a) alone, and wpblome shall perse (b) with you.
(b) But I have understanding as well as ye, and am not inferior to you: Pea who knoweth not these things?
4 I am as one mocked of his neighbour, who calleth upon God, & he heareth him: (c) The lust & the voyght is laughted to some.
5 Being as alight (d) despiled in the heartes of the riche, and as one reby to fall.
6 The houses (e) of robbers are in wealth and prosperite, and they that maliciously meddle against God dwell without care, in those things that God hath (f) guernishly & wtth his hande.
7 Alas the cattail, (g) and they shall en-sowvre thee: the soules of the axe, and they shall tell thee.
8 Of the increase of the earth, and it shall shew thee: or the fishes of the sea, and they shall certifie thee.
9 What is he but he knoweth that the hande of the Lord made all these?
10 In whole hande is the soule of every living thing, and the breath of all manknde.
11 Have not the cares (g) pleasure in hearening: and the mouth in taking the thing that it eateth.
12 Among (h) old persons there is wp dissead, and in age is understanding.
13 Pea, with [God] is wpblome and strenght,its he that hath counsell and foreknowledge.

14 Wblolde (i) if he breake downfall a thing, who can set it vp againe? if he shut a thing, who wblle open it?
15 Wblolde, if he withholde the waters, they dye vp: yf he letteth them go, they destroy the earth.
16 With him is strength and wpblome; both the becauer and he that is desearued are his.
17 He carieth away the wpblome men as it were a spoyle, and bringeth the jrudges out of their wittes.
18 He taketh away the subjuction of the people from their binges, and gribeth their lynones with a bonde.
19 He leaueth away the great men into captynite, and turneth the mighty by side downfall.
20 He stoppeth the mouth of them that speake truch, & disappoynteth the aged of their reason.
21 He pouereth contempt upon princes, and makeith the strength of the mightie Weake.
22 Loke what lyeth hid in darkeness he declareth it openly, and the very shadoke of death sheweth he to light.
23 He both increaseth the people and destroyeth them, he maketh them to multiply, and diminisheth them.
24 He taketh away the hearte of them that be heads of people of the earth, and causeth them to wander in the wildernesse out of the way.
25 They grope in the darke without light, and he maketh them to lacker like a drunken man.
The booke.

16

1 Job comprehendeth his knowledge with the experience of his friends. 16. The
prouerbe shall faie, and the hypocrite condemned. 20 He prapeth unto
God that he would not handle him rigorously.

16. For, though he slay me, yet shall I trust in him: but I will reprose my none obline
beases in his light.

20. He saie my salvation: for there may no (b) hypocrite come before him.

17. Hearz diligently my words, and ponder my sayinges with your ears.

18. Beholde, now have I prepared my
judgement, and knowe that I haie
found (c) righteous,

19. What is he that will go to labbe with me? if I now holde my (tongue)
I pre.

20. Neuertheless, (m) graunet me thin
tings, and then will I not hide my
selfe from the.

21. With harde thynge hande from me, and
let not the scarrful dreade of thee make me astraue.

22. Then call, and I will answer: or let me speake, and give me then an
answer.

23. How many are my misdeeds and
lines: let me knowe my transcressions
and offences.

24. Wherefore hidest thou thy face, and
holdest me? for thine exacnis:

25. Wolde thou breake a leafe buent to and
see, and wilt thou pursue the dpe sube?

26. For thou layest sharply to my charge, and punishest me for the lines of my
youth.

27. Thou puttest my secte also in the
strokes, and lokest narowly into all my
pathes, and makest the (m) punit there
in the species of my secte.

28. And I as a rotten thing do consume
away, as a garment that is motheaten.

The .xiii. Chapter.

10. Job describeth the shortnes and misteres of the lyfe of man. 14. Hope sustained
the godly. 21. The condition of man's lyfe.

1. In that is (a) horne of
woman, hath but a
short time to true, and
is full of miserie.

2. He commeth vp, and
is cut downe (b) like a
flower: He feth as it
were a shadow, and never continueth in
one state.

3. Dost thou (c) open thynge eyes upon
such one, and bringest me into thy judg-
ment:

4. Who can make it cleane that commeth
of an uncleane thing: no bodeye.

5. The
of Job. clxxiii.

The sayes of man surely are determined, the number of his moneths are known unly into thee, thou hast appointed him his bonds in which he cannot go beyonde.

Go from him, that he may rest until his day come which he seeketh, lyke as an hireling both.

For if a tree be cut downe, there is none hope yet that it will sproute and shooe forth the baneishings againe.

Though the roots of it be warent olde, and the fooke thereof be dead in the ground:

Yet when it geteth the sence of water, it will budding and bring forth bodes, lyke as a tree that is planted.

But as for man, when he is dead, perisheth, and continued away, what becommeth of him?

As the waters passe from the sea, and as the flood decreath and dryeth vp:

So man after he is asleeplyeth not, he shall not wake vp the heavens be no more, nor rise out of his sleepe.

O that thou wouldst hide me in the grave, keepe me secret untill thy wrath were past, and to appoint me a time wherein thou mightest remember me.

14. Hath a dead man yitne againe: All the sayes of my lyke will I wstrate still, till my changing shall come.

15. Thou shalt (1) call (me) and I shall answer thee, despite not thou the works of thyne owne handes.

16. For now thou (2) numberest all my goinges, and guest no delay unto my time.

17. Thyne iniquities is sealed by as it were in a bagge, and thou addest punishment] unto my wickednesse.

18. The mountaines cal away at the last, the rocks are removed out of their place.

19. The waters passe through the very stones by little little, the floodes vashe away the grauell and earth: so shalt thou destroy the hope of man.

20. Thou presiyest still against him, so that he passeth aby, thou changest his estate and puttest him from thee.

21. And whether his children come to worship vpno, he can not tell: And if they be men of soasse degree, he knoweth not.

22. But while his life is upon him, it must have tynode: and his soule shall moune within him.

The xv. Chapter.

1 Eliphaz reprehended Job, because he ascribed wydome and utrenes to him selfe. He described the curse that fallith on the wicked, reconnying Job to be one of that number.
yea, the very heaven are not cleane in his sight: 16. bold much more then an abominable and bylie man, which drunketh Wicked-ness like water. 17. I will set thee, hear, me, and I will shew thee that I have scene: 18. Which boyle men have tode, and have not hid that which they receaued from those fathers: 19. Unto whom alone the land was geue, and no stranger went among them. 20. The (b) visgetti solveth all the daies of his lyfe as it were a Woman with childe, and the (b) number of a tarauntes yeeres is unknowen. 21. A fearful sounde is [sure] in his cures, and when he is in peace, the destroyer shall come upon hime. 22. He belenceth never to be delouer[ed] (c) out of darkness, for the swords is alwayes before his eyes. 23. He wandeth abode for bread where it is, knowing that the (b) day of darkness is redye at his hande. 24. Trouble and anguish will make him afraid, and compass him about, as is a king in the midst of an amene. 25. For he hath stretched out his hande against God, and armed him selfe against the almighty. 26. He runneth proude upon him, yea with a fierce-necked sighteth he against him. 27. Where as he (c) couereth his face with fatteesse, and makedeth his body verlyly-king. 28. Therefore shall his dwelling be (m) in debellon cities, and in houles which no man inhabiteth, but are become heapes of stones. 29. He (n) shall not be rich, neither shall his substance continue, neither that the prosperous thereof be prolonged upon earth. 30. He shall never depart out of darkness, the flame (o) shall lyse by his branches, with the blast of mouth (o) of God shall he be taken away. 31. He belenceth not that he errith in batemie, and yet batemie halbe his recompence. 32. He shall perish afore his time be home out, and his (p) branches shall not be greene. 33. He halbe plucked of as an untimely grape from the vine, and shall let his flower fall as the olive doth. 34. For the congregation of hyprorites shall be donellate, and the fire shall continue the houles of such as are greedie to receave giftes. 35. He conceaueh transalle, and beareth batemie, and their body ghetoth thereof discepe.

Thebooke. Chapter. 1 Job moved by the importunacie of his friendes, 2 counteth in what ceremontie he is, 3 and taketh God witnesses of his innocencie.

Job answered, & said: I have oftentimes heard such things, that vaile and vaile of covertie are ye all the sort of you. Shall not baine woodes come yet to an ende? 2 What maketh thee bold to asmuckle? 3 I could speake as ye do also; but would God that your (b) soule were in my soules stead, then could I frame woodes for you, and make my head at you: 4 I should comfort you with my mouth; & release your paine with the talking of my lippes. 5 For all my woodes my hazowe will not ceasse: And (o) though I holdre my tongue, what am I eased? 6 But now that God hath sent me another, thou hast troubled at all thy congregatiation. 7 And that thou (a) hast filled me with wretches my soule is covertie, and my leancenesses ryseth by against me and beareth witness thereof in my face. 8 His wrath hath come (m) he hateth me, gnatheth upon me with his teeth; myne enimie biteketh fiercely upon me with his eyes. 9 They have opened their mouthes wide upon me, and (b) finneth me upon the cheeck dispitefully, they gather the selues together against me. 10 They have opened their mouthes wide upon me, and (b) finneth me upon the cheek dispitefully, they gather the selues together against me. 11 God hath shut me up with the visgetti, and delivered me (a) into the handes of the Wicked.
I was in wealth, but he hath brought me to nothing: he hath taken me by the hand, he hath all to shake me, and let me as a mark for his pleasure.

His arrows compass me round about, I woundeth my raines, and doth not spare, my bowels hath he pourest upon the ground.

I am a worm, and no man; and am a jest of men, and am a sport to them.

Of thy exaltation, and of the height of thy enmity against me: I am a gibe to them: and am a gibe to them.

I have loved a fackcloth upon my skinne, and wallowed my head in the dust.

My face is withered with weeping, in my eyes is the shadowe of death.

Doubtless there is no (1) wickedness in my handes, but (2) my paper is clean.

Dearth covereth not thi blood, and let (3) my crying finde no room.

For lo, (4) my bitterness is in heaven, and he that knoweth me is in the height.

My friends gane me many bowdes to stoone, and my eye pourest out tears unto God.

That a body might please with God, as one man both with another.

Yet the number of my persecutions, and the way that I must go at hand, from whence I shall not turn again.

The seventh Chapter.

Job saith that he continueth a way, and yet doth patiently abide it. He exhorteth his friends to repentance, is the wing that he looked but for death.

Breath is corrupt, my dayes are shortened, I am hard at deathes doore.

Froward men are with me, and myne eye must continue in the bitterness of them.

Deluer me, and (5) take out one to be my successe in the light: what is he that knoweth who shall promis for me.

For thou hast withholden their hearts from understanding, therefore that thou not set (them) by on he.

He that speaketh flatterie to his friend, the eyes of his children shall faille.

He hath made me a bywoode of the people, where as afore I was their top.

My eye is dimme for very heavitene, and all my strength is lyk a shadowe.

Virtuous men therefore shall well consider this, and the innocent shall take part against the hypocrite.

The righteous also will he (6) keep his way, and he that hath clean handes, will ye stronger and stronger.

As foral you, turne you and get you hence (7) I pray you seeing I cannot finde one lyke man among you.

My dayes are past, and my countenaunces, and thoughts of my heart are hauing away.

Changing the night into day, and the light apporcing into darkness.

Though I cry to much, yet the grace is my house, I have made my bed in the darke.

I fade to corruption, thou art my father, and to the houmes, you are my mother, and my sister.

Where is now then my hope? or who hath considered the thing? that I take for: These shall go downe with me into the pit, and dye with me in the buff.

The eighteenth Chapter.

Wisdome rehearseth the paines of the unfaithfull and wicked:

When wisdom ye make an ende (8) of your yodes, Marke well, and then we will speake.

Wherefore are we counted as beastes, and reputed to byle in your light.

He destroyeth him with his anger: Shall the earth be fastened, or any stone removed out of his place?

Pea, the light of the bygodes shall put out, and the sparrow of his face shall not shine.

The light shall be darke in his bedling, and his candle shall be put out with
The bookes

The xix. Chapter.

I Job reproueth his friends; and recollect his miseries and grievous paines;
1 He assureth him selfe of the general resurrection.

Oh amounder, and faide:
How long wilt ye bere my soule, and trouble me with woes?
Lo, ten times haue ye reprochid me, and are not ashamed, but haue laughed me to scorne.
Be it that I have ered in deede, myne error then remaineth with my selfe.
But if ye will advance your furies against me, and rebuke me for the shame that is come vpon me.
Know this then, that it is God which hath overthrown me, and hath compassed me with his net.
If I complaine of the violence that is done vnto me, I cannot be heard: and if I cry, there is no sentence gwen with me.
He hath hedged up by my way that (a) I can not passe, and he hath set barnecke in my pathes.
He hath spoyled me (b) of myne honour, and taken the crowne alway from my head.
He hath destroied me on euery side
15 Other men shall dwell in his houle, and it shall be none of his, and bynone shall be scattered vpon his habitation.
16 His rootes halfe dyed by berea, and above shall his braunches be cut downe.
17 His remembrance (b) shall persiue from the earth, and he shall have no name in the street.
18 They shall drive him from the (c) light into darkness, and chaffe him cleane out of the world.
19 He shall neither haue children, nor kinfolkes among his people, nor any posteritie in his dwellings.
20 They that come after him, halfe a soned at (b) his day, and they that go before halfe afoayde.
21 Such are now the dwellings of the wicked, and this is the place of him that knoweth not God.

(a) That is, haue set barnecke in his way. For the number of them, see the number of consumption of kindlings.
(b) As though he would say, what have you to do with that, the fault is mine, and not yours.
(c) That is, from the heaven, my affection.
(d) Thou art a man of warre and of warlike estate, and a heersman, and a notabele; and haft overthrown me, and had compassed me with thy selfe.
(e) That is, I cannot be heard: and if I cry, there is no sentence gwen with me.
(f) He hath hedged up by my way that (a) I can not passe, and he hath set barnecke in my pathes.
(g) He hath spoyled me (b) of myne honour, and taken the crowne alway from my head.
(h) By none of his, and bynone shall be scattered vpon his habitation.
(i) He shall have no name in the street.
(j) They shall drive him from the light into darkness, and chaffe him cleane out of the world.
(k) They that come after him, halfe a soned at his day, and they that go before halfe afoayde.
(l) Such are now the dwellings of the wicked, and this is the place of him that knoweth not God.

Job xvii. 1

Oh amounder, and said: How long wilt ye bere my soule, and trouble me with woes?
Lo, ten times haue ye reprochid me, and are not ashamed, but haue laughed me to scorne.
Be it that I have ered in deede, myne error then remaineth with my selfe.
But if ye will advance your furies against me, and rebuke me for the shame that is come vpon me.
Know this then, that it is God which hath overthrown me, and hath compassed me with his net.
If I complaine of the violence that is done vnto me, I cannot be heard: and if I cry, there is no sentence gwen with me.
He hath hedged up by my way that (a) I can not passe, and he hath set barnecke in my pathes.
He hath spoyled me (b) of myne honour, and taken the crowne alway from my head.
He hath destroied me on euery side
and I am gone: my hope hath he taken alway as a tree placid by the roote.
His wrath is kindled against me, he taketh me as though I were his enemie.
His men of warre come together, which made their way over me, and belied my dwelling rounde about.
He hath put my brethren farre alway from me, and myne acquaintance are also become straungers vnto me.
Myne owne kinfolke have forsaken me, and my best acquaintance have forgotten me.
"The servants and maybens of myne owne house toke me for a straunger, and I am become as an abant in their sight.
I called my servaunt, and he gave me no answers: no though I prayed him with my mouth.
Myne owne lyke might not abyde my breath, though I prayed her for the children sake of myne owne body.
Dea, the young men despisid me, and when I rose they take great upon me.
All my most familiers abhorid me: and they whereby I loked best, are turnid
That he favoured, that would he not forsake, but kept it close in his throat.

14 The head that he did eat, is turned to the poison of serpents within his body.

15 The riches that he bestowed that he parbozle againe: for God shall brand them out of his belly.

16 He shall surke the gall of serpents, and the adders tongue shall lapp him:

17 So that he shall no more see the eyes and booke of horn and butter.

18 The thing he hath laboured for, shall he restore, and not eate of it: great trouble shall he make for riches, but he shall not enjoy them.

19 And why, he hath oppressed the poor, and not helped them: houses hath he spotted, and not hid them.

20 Because he could not percease when his belly was well, through his greedie desire he shall not escape.

21 There shall none of his masters be left, therefore shall no man looke for his goddes.

22 When he had plenteousnesse of every thing, yet was he poore, though he was helped on every side.

23 And it shall come to passe, that whereas with he purposeth to fill his belly, God shall poure the faturie of his wealth over, and shall cause his indignation to raigne upon him, and upon his meat.

24 He shall see from the iron weapon, and the bose of steale shall strike him through.

The xx. Chapter.

Let my redeemer continue with me, and let the lord ransom me out of the hand of mine enemy.

And though after my skin men destroy this body, yet shall I see God in mine habitation:

Whom I my selfe shall see, and my eye shall behold, and others shall see, though my names are continued within me.

But ye saide, why is he presented? and there was a deep matter in me.

And behoore of the sword: for the sword wylde averted of bloodedness, and be sure that there is a judgement.

The xx. Chapter.

1 Sopher saith, that the wicked and the couteous shall have a most ende, though for a time they close.
though the gall of him: so scarce shall come upon him.
26. All darkness shall be hid in their secret places, (m) an unkindled fire that consume him: and loke what remaineth in his house, it shall be destroyed.
27. The heaven shall declare his wickedness, and the earth shall take part against him.

28. The substance that he hath in his house, halbe taken away and perish in the day of the Lordes wrath.
29. This is the portion that the wicked man hath of God, and the heritage that he may take for of God, because of his words.

The xxii. Chapter.

I Job declareth how the prosperity of the wicked maketh them pride, (v) into much that they blaspheme God. 15. Their destruction is at hand. 16. None ought to be judged wicked for affliction, neither good for prosperity.

1. Ob answered, and said:
2. O heare diligently my words, and that halbe in seede of your consolations.
3. Suffer me that I may speake, and when I have spoken mothe on.
4. Is it for a (m) mans sake that I make this disputatios? Which it beare to, should not my spirte then be in sore trouble?
5. Mark me (well) and be abashed, and (b) lay your hande upon your mouth.
6. For when I consider (my tale) I am atayde, and my steele is shudden with scare.
7. Wherefore do wicked men live, come to their olde age, and increase in riches?
8. Their children shine in their light, and the generation before their eyes. 9. Their houses are safe from all scare, and the end of God is not upon them. 10. Their bullocke gendeth and that not out of time, the roll be calmeth and is not unfruitfull.
11. They sende forth their children by stokes, and their bonnes (lead) the dannere.
12. They bear with their tabrets and harpess, and rejoice in the sounde of the organs.
13. They spend their days in wealthines, but (b) fainely they go downe to the grave.
14. They lay also unto God: (b) Go from vs, we desire not the knowledge of thy vaypes.
15. Who is the almighty that we should serve him? And what profite should we have if we should pay unto him?
16. Lo, there is utterly no goodnesse in their hande, therefore whyl I not have to do with the counsale of the vugody.
17. How off shall the (c) candle of the wicked be put out, and their destruction come upon them? 18. But that substance God gave them for their part in his wrath?
19. Pea, they halbe even as hay before the wind, and as chaffe that the home carrieth away.
20. God will lay up the substance of the father to his children: 21. For what careth he for his house after his death, when the number of his monethes is cut short?
22. Seeing God hath the highest power of all, who can teache him any knowledge?
23. (b) One dyeth in his full strength, being in all case and prosperitie.
24. His breake is full of muke, and his bones cunning full of marrow.
25. Another dyeth in the (c) bitterness of his soule, and never eateith with pleasure.
26. They shall sleepe both alike in the earth, and the worses shall coue them.
27. Behorde, (b) I know what ye think yea and the subtletie that ye imagine against me.
28. For ye say (b) Where is the prince of pater and where is the dwelling of the vugody?
29. Have ye not asked them that go by the way: Doubtlesse ye cannot bene their tokens.
30. That the wicked is kept unto the day of destruction, and the vugody halbe brought forth to the day of wrath.
31 Who [a] dare declare his way to his face: who will recompense him for that he doeth? 32 Ye shall be brought to his grave, and ye shall go down to the pit. 33 Then shall the [b] Leuine valley be sweet unto him, all men also must solide him, as there are innumerable gone before him. 34 Howe bene then is the comfort that ye gave me, lying falsehood rempeathy in all your aumnders.

The xxii. Chapter.

2 Eliphaz affirmed that Job is punished for his sines. 3 He accuseth him of unmercifulness, and that he denied god's providence. 4 He exhorted him to repentance.

1 Eliphaz the Temanite gaue answere, and said:
2 Say a man be profitable unto God, as he that is wise may be profitable unto himself: 3 Is it any advantage to the almightie that thou art righteous? or shall it profite him that thou maakes thy wayes perfect? 4 Is he afraid to reproue thee, and to thy south with thee into judgement? 5 Is not thy wickednesse great, and thy bragatious deeds innumerable? 6 For tho hast taken the pledge from thy brother for naught, and robbed the naked of their clothing.

7 Thou hast as werry, hast thou gaven no water to drinke, hast with baken bread from the hunger: 8 But the mightie man had the earth, and he that was in autocitie didt in it. 9 Thou hast sent thy doyles away empty, and the armes of the fathercleece were broken. 10 Therefore art thou compassed about with snares, & sordely vexed with fear. 11 Shouldst thou then see no darkness? shouldest not the water bubble over thee? 12 Is not God on high in the heauen behinde the height of the snares how he they are. 13 Wilt thou therefore say, Looke, bowe should God know? can he judge through the darke cloudes?

14 Looke, the cloudes cover him that he may not see, and he walketh on the top of heauen. 15 Hast thou marked the way of the world, wherein wicked men have walked? 16 Whose were cut downe out of time, and whose foundation was as an overseedng ruer. 17 Whose lapd uno God, God from be: and asked what the almighty could do for them? 18 He filled their houses with good things: but the counsel of the vagodly be forre from me. 19 The righteous luste it and were glad, and the innocent laughed them to some. 20 Is our labouer heiden done vne: As for the remaunt of them [b] the fire hath consumed.

21 Therefore [b] reconcile thee unto God, and be at peace: so shall all thinges prosper with thee right well. 22 Because I pay thee the latde at his mouth, and lay up his boders in thy heart.

23 For if thou wilt turne to the almighty, thou shalt be buied up, and put all unrighteousnes from thy dwelling. 24 Thou shalt lap up golde [as plentiful] as the dust, and the golde of Ophir as the stones of the rutes.

25 He almightie God his owne selfe shall be thy defence, and thou shalt have plentie of officer.

26 Then shalt thou have thy delte in the almighty, and lift up thy face unto God. 27 Then shalt thou make thy waye bare to him, and he shall heare thee, and thou shalt keep thy promises.

28 Thou shalt also decree a thing, and he shall establishe it unto thee, and the light shall shine in thy wayes. 29 When the wicked be cast downe, thou shalt say, I am lifted vp: and God shall save the humble person.

30 The innocent shall deluer the lande: & be preferrd by the pureness of thyne handes.
The xxiii. Chapter.

Job answered, and said: Though my tale be this day in bitterness, and my plague greater then my growing,

O that I (b) might know him, and finde him, and that I might come before his scate:

I would pleade my cause before hym, and full my mouth with arguments:

I would know what answer he would give me, and understand what he would say unto me.

Will he pleade against me with his great power? No, but he will make me the stronger.

There the righteous might dispute with hym, to shoude I be delivered far ever from my judge.

Behold, though I go norwarde I finde him not: If I go backwarde, I can get no knowledge of hym:

If I go on the left side where he doth his worde, I can not attayne into hym: Again, if I go on the right side, he hyde him selfe that I can not see hym.

But as for my way, he knoweth it, and repeth me, that as the god I may come forth.

My (c) stoope both kepe his path, his he way have I holde, and will not go out of it.

I will not for sake the commandement of his lippes, I have esteemed the words of his mouth more then my appointed foode.

He is still at one poynet, and who can turne hym: He doth as hym listeth, and bringeth to passe what he will.

He (d) perfunneth the thing that is appointed for me, and many such things doth he.

This is the cause that I thinke at his presence, so that when I consider him, I am afraid of hym.

For God maketh my heart (e) stoe, and the almightie puyteeth me in scare.

Because I am not (f) out of before the darkness, neither hath he covered the (g) cloude from my face.

The xxiii. Chapter.

Job describeth the wickednesse of men, and how what can he be belongeth to the wicked. 12 How all things are governed by gods prouidence, and the destruction of the wicked.

10. They reape the cornes fieldes that is not their owne, and let the vineyarde of the ingodly alone.

11. They cause the naked to lodge without garment, and without covering in the cobe.

12. They are set with the hooves of the mountayne, and embauche the rokke for want of covering.

15. They plucke the fatherlest from the brest, and take the pledge from the poore.

16. They let hym go naked without cloathing, and have taken away the breas of the hungry.
The poore are fayne to labour in their own myles, and to treads in their vine press; yet to suffer thieke.

2 Ben out of the eitte eyre unto the Lord with sighing, the louies of the poore also so crye out, yet God regardeth not their complaigne. Where as they are constante among them that adhore the light, they knod not his way, not continue in his pathes.

4 The murtherer ryseth early and tylleth the poore and needy, and in the night is as a thiefe.

5 The eite of the adulterer waytetth for the darkenesse, & saith, There shall no eyre me and disfigure his face.

6 In the darke they digge through houles, which they marked for them stines in the day baye: they knod not the light.

7 The morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadowe of death.

8 [The ungodly] is atyst upon the water: their portion halfe curled in the earth, and he shall not behold the way of the vineyards.

9 As thee grounde and haete con sume the knodye waters: so shall the graue the simmers.

10 The pitfull man shal forget hym, he shall sweete to the worms, he halfe no more remembred, & his wickednesse halfe beenke a tree.

11 He hath oppressed the barren which can not beare, and upothes wydow hath he done no good.

12 He (5) doubt the mightie after hym with his power, and when he was gotten by no man was sure of lyfe.

13 And though they came him to be infa tye, yet his eyes are upon their wyifes.

14 They are exalted for a little, but (shortly) are gone, brought to pouertie, and taken out of the way, peo and utterly pluckt of, as the cares of come.

15 Is it not so: who will then reproue me as alere, and say that my wydes are nothing worthy:

The xxv. Chapter.

Bilbad prooveth that no man is clean: nor without some before God.

1 Then answered Bilbad the Shuite, and sayde:

2 Is there (power and peace) with him above, that maketh peace sitting in his higheenesse?

3 Is there any number of his armies, and upon whom that his light ariseth?

4 But how may a man compared unto God, be justified of how can he be cleane that is borne of a woman?

5 Behold, the moonnes (sightly) nothing in comparison to him, and the stars are vrece in his light.

6 Holde much more then man that is but corruption, and the some of man which is but a woman:

The xxvi. Chapter.

Job the wise, that man can not help God, and proveth it by his miracles.

1 Obainswerted, and sayde: (who hast thou helped him that is without strength:) sauest thou the armes that hath no strenght:

2 Where is the counsaille that thou shouldest have him which hath no widome? hast thou showed the way of right living?

3 To whom hast thou spoken these Wodes: who made the breath to come out of his mouth?

4 But how may a man compared unto God, be justified: or how can he be cleane that is borne of a woman?

5 Behold, the moonnes (sightly) nothing in comparison to him, and the stars are vrece in his light.

6 He is naked before him, and the bery destruction itselfe cannot be hys out of his light.

7 He stretteth out the nooth over the emiptie place, and hangeth the earth upon nothing.
8 He bade the water in his cloudes,
9 He set the face of his throne,
10 He hath compassed the waters with certayne boundes,
11 The very pillars of heaven tremble and quake at his reproofs.
12 He filleth the sea with his power, and

through his wisdom sympathy he the strength thereof.
13 His spurre hath garnished the heavens, his hand hath made the crooked serpent.
14 Lo, this is now a most summe of his waies: but howe little a portion heare he of hym: who can understand the thunder of his power?

The reward of the wicked

The constancie and perconstantie of Job;

Job proceded and went forth in his parable, saying,

As God layeth which hath taken away my judgiment, and the almighty that hathbered my munde:

Where my heart is mine, and the bold that God hath gearn me is in my nostrils,

By lippes shall taketh of no banite, and my tongue shall speake no discerte.

God foysth that I should graunt your cause to be right: As for me, until ye end come Will: I never goe prone innocent.

My righteounse dealing kepe I fast, which I will not for sake: my heart shal not reproue of my days.

Therefore myne enemie saith founde as the slugbye, and he that taketh part against me, as the brondight.

For what hope hath the hypocrite thought he have great good, if God take away his soule:

Will God heare his eare, when trouble commeth upon him?

Hath he such pleasure and delite in the almightie, that he dare alwayr call upon God?

I will reache you in the name of God, and the thing of the almightie will I not kepe from you.

The xxxvii. Chapter.

And Job proceded and went forth in his parable, saying,

As God layeth which hath taken away my judgiment, and the almighty that hath bered my munde:

Where my heart is mine, and the bold that God hath gearn me is in my nostrils,

By lippes shall taketh of no banite, and my tongue shall speake no discerte.

God foysth that I should graunt your cause to be right: As for me, until ye end come Will: I never goe prone innocent.

My righteounse dealing kepe I fast, which I will not for sake: my heart shal not reproue of my days.

Therefore myne enemie saith founde as the slugbye, and he that taketh part against me, as the brondight.

For what hope hath the hypocrite thought he have great good, if God take away his soule:

Will God heare his eare, when trouble commeth upon him?

Hath he such pleasure and delite in the almightie, that he dare alwayr call upon God?

I will reache you in the name of God, and the thing of the almightie will I not kepe from you.
of Job.

The xxxviii. Chapter.

1. Job saith that the wisdom of God is unsearchable.

2. There is a place where silver is brought out of, and where gold is tried, where iron is digged out of the ground, and stones resolved to metal.

3. The darkness shall be as the morning, and fast as the midnight.

4. He calleth the daddles to break out against the inhabitant, and the waters forgotten of the foot, being higher than man, are gone away.

5. Out of the same earth commeth bread, and under it as it were fire is turned up.

6. The stones of it are a place of Sapphires, and the dust of it is gold.

7. There is a way that the birds know not; that no vultures eye hath seen:

8. Where the lions whelpeth walk not, and where the lion cometh not.

9. [There] [Butcher] he his hands upon the sonic rocks, and overthieveth the mountains by the roots.

10. River floweth out of the rocks, it like what is pleasant, his eye seeth it.

11. He bendeth the daddles that they do not overflow, and the thing that is hid bringeth he to light.

12. Where they is Wysdom soundeth, and where the place of understanding:

13. Whereby no man can tell how [it] worthi a thing is, neither is the found in the land of them that pasture.

14. It is not in man, the least part to search, or to declare the works thereof.

15. It is not in the power of man to declare it, neither can he search the counsel of God.

16. Nor Wedges of gold of Ophir, nor precious stones, no Sapphires may be valued with her.

17. Nor neither the gold nor the stone shall be equal unto it, nor her exchange shall be for the price of fine gold.

18. Nor mention shall be made of Ophir, nor of the mountains, nor of the merchants.

19. The Topsas of Ethiopia shall not be equal unto it, neither shall it be valued with the Wedge of pure gold.

20. Wherefore then commeth Wisdom: and Where is the place of understanding?

21. She is hid from the eyes of men looking, peals from the stones of the deep.

22. Destruction and death say, We have heard the same thing; with our ears.

23. But God seeth her way, and knoweth her place.

24. For he beholdeth the ends of the earth, and lieth upon all that is under heaven.

25. When he spread the winds and measured the waters:

26. When he made a decree for the rain, and a way for the lightnings of the thunder.

27. Then dyd he see her, then declared he her, prepared her, and kneve her.

28. And unto man he said: To fear the Loade is Wysdom, and to forsake evil is understanding.

The xxxix. Chapter.

1. Job complained of the prosperity of the time past.

2. His austerity, his fasting and equity.

3. Job proceeded and went forth in his parable, saying:

4. O that I were as I was in the mornethes by past, and in the daies when God preferred me:

5. When his light shined upon my head, when I went after the same light and shining, even through the darkness:

6. As it stood with me when I was young, when God prospered my house:

7. When the alightness was yet with me, when my children stood about me:

8. When my horses ran more with, and when the stony rocks gave me rivers of oil:

9. When I went out to the gate, even to the judgment seat, and when I prepared my seat in the streete:

(1) Ophir is the region by Canges the river of India, so called of Ophir in the Book of Keben, who collected the same with his children.

(2) Wedges of gold of Ophir, are precious stones.

(3) Topsas of Ethiopia is an island in the Red Sea.
8 The young men saw me and hid them
in a passage, and the aged arose, and stood
up.
9 The princes left of their talking, and
laid their hands to their mouth:
10 The mightiest kept still their voice, and
their tongue cleaved to the roof of their
mouth.
11 When the ear heard me, it blessed me;
when the eye saw me, it gave witness
to me:
12 For I delivered the poor, when he
cried, and the fatherless, and him that
had none to help him.
13 The blessing of him that was crooked
was re[]{y to thi
me, and I caused the widow to sing fest in
joy.
14 And why? I put upon me righteousness,
which covered me as a garment, and
equity was my robe.
15 I was an eye to the blind, and a foot to
the lame.
16 I was a father to the poor, and when
I knew not the way, I taught it
diligently.
17 I took the sword of the mighty, and
plucked the spoils out of his
tooth.
18 Then I layed, I shall die in my
nest:
and I shall multiply my days as the
sand.
19 For my root was spread out by the
waterside: and the reed lay upon
my stem.
20 My honour increased more and
more, and my soul wars ever the
stronger in my hands.
21 Unto me men gave care; me they
regarded, and with silence they taried for
my counsel.
22 After my Woodes they replied not,
and my talk stopped upon them.
23 They were amazed for me as for the
same: and gaped upon me, as the ground doth
to receive the latter shower.
24 When I laughed, they believed it not,
the light of my countenance would they not put out.
25 When I agreed unto their way, I
was the wise, and fate as a king with
his armes about him: and when they
were in heimfulness, I was their con-
foator.

The xxx. Chapter.

Job complaineth that he is contemned of the most contemptible, 11.11 because of
his adversity and affliction. Death is the house of all flesh.

6 Their dwelling was in the delights
of hooles, yea in the caves and dens
of the earth.
7 Among the bulles went they about
crying, and under the thomes they
gathered them selues together.
8 They were the children of fooles and
byilanes, which are more vile then the
earth.
9 How am I then long, can become
their pelting flocke.
10 They abhorre me, and see faire from
me, and layne my face with filth.
11 Because God hath looked on my
floods and humbled me, they have looked on
the hiddle before me.
12 Upon my right hand rs the young
men against me, they have hurt my
feete, treading upon me as upon the
wastes of their destruction.
Chapter xxxi.

Job reciteth the innocencie of his suffering, and number of his turstes, which declaseth what ought to be the peace of the righteous.

I made a covenant with mine eyes: why then should I looke upon a madman? For he holdth great possessions: and what inheritnase from the almeightie on high? Is it not destruction to the wicked, and reaunge of punishment to the workers of iniquitie? Dost not he see my wavies, and tell all my voyages? If I have walked in vanitie, or if my feare haue coma to deceale: Let me be wave in an even balannace, that God may be myne innocencie. If my stephe hath turned out of the way, if myne heart walked after myne eyes, and if any blot haue cleaned to my handes: Then shall I lode, and another eate:

yea my posteritie shalle cleane rooted out.

9 If my heart haue ben decealed by a woman, or if I have layde wapte at my neighbours doose: Then let my wife grinde unto another man, and let other men lye with her. For this is a wickednesse, and some that is wretchedly to be punished: Ye a flee that fleeting should consume and roote out all my inerace.

If I ever thought come to do righte unto my seruantes and maidens, when they had any matter against me: When God will be indigent, what shall I do? When he will bilte me, what shall I do with mine innocent? He that fastened me in mine mothers wombe, made he not him also where he not birthed a litle in our mothers bodies: very sore fall.

23 Sure I am that thou wilt byng me into deare, even to the lodging that is due unto all men living.

24 Notwithstanding, thou wilt not stretch out thynge hand against him that is in the generall: saue men riste out against him that is in destruction:

25 Dy not I wepe with hym that was in trouble: Had not my soule compassion upon the poore:

26 Yet nevertheless, where as I loked for good, cruel came unto me: Where I haped for light, there came darke:

27 By dovels keepe in me without rest, for the wavies of my trouble are come upon me.

28 I went mourning without heart, I stode up in the congregation, continued with them.

29 But nowe I am a brother of dragons, and a fellode of elleschies.

30 Who shalyme upon me, is turned to blacke, and my voyes are bent with heare.

13 By harpe is turned to mourning, and my organs into the voye of them that wepe.


The xxxi. Chapter.
16 If I denied the poore of their desire, 22 If I made the hungry of my hand, so that my word went nought:
27 I have been like a very small child, so as not to be afraid of any thing:
28 That were a wickednesse worthy to be punished: for then shoulde I have dened the God that is aboe, 
34 Though I coude have made afeard a great multitude, yet the most contemptible of the families dyd see me:
39 If I have eaten of the fruits therof unpaped fo, yea if I have greeced the fruits of the masters therof:
40 Then let thylykes grove in neede of my Whicke, and corre for my batire.

Here end the wordes of Job.

The. xxxii. Chapter.

1 Eliph repoueth them of folks. 2 Agemaketh not a man wise, but the spirte of God.

The three men calesed to aun Chrere Job, because he held him selfe a righteous man. But Eliph the sonne of Barachel the Buzite, of the auineer of Ram, was very sore displeased at Job, because he called hym selfe unt before God.

3 And with Jobs three friends he was angry all, because they had founde no reasonable aunvire, and yet condempned Job.

4 Polye taliel Eliph, till they had ended their commincation With Job: for why? they were elder then he.

5 So when Eliph saide that these three men were not able to make Job aumiere, he was miscontent.
Therefore Eliahu the son of Barachiel the Buzite anointed, and said: Considering that I am young, and ye be men of age, I was a small child, and spake not the voice of my mouth.

7 I thought therefore within my self: If I were to speak, and the aged to teach the young.

8 Every man that hath a haughti ness, and is a man of understanding, is the inspiration of the Almighty that giveth understanding.

9 Great men are not always wise, neither doth every aged man understand that thing that is lawful.

10 Therefore I say, hear me, and I will shew you also my understanding.

11 When I had waited till ye made an end of your talking, and heard ye your word, what arguments ye made in your communication.

12 And when I had diligently pondered what ye said, I found not one of you that made any good argument against Job, that truly could make him unwise unto his words.

13 Let ye therefore say: We have found our wisdom, (c) God shall call him down, and no man.

14 He hath not spoken unto me, and I will not answer him as ye have done.

15 For they were sober minded, that they could not make him unwise, nor speak one word.

16 When I had waited (for they spake not, but spoke still and answered no more;)

17 Then answered I in my turn, and I shewed my opinion.

18 For I am full of matter, and the spirit within me compasseth me.

19 Behold, my belly is as the wine, which hath no vent, like the new vessels that burst.

20 (Therefore) will I speak, that I may have a bent: I will open my lips, and make amends.

21 I will (c) regard no manner of person, no man will I judge.

22 For if I would go about to (d) please men, I know not what my maker would take me away.

The xxxiii. Chapter.

(c) Eliahu answered Job of ignominy. (d) He spake these words: (e) He addressed man and said: (f) He shewed his man, and said: (g) I am clean without any fault, I am innocent:

9 I am clean without any fault, I am innocent, and there is no wickedness in me.

10 But lo, he hath pined a quarrel against me, and taketh me for his enemy.

11 He hath put my foot in the stocks, and looked nardobyle unto all my paths.

12 Behold, in this hast thou not done right, I will make amends unto thee, that God is greater than man.

13 And why dost thou then strive against him: for he shall not give the account of all his works.

14 For God speaketh once by wise, and yet man understandeth it not.

15 In dreams and visions of the night,

16 Where morning commeth upon them that they fall asleep in their beds.

17 That he may withdraw man from crypt enterprizes, and deliver him from (c) pride.

18 And hepse his soul from the grave, and his life from the livode.
19 He chasteneth him with sickness, and with pain destroyeth him from before his face.

20 So that his life may be spent in sorrow, and his days be consumed in pain. 

21 In so much that his soul is consumed by sorrow, and his days are shortened.

22 His soul is wasted unto the grave, and his life is spent in destruction.

23 Job said: If there be a messenger among a thousand, sent to speak unto man, and to show him the right way:

24 Then the Lord may be merciful unto him, and may have compassion upon him, and may deliver him:

25 Then shall his heart be as fresh as a child's, and his days as the days of his youth.

26 He shall pray unto God, and he shall be favorable unto him, and shall see his face with joy, for he shall render unto man his rightousness.
In the twinkling of an eye shall they die, and at midnight when the people are waking, then shall they perish, as a taken away without hands.

For his eyes look upon the teares of man, and he seeth all his goings.

There is no darkness nor shadow of death that can hide the wicked doers from him.

For God will not lay upon man more than he hath sinned, that he should enter into judgment with him.

He shall destroy the wicked without seeking, and shall let other in their stead.

Therefore shall he declare their works: he shall turn the night, and they shall be destroyed.

The hungry souls he punisheth openly,

because they turn back from him, and would not consider all his ways.

Iniquity that they have caused the vore of the pestle to come upon him, and now he heareth the complaint of such as are in trouble.

When he giveth quietness, Who

make trouble: and when he hideth his face, who can behold him: whether it be upon nations, or upon one man only.

Because the hypocrite both raigneth, because the people are scattered.

Surely of God only it can be said, I have pardoned, I will not destroy.

If I have gone amiss, ensoure thou me: If I have done wrong, I will leave of.

Will he performe the thing through thee: for thou hast repented his judgement, thou also hast spied out mine, and not I: But speake on what thou knowest.

Let men of understanding tell me, and let a wise man hearken unto me.

Job hath not spoken of knowledge, neither were his words according to wisdom.

O my father, let Job be well tried, because he hath affumede for wicked men:

Plea about his name he doth wickedly, triumpheth among us, and multiplyth his words against God.

Neither both godslines profite, or beguilesines hurt God, but man. 15 The wicked crye into God, and are not heard.

Job spake moreover and said:

Thinkest thou it right that thou seest, I am more righteous than God:

For thou seest what advantage will it be unto thee, and what profit shall I have of my yoke?

Therefore will I acquie and were but to thee, and thy companions with thee.

Looke into the heaven and behold it, consider the clouds which are higher then thou.

If thou hast sinned, what hast thou done against him? If thine offence be many, what hast thou done against him?

If thou be righteous, what guesso thou him? or what will he receave of thine hand?

The wickedness (may hurt) a man as thou art, and thy righteousness (may profite) the sinned of man.

They which are oppressed crye out by:

the multitude, peal they crye out for the power of the night:

But none sayeth, where is God that made me? and that geryth: "As occasion to praise him in the night:

Which reacheth vs more the threat of the earth, and guesth vs more vs done then the soules of heaven.

If any such complaint, no man guessteth, and that because of the wickednesse of poule turmanes.

For God will not heare vamiite, neither will the almightie regard it:

Although thou seest (to God) thou will not regard it: yet judgemen is before him, rent thou in them.

But now because his anger be not (hurt), neither called men to accompt with great extremite:

Therefore both Job open his mouth but in vami, he makes many words without knowledge.
1. Else the power of God, and his justice: and wherefore he pun

3. Ibrahim: it the property of the wicked.

4. Let them also proceed, and abide: hold thee still a little, I shall shew thee what I have yet to speak on gods behalfe.

5. I will open unto thee yet further higher knowledge, and will disclose right

6. And truly my words shall not be

7. Behold, the great God castseth away

8. As for the vngodly he shall not pre

9. But if they be lade in chains, or bound with the bonds of trouble,

10. Then will he shew them their work, and their times which have overcome them.

11. He will punishing and nurturing of them, roundest them in the cares, varnished them to leave of from their wickedness, and to amend.

12. If they now will take heed and serve him, they shall wear out their dapes in prosperity, and their pres in pleasure.

13. But if they will not hearken, they shall go through the work, and perish or they be abate.

14. As for the hypocrites in heart, they shall heape up wrath (for them fultis) for they call not upon him, though they be his paupers.

15. Thus that their soul perish in detachments, and their life amongst the somnates.

16. Even so would he take thee out of the strait place, into a bade place: in which there is no straitnesse: ye shall make thy table quiet replenished with sat

17. Nevertheless, thou hast commende the judgment of the vngodly, and even such a judgement's sentence shall thou suffer.

18. And seeing there is a wrath with God, beware lest he take thee away in thy wealth, and all that thou hast to redeem, thou canst not deliver thee.

19. Thinkest thou that he will regard thy riches: he shall not care for goldes, nor for all them that excell in strength.

20. Spend not the night in carreful thoughts, how he destroyeth some, and hungeth other in their place.

21. But beware that thou turne not aside to wickedness and sinne, which hurth

22. Behold, (1) God is of mighty his power: where is there such a guide and lawe guer as he:

23. Who will requite him of his wayes, who will lay into him, Thou hast done wrong:

24. Remember that thou do magnify his worke which men do praise,

25. Al men see it, ye men do behold it, face of.

26. Behold, so great & God that he passeth our knowledge, neither can the number of his peres be searched out.

27. Sometimes he retracheth the rayne, and again he sendeth rayne by his cloudes:

28. Which rayne the cloudes do droppe, and let fall abundantly upon men.

29. Who can confider the preadings out of his cloudes, the coverings of his tabernacle:

30. Who is he that stretcheth his light upon it, and couereth the bottome of the sea.

31. For by these governeth he his people, and geyth them abundance of meat.

32. With the cloudes he hybether the light, and at his commandement he breaketh out:

33. Which dashing upon the next cloudes, they tokens of wrath.
Then answered the Lord unto Job out of the whirlwind, and said:

1. Whether it be for punishment, or for his land, or to do good to them that seek him.

2. Hearken unto this: Job stood still, and consider the wonders of God.

3. Didst thou know that God disposed them? He caused the light of his clouds to shine:

4. Haste thou known the variety of the clouds, and the wonders of the works of God which is perfect in knowledge:

5. And how thy clothes are warme, when the lande is fit through the south winde:

6. Haste thou helped him to spreade out the heavens which are strong and might as a loving galle:

7. Teach we what we shall hope unto him: for we are vaine to frame our talee because of darkness.

8. Shall it be told him what I saye: Shall man speake when he shalll be destroyed:

9. For men see not the light that shineth in the cloudes: but the wunde paseth and stealeth them.

10. The faire weather commeth out of the north, the vappe thereof is to God Who is terrible:

11. It is the almighty, we cannot finde him out: he is excellent in power and judgement, and aboundeth in justice:

12. Let men therefore fear him: for there shall no man see him that is wise in his owne conceit.
7 where wast thou when the morning spices payed me together, and all the children of God recovered triumphantly:
8 who shut the sea with doores, when it brake forth as out of the Womb?
9 When I made the clouds [to be] a covering for it, and [it] swaddled it with the dark:
10 when I gave it my commandment, making doores and barres for it,
11 Saying, Hitherto shalt thou come, but no further: and here shalt thou make downe the pride and haues,
12 hast thou gien the morning his charge, since thy days, and shewed the day spring his place,
13 That it might take hold of the corners of the earth, and that the vungobly might be shaken out of it.
14 They are fashioned as is the clay, with the scale, and all stand up as a garment.
15 The vungobly shall be disappointed of their light, and the arme of the proude maybe broken.
16 [Canst thou] enter into the [grounde] of the sea, or walkest in the lowe corners of the depe?
17 Have the gates of death ben opened un to thee: or hast thou feene the doores of the shadowe of death?
18 hast thou also perceaved how brode the earth is: If thou hast knowledge of all this:
19 Then shewe me the waye where light dwelleth, wher is the place of darknesse:
20 That thou shoudest receaue it in the bounds thereof, and know the pathes to their houses.
21 Knowest thou aforo thou hast borne how one thou shouldst be;
22 Knowest thou aforo thou hast entered into the treasures of the snow, or hast thou seen the secretes of the haile,
23 which I have prepared against the time of trouble, against the time of battale and warce:
24 By what waie is the light parted: and into what land breakest the east wonder:
25 Who delibeth the waters into chanels: or why makest a way for the teunting and thunder,
26 To cause it to rayne on the earth where no man is, and in the Wilderness where none inhabited.
27 To teake the doleate and waile gronde, and to cause the budde of the hearbe to spring forth.
28 who is the father of the rayne: who hath begotten the droppes of the dewe.
29 Out of whose Womb came the sea, who hath girded the colbustel of the ayre:
30 That the waters are hidde as with a stone, and lye congealed above the depe.
31 Canst thou hinder the sweate influencnes of the euens starres: or loose the bandes of Oion?
32 Knowest thou the course of heauen, that thou mayest set vp the odour thereof upon the earth:
33 Moreover, canst thou lift up thy boype to the cloude, that they may poyle downe a great rayne upon the:
34 Canst thou send the lightnings also, that they may go their waye, and be obiect doun to thee, saying, Lo here are we:
35 Who hath put wyldome in the repynes: who hath given the heart understand:
36 Who nameth the cloudes by wyldome: who stilleth the vehement waters of the heauen:
37 Who numbereth the cloudes in wyldome: who stilleth the behemen wa ters of the heauen:
38 To cause the earth to growe into hardnesse, the clotes to cleare fall together:
39 Who spitteth the rayne for the lion: or filleth the appete of the hons whelps:
40 When they couche in their places, and dancie in the court to lye in wyde:
41 Who poudbeth meat for the raven, when his young ones crye into God, and see about for lacke of meat?
The bountie and pouerfulness of God, which extendeth even to beasts, giveth man full occasion to put his confidence in God.

The xxxix. Chapter.

I knowest thou the time when the wyde goates bring forth their young among the stony rocks? Or layest thou wapre when the hunde die to caue?

2 Canst thou number the moneths that they go with young? Or knowest thou the time when they bring foorth?

3 They he downe, they caue their young ones, and they are delivered of their travaille and paine;

4 Yet their young ones grow vp, and spare frite though good feeding with come: They go foorth, and returne not againe into them,

5 Who leafteth the wyde ass to go freewe, or who looseth the bondes of the wyde mule?

6 Canst I which have given the wyde ass to be their house, and the bulled land to be their dwellings?

7 They are not for the multitude of people in the eie, neither regard the crying of the buire:

8 But selle their pasture about the mountains, and knowe the greene grasse.

9 Will the ass outcome doe thee service, or abide full by the cribbe?

10 Canst thou binde the boke about the outcome in the foldow, to make him plowe after thee in the valleys?

11 Pals thou trust him because he is strong, or commit thy labour among him?

12 Pals thou believe him that he will bring home thy come, or carry any thing into thy barme?

13 Canst thou the fette winges into the proches, or winges and feathers into the cruche?

14 For he sauceth her eggs in the earth, and heaueth them in the dun.

15 She remembreth not that they might be rodded with fette, or broken with some wode baiftle.

16 So hartis the unto her young ones as though they were not her, and laboreth in baime without any fare.

17 And that because God hath taken wyldone from her, hath not govern her understanding.

18 When her time is that the fette by ou the, the carreth neither for the baile nor the ryder.

19 Canst thou give the baile his strength, or learned him to nee cogiously?

20 Canst thou make him alaya as a grasshopper: Where as the baile moring, that he maketh it fairefull.

21 He breaketh the grounde with the hooves of his feete, he reproacht cherfully in his strength, and runneth to meete the harest men.

22 He layeth aside all farse, his stomack is not abated, neither farte he backe for any fownde.

23 Though the quiers rattle upon hym, though the speare and fide be glister:

24 Yet rutheth he in fiercely beating the grounde, he thinketh it not the noyle of the trumpettes:

25 But when the trumpettes make most noyle, he lateth, and the fanetely the battale a farce of, the noyle of the captaines and the shouting.

26 Comynth it though the wyldone that the Godhaunte feth toward the south.

27 Both the Egle mounte up, and make his neft on hpe by the comandemente:

28 He abydereth in stony roches, and dwelteth upon the hpe toppes of mountains:

29 From whence he seeketh his pane, and lovethe farce about with his eyes,

30 His young ones also siche by blood: And where any dead body lyeth, there is he.

(C) The Cright, when the hale bateth her egges, burreeth them in the baime, and by the bareth of the hame the young are brought fofty, but the fetheth the egges so carriage, for the place where he put them, and he bathe them. (D) The natural toward her nature. (E) That is, in all creatures, the glory of Godt mantle is declared.
Dread the Lord spake unto Job, and said:
1. Shall he whom the Almighty upset, contend with him? Should not he which disputeth with God, gene him an answer?
2. Then Job answered the Lord, saying:
3. Behold, I am vile, what shall I answer thee, therefore I will not speak before God.
4. But he said, Do you not know that I am but dust, and mankind is but dust.
5. And the Lord said unto Job, Where was you when I laid the foundations of the earth? Who has marked the measure thereof?
6. When the morning stars sang together, and all the sons of God shouted for joy?
7. Or who shut up the sea with doors, when it reached over the mountains of old?
8. Or that I made the wild beasts of the earth, and all the birds of the heavens.
9. If I had not appointed them in their place, or numbered all the animals of the earth.
10. If I caused the wilderness to bring forth grass, or if I gave the wild beasts their food.
11. If I made the wild beasts my servant, and overcame all my animals, and strove with the wicked.
12. If I were as strong as the most mighty, or if I were as strong as the mighty.
13. If I were as strong as the mighty, or if I were as strong as the mighty.
14. If I were as strong as the mighty, or if I were as strong as the mighty.
15. If I were as strong as the mighty, or if I were as strong as the mighty.
16. If I were as strong as the mighty, or if I were as strong as the mighty.
17. When I lay, he spreadeth out his tent like a cedar tree, all his sinews are midst.
18. His bones are like pipes of brass; yes, his bones are like fanes of iron.
19. He is the chiefe of the Wastes of God, he that made him Wp make his word to appoche unto him.
20. Surely the mountaines bring him forth grasse, where all the beasts of the field take their pasture.
21. He refeth him in the shade, in the covert of the reede and fennes.
22. The trees rouce him with their handes, and the yplowes of the booke compaft him about.
23. Behold, he unheth by whole rivers and seareth not, he thinketh that he can diavle by Joabane into his mouth.
24. He taketh fift with his eyes, and yet the hunter putteth a bade into his nose.
25. Cant thou diavle out? Can thou put a hooke, or bind his tongue with a cande.
26. Cant thou put a hook in the nose of him, or boze his face though with a naule.
27. Wy! he make many faire wordes with thee (thhinketh thou) or state other.
28. Wy! he make a covenanted with thee, or wilt thou take him for a leuantant for ever.
29. Wy! thou take thy pastime with him as with a brde, Wilt thou bend him for thy maydens.
30. That thy companions may make refecfion of him: or shall he be parted among the marchantes.
31. Canst thou sit the balaste with his Khan, or the fishe panier with his head?
32. Laye thyne hande upon him, remember the battaule, and do no more.
33. Behold his hope is in bater; for shall not one perdie even at the sight of him:
The . xli. Chapter.

1 By the greatnesse of this moner Leulathan, God sheweth his greatnesse and his power, which nothing can resist.

2 O (a) man is so fierce that dare there him by; who is able to stand before me: 
   Or who hath given me any thing above 
   hande, that I may reward him againe? All things under heaven are mine. 
3 I will not keep secrete his great strength, his power, nor his constem proportion. 
4 Who can discover the face of his garment, or who shall come to him with a double bryde: 
5 Who (b) shall open the doores of his face: for he hath horrible teeth round about. 
6 His scales are as it were strong shields, so fastened together as if they were sealed: 
7 One is so joyned to another, that no axe can come in: 
8 Sea, one hangeth so upon another, & sticker so together, that they can not be numbered. 
9 His (c) nesiinges make a glistening like sive, and his eyes like the morning shine. 
10 Out of his mouth goe torches, and sparkes of fire leau out. 
11 And out of his nostrils there goeth a smoke, lyke as out of an horse feething pot,viz talion. 
12 His breath makest the coles burnde, and the flame goeth out of his mouth. 
13 In his (d) necke ther remaineth strength, and nothing is to laboures for him. 
14 The members of his body are jointed (so fraile one to another,) and cleaue to fast together, that he cannot be moved. 
15 His (e) heart is as hard as a stone, and as fast as the lythic that the sliefer fineth upon. 
16 When he goeth the strongt are afraide, and faire troubleth them. 
17 If any man break out a fiddle at him, it shall not hurt him: there may neither speare, fauling, no breathplate abide him. 
18 He setteth asinmich by iron as by a straide, and asinmich by haaste as by a rotten stike. 
19 He starteth not away from him that bendeth the bowe: as for flying stones he eares as much for trouble as for the. 
20 He counteth the darte no better then a straide, he laugheth him to leuome that maketh the speare. 
21 (d) Sharpe stones are under his lyke posthearde, and he lyeth upon sharpe things as upon the soft myre. 
22 He maketh the (a) deewe to boyle lyke a pot, and shirreth the sea together lyke an opintment. 
23 He maketh the (b) path to be seene after him, and he maketh the deewe to seene all hoarie. 
24 Upon earth there is no power lyke into his: for he is to made that he searcheth not. 
25 He beholdeth all the lye things, He is a king over all the children of pride.

The . xli. Chapter.

His repentance of Job. He prayeth for his friends, and his goddes are reduced double unto him.

When Job admired the Lord, and said: 
   I (a) know that thou hast power over all things, and that there is no thought hid unto thee.

3 For who can keep his owne comaste to secrete but it shall be known? Therefore have I spoken that I understood not, even the things that are to wonderfull for me, and passe myne understanding. 
4 O (b) hearken thou unto me also, and let me speake: amndbee unto the thing that I lypl after thee.

Job.
5 I have heard of thee by the hearing of the ear, but rodely my eye seeth thee.

6 Wherefore I gave my heart to seethe the blame, and take repentance in the dust and ashes.

7 And when the Lord had spoken these words unto Job, it came to passe that the Lord said to Eliphaz the Temanite: I am displeased with thee, and with thy two friends: for ye have not spoken of me the thing that is right, lyke as my servant Job hath done.

8 Therefore take thou now seven oxen, and seven rams, and go to my servant Job, and offer up for him thy selves a burnt offering, and my servant Job shall pray for you: him whil I accept, and not deal with you after your foolishnesse, in that ye have not spoken of me the thing which is right, lyke as my servant Job hath done.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Sophar the Naamathite, went and did according as the Lord commanded them: the Lord also accepted the person of Job.

10 And the Lord turned the captivity of Job when he prayed for his friends: Pea the Lord gave Job twice as much as he had afore.

11 And then came there into him all his brethren, and all his sisters, and all they that had ben of his acquaintance, and did eate bread with him in his house, and had compassion on him, and comforted him over all trouble that the Lord had brought upon him: every man also gave him a certain summe of money, and a certain meadow of gowde.

12 So the Lord blessed the last days of Job more than the first: for he had fourteen thousand sheepe, and seven thousand camels, a thousand yoke of oxen, and a thousand sheepe and asses.

13 He had seven sons also, and three daughters.

14 The first daughter called he Jemima, the second Keziah, and the third Keren hapuressed.

15 In all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and fourtie yeares: so that he lived, his children and his childrens children into the fourth generation.

17 And Job dyed, being old, and a perfect age.

The ende of the booke of Job.

A. P. C.
Memorandum

Mary Brown, my first child, was born on the 11th of August, 1683, at 9 a.m.

Katherine Brown, my second child, was born on the 25th day of August, 1684, Wednesday at 1 a.m.
The thirde part of the Bible containing these bookees.

The Psalter.  The proverbes.  
Ecclesiastes.  Cantica canticorum.

The Prophetes.

Eshai.  Ionas.
Isaia.  Micheas.
Ieremias.  Nahum.
Ezechiel.  Habacuc.
Daniel.  Sophoni.
Osee.  Aggeus.
Joel.  Zachari.
Amos.  Malachi.
Abdi.
«iA Prologue of faint Bafill the

great,

ypon the Tfalmcs.

'

that notable l^ng andprophcte, a

AVID

man

fingulerly

and with tbckpowlcdgc ofbimfelfe and being ilxougbly excuifidin the whole flair „//,'„ M,
(as bis occafions feruedbim) in
lb! experience of tlx worldimretb hisfmdry affections
tl„, l,„

Ac.

*H

.

ojpfalmrs,a

imkfit out vhb diners names,but [omitting a

hi,

(,„(!

one th:ng.Tlx HthrUes
name ,t

iito

called. Ourfamour
ft
cbrifi,
Some intitulttb it,

by the turn* of a iiiuficilliiiflrumait \a}.\v\e,u

tits ixprejfc it
it .1

J",'

bio\ ofpfalmes

{.is

htsdifciple Peter doth the fame.)

Tc
"'"*

c I

libcrcontcm-

plationum.iiucfbliloquiorum: Uboo\ofcoiitcmplationiorfccrcie midttmms,
:lxgodlyfpMk'l'Mtarilyand.doiKtoabiiigbtieCod:^booli(oflxlyf:riptme,nodoiii,

WOTt {,

m

ii

Act,

"

cmi

f,ii.,l,hindoi%iiie,bi!binmiftelie,andprofouiltleinJenJe:biii)et jamilierand
'f aided

diligent vf'if of which Imohf, the holy
oftlx mfebriflen heart. To the

^tpojlle /.„„, j>„,,£

bygtauc.iduifenxnt,ntilejjethenintwoofbisepifllescxhortcibvs,fayiugintlxoiie thin: I,,,),
p
wvde ofcbnjle dmJimym richly, in allwyfdoine (lliercaj ) teaching andadmonifbin>y
JP*t

m

fti Ki
inpfjliiiesandliyinnesandjfiritualtfingcfngmg with grace iiiyonrbcartaieibeUdr .Sn
Admonition ft ferious onglit not to be contempned Now fhr'jmtttb as the life oj tbepfalmn bah a
it outfit oj all other
fpeciallpeciiliar grace aL)ueattotherpartesoffcripture,thm fore
cbufilytalx
eflcemed,andduelyto be vjed, ascnermorcin tlx Church of God, afwellofilxtlde petpleof IfneUi
.

oftlx new people ofthe cbrifiUns,

ben in mofl frequent vfi .,nd rrucrence

bunlxninre

.

Mi

til

ffasoutofaflorehoujeofpbifukefor

vnmo'ijhjtild'l

treat and many fi tines.

%ntHr

it b.tlh

omCodabmciaincctflaiyfsrmflrttclion) isexpreffedbyiheJetcriniualioii ojtlxholyghfi.totlxiiuentilM
tlx fottle) peculiar remedies, eueryoneofysfor our awneinfmmtm-.fn

Now W>rv.« tbepiophetes bane doctrine proper to them feluei,

and the

boeltsofthi de-

,„dilnt vr 'b,inyne7ii*enlintbin?csconcm,mVbctruelyfcindecdc,byrcafon

lMl,n,m,tcdU1rb.,thmi\n,ibii!onrmc,fdec7,™c^

l

do, w.xnibey mmfer their bitter Mi.
melodic. Even much lyk ts expert Thifitions vfe to
out earn be touched mil, the plcafaimtiicffc ofthe
annoyait
the brinks of the cuppesyeitli Imy.
they
tlx mofl part
cm to ':, le ehtldren, Id thy Ibottldc abhorretbeir h.-allbfer the bitter ties of their drinks, for
children
by manors, flioiM ,n diedehm
age,
or
by
cbildreneither
tbrfctw-cte and harmonious fontes deuifedfor vs> that fuel, as be
-,„| /„ ,y, „„/be ofthevulgaie pvplev
which
that
they
commonly
we
furthermore,
bu,
10
fngonely.
fit
the time ibeyfeeme
their [emits vbdrfinb mMied.thoutfifor
^pofllcser?replxtc<,wlxreycttbcde,,,,,epf*h,« lie,
the
graue
preceptes
the
of
andkpeinmmde
away
c.mnotredyl.e b-are
cfrudeamkrojle ml
1?.*,.__. 1
/. _ j.i... j.. 1.
i
.
J„. 1,,— j.,j, ni.,;*,h.rl,*.mh*,„a„mYFneucrloturic,:llywint-iiiirca,irtvi--

toys

-Mt

h

J,

l'"ga
helxarciht
titer
tbefiuie,

a

iiimiii iv

ifMjmii in/in

1

»»£<'•«

--'

j;.*

—

\

—

-

-

—

1-

enemie.with whom beioyneth bimfelfe in lyfitng vp bis royce to
t,e taine. for wlio can long repmel.im as an
rilx fmilltnde ofa

barpewtlx

nirynm

their

vmtie offmgmg. The pfalme

is

melodic thmrhe ypper part, teaching

w

diidmt by tbefvtetenejfi of the tunes

to

u

.

an introduf/ior. ,0 bf tinners,

lute by their meftes haue theirfimJc commingftortb out ofthe lover pan of them: but tlx

thereby that

Cod

it is

afurthne

Vfaltmeputfoortbtlxfweie

.

and meditation in heaucnly tlim^ei
of tbepfx.
tbefcnfuaH affections and delectations

vcfhouUjct our vholcjludie

be borne donnc to

^ Saifit dsfu/lcn.
Ml. Of*

t'cclc

1

his

1

n

my fclfc.that the melodic moueth mt more then

the matter of the dittic wlucn

is

lon^,-

[rr,e s.°
offend mortally therein.
finrlctli thepfa
.
!,.
Men.
0*
though
that
felte,
OWlet the gentle reader haue this chriftianconfideration within him
aShe isaecoI«>and
t
ndcon 1, '"
tlustranllationfolowinj.notfotofounde agreeably to hiseares in his wonted wordes
( it fa
common'
forhisowne
wrought
was
..-...---_.
offended
with
worke.which
much
"
the
^
-—......>.»„»«»,„..
nu""
wltlKYCtlccmni
niCU
n)e dwitli:y«iechimnotUto
l.K-rrcan" wl "
'
••
better) and
Dctte
-.
n ^1
r_..#-_^i-_t.
J.n;l^The
turne"
with the
diflike 1,..11
him)^ nr^h
,
y\nd if he he learned, let him corrctt the worde or fentence fwluch may
f { may
e
c P ren '
purely, yet n
not
either
of
enuie
tu«tl»u
chantie,
and
contention
and
wyll
-.r,.',.,.,.
good
ryl'eth either of
CMUM
gladnertcthat
to
in
the finding out of the trueth,fhall not be repelled with gr.efe,but applauded
Amen.
pray fc: To whom with the father and the holy fpinte,bc all glory and prayle for eucr,
,

1

f

,

P^

'

'i'

|

.

.

^

1

.

_

^

1


The argument of the first psalm.

The first psalm seemeth to be a preface unto the residue. It declareth that the true man only hath the true solace in this world. whose delight is wholly in practicing the lawe of God. As for the vngodly man. although he seeme to; a tyde to prosper and to singe. yet his ende is very miserable and wretched.

Lest he be the man that walketh not in the counsel of the vngodly: nor standeth in the way of sinners. nor lieth in the seat of the scornfull.

But his delight [is] in the lawe of God: and in [God] his lawe exerciseth him selfe day and night.

And he shallbe like a tree planted by the waters. that bringeth forth her fruit in due season. and whose leafes by them not. for whatsoever he doth [it] shall prosper. [As for] the vngodly [it is] not so. with them: but they are. as the chaffe which the wind scattereth aboue.

Therefore the vngodly shall not be able to. [stande in the judgement; neither the sinners in the congregation of the righteous.]

For God [hath] knowen the way of the righteous. and the way of the vngodly shall perishe.

The argument of the. ij. psalme.

All conspiracies of the Gentiles. Jews. princes. Magistrates. and Kings. against Christ; be but altogether vayne. for God hath marueylously appointed him Lord. and king over all people. to the breer confusion of his adversaries. In exhortation to Kings and Judges to. to be learned. for to serve God. and so to receive his sonne Chist: For happy are they. that trust in hym.

Why do the heathen so furiously rage together: and why do the people imagine a vayne thing:

The kynges of the earth stande by: and the rulers take counsell together against God. and against his annointed.

Let his brake [say they] their bondes amunder: and cast away their todes froms. He that dulleth in heauen will laugh them to sorne: the Lorde will have them in derision. Then will he speake unto them in his wrath: and he will assome them with feare in his sorne displeasure.

Then will he speake unto them in his wrath: and he will assome them with feare in his sorne displeasure. [Saying] [b] even I have annointed [him] my kyng: upon my holy kyng of Sion. I will declare the decree. God sayde

I have begotten thee. thou art my sonne. this day:

Desire of me. and I will give thee the heathens for thy inheritance: and the vneruost partes of the earth for thy possession. Thou shalt bruise them with a rod of iron: and breake them in pieces like a potters vessel.

Wherefore be thou not. valued O ye kynges: he you learned ye [that are] judges of the earth. Serve ye God in feare: and reioyce ye with a trembling. Hisse ye the sonne lest that he be angry. and ye perish. [from] the way. if his wrath be never so little kind. wise are all they that put their trust in hym.

A (ii)
The Psalms.

Morning prayer.

The argument of the iij. psalme.

David marvelling at the great number of his enemies, calleth upon God for help. He putted his trust in God, and therefore he feareth not his adversaries, but he依靠 at the successe that God giveth unto him.

A psalme of David when he fled from the face of Abolom his sonne.

1. God's love are my enemies increased; many do rise up against me.
2. Many say of my soule: there is no salvation for it in God. Selah.
3. But thou of God art a buckler for me: thou art my worship, and the lifter up of my head.
4. I dyd call upon God with my boye, and he hearde me out of his holy hyll. Selah.

The argument of the iii. psalme.

David at the rebellion of his sonne Ibsalom, cryeth to God for help, he reproueth the chiefe doers of his adversaries, and exhorteth them to repent. He is glad that they have plentie of visualls and other necessaries, seeing that he him selfe is assur'd of God's favour.

To the Chiefe musition on O Neginoth a psalme of David.

1. Hear me when I call upon God of my righteousness: thou hast set me at liberty when I was in distress.
2. O ye sons of men, how long shall my glory be commended? ye looke vanity, ye seek after lyes. Selah.
3. For ye must know that God hath chosen to him seale a godly (man); God byd heare when I call into hym.
4. Be ye angry, but sinne not: commune with your owne heart in your chamber, and be bylly, Selah.

The argument of the v. psalme.

David afflicted with enemies, required God to heare his prayers, to guide him, and to destroy wicked flattering rebels, trusting most assuredly that the godly shall be of him defended and blessed.

To the chiefe musition upon Onchiloth a psalme of David.

2. Hearken thou unto the voice of my cryning my kyng and my Lord: for unto thee I will make my prayer.
3. Thou hast by thy wordes betrayed God: I will early in the morning direct my prayer, and I will looke for help from thee.
4. For thou art the Lord that hath no pleasure in Wilchesbleness, neither can any cruelly dwell with thee.
5. Suches as be foolishie, can not stande in thy sight: thou hatest all workers of unquietie.
6. Thou wilt destroy them that make a lyce: God will abhorre both the blood-thirstie and deceitfull man.
The Plaumes.

147

As for me, I will come into thy house, (trusting in the multitude of thy mercie,) and in the fear I will humble my selfe in thy holy temple.

8. Lead mee O God in thy righteousness, because of thyne enemies: make thy way plaunce before my face.

9. For no truth is in their mouth, their inwarde partes are very wickednesse: their throat is an open sepulchre, their fatter with their tongue.

10. Destroy thou them O Lord, let them perish through their owne counsaiates:

cast them out in the multitude of their ungodliness, for they have ° rebelled against thee.

11. And all they that trust in thee will rejoice, they will triumph for ever, because thou defendest them: and they that love thy name, will be joyful in thee.

12. For thou O God wilt blesse the righteous: and thou wilt compass hym about with benvolence, as with a shield.

13. To the chiefest musition on Neginoth upon Cyguth, a psalm of David.

14. O Lord, rebuke me not in thine indignation: neither cast me in thy wrath.

15. Have mercy on me O God, for I am weak: O God heale me, for my bones are very sore.

16. By soule also is greatly troubled: but O God holde long shall be in this case.

17. Turne thee O God, and deliver my soule: O save me for thy mercies sake.

18. For in death no man remembereth thee: and in the grave which can acknowledge thee.

19. I am wearye of my groining: I walke my bed every noight, and I wate my course with my tears.

20. Mine eye is almost put out through griefe: and woue out through all mine enemies.

21. Awaye from me all workers of iniquitie: for God hath hearde the voyce of my weeping.

22. God hath hearde my petition: God will receaue my prayere.

23. All myne enemies haue confounded and forse becase: they haue turnede backe, they haue put to shame sodainly.

The argument of the vii. psalme.

24. O Lord my God, in thee I have put my trust: save me from all them that do persecute me, and deliuer thon me.

25. Left he like a Lion seasoneth on my soule: threateneth in pieces, having no revenge.

26. O God my God, if I have done any such thing: or if there be any wickedness in my bandes.

27. If I have done euery vnto hym that had peace with me: and if I have not deliuered hym that is without a cause myne aduerarie.

28. Then let myne enemie persecute my soule and take me: yea, let hym put me to death, and lay hym in honour in the dust, Selah.

29. Arie O God in thy watch, and stand thou vp against the rage of myne enemies: since thou for me, according to the judgement which thou hast geuen, A men.

7 And
The Psalmes.

Evening prayer.

Moneth the i. day.

25 And so shall the congregation of the people come about thee: for their sakes therefore place thy seat on the high.

8 God will judge the people: give thou sentence with me, O God according to my righteousness, and according to my perfection (that is) within me.

9 My desire is, that wickedness of the vngodly may come to an end: and that thou wouldst assist the weak, who are the tyrer of hearts and of reins, O most righteous Lord.

10 My buckler is with God: who preserueth them that be right in heart.

11 The Lord is a righteous judge: and the Lord is provoked to anger every day.

12 If the wicked will not turne, he will when his slooode: bestride his boile, and have it in a reduness (to shooce).

13 He hath prepared hym instruments of death: he hath ordained his arrowes against them that be perfectors.

14 Behold, he will be in travaile of a mischiese, for he hath conceaved a labour: but yet he shall be brought to bed of a falsehood.

15 He hath made a graue and digged it: but he bym selfe will fall into the pit which he hath made.

16 For his labour shall come upon his owne head: and his wickednesse shall fall upon his owne pate.

17 I will praise "God according to his righteousnesse: I will sing psalmes unto the name of the most high God.

The argument of the vii. psalme.

David setteth forth the magnificenc of Sodackno wedged of babes and abiectes of this world: he marualleth at Gods works, and at the great exceeding love of God to man, who is created to that excellencie, that he is Lode ouer all things in this world.

To the chiefe musition upon O Girtith, a psalme of David.

1 O God our Lode: howe excellent is thy name in all the earth: for that thou hast set thy glory above the heauen.

2 Out of the mouth of very babes and sucklings thou hast laide the foundation of thy strength for thine abuerlares sake: that thou mightest byl the enemy and the averger.

3 For I will consider thy heavens, even the workes of thy fingers: the moone and the stares which thou hast ordained.

4 What is man that thou art mindful of him: and the sone of man that thou bistenest hym:

5 Thou hast made hym sondyng inferior to angels: thou hast crowned him with glory and bownship.

6 Thou makest hym to haue dominion of the workes of thy handes: and thou hast put all things (in subjection) under his seete.

7 All sheepe and oren, & also the beasts of the field, the foules of the air, and the friunte of the sea, and whatsoever (swymmeth) in the seas.

8 O God our Lode: howe excellent great is thy name in all the earth:

The argument of the ix. psalme.

David prayseth God for the victorie that he had obtauned over his enemies, attribuyng it wholly to God: he betheth God to continue his mercy towarde hym, that he may continuallie set forth his praises.

To the chiefe musition at the death of O Labben, a psalme of David.

1 Wiy" prays God with all myne heart: I wyl recite all thy marueleous workes. I wyl be glad a recoupy in thee: I wyl sing psalmes unto thy name, O thou most wyse.

2 For that myne enemies are returned backward: are fallen and perished at thy prescence.

3 For that thou hast given judgment in my right and caue: thou hast sette right, haft sitt in the thron of judg ment.
The Pfalmes.

The argument of the xiii. Psalme

David complayneth that God seemeth to forget hym in his afflictions. He maketh his prayer, and declareth his trust to be in God.

1. He cometh long weary thou forget me, O God ; for ever ; thou long weary ; thou hyde thy face from me ; thou long shal I feke (c) countenance in my soule, and be so vered in mine heart every day ; thou long shal my nym enemie triumph over me ;

2. I looke doubling and hence me : O God my Lord ; lighten my eyes, lest that I sleepe in death.

3. Left my enemy enemy say, I have prevailed against hym ; lest they that trouble me rejoice that I should be removed.

4. But I repose my trust in the mercie, and my heart is joyful in the salvation : I will sing to God, because he hath rewarded me.

The argument of the xiii. Psalme.

David seeth how the oppression of the people in his time, the regard of God touching mens behauiour, the mockes of the wicked against the that put their trust in God, and the joy of the godly after they be delivered out of their bondage.

1. The soul hath Sayde in his heart there is no God ; they have corrupted them selues, and done an abominable worke, there is not one that doth good.

2. God looked downe from heaven upon the children of men, to see if there were any that did understand, and seke after the Lord.

3. But they are all gone out of the way, they are altogether become abominable : there is none that doth good, no not one.

4. Do not all the workers of inquietude know, devoueryng my people as though they devoured bread : that they (c) talk not upon God ;

5. Hereafter they shalbe taken with a great fear : for the Lord is in the generation of the righteous.

6. As for. Now ye make a mooke at the countenance of the poore : because he reposeth his trust in God.

7. Who shall give salvation uto Israel : out of Sion : When God will deliver his people out of captaine ; then will Jacob rejoice, and Israel be glad.

The argument of the xvi. Psalme.

The prophete teacheth what behauiour the people of God ought to haue, that they may truly be of his Church in this life, and afterwarde be placed in heaven.

1. God who shall dwell in the tabernacle : who shall rest upon the holy place : Even he that leadeth an incorruptile : and both the thing that is just, and speaketh the truth from his heart.

2. He that hath yeke not with his tongue : noz both any evil to his fellow, noz rayseth a slander upon his neighbour.

3. He that disperseth in his eyes the repose hate : and honoureth them that are in God.

4. He that hath done to his owne hurt, and yet not go from his oth. such change.

5. He that giveth not his money upon blure : noz taketh rewarde against the innocent.

6. He that doeth these thinges shall never at any time be removed.
The Psalms.

The argument of the xvii psalme.

David expresseth briefly the confidence, trust, gladness, and other such affects of the children of God, in praying to God, in confessing hym self to be an uprisable servant, in declaring that he hath nothing to do with such as trust in any other seat only in God, in tainting God to be his inheritance, in acknowledging that God will instruct hym, save hym from falling, make hym glad, rape hym from death, and set hym on his right handes at the day of judgement.

The golden psalme of David.

1. Preserve me O Lord: for I have reposeth my trust in thee.
3. But all my [regali] delight is [to do good] unto the saintes that are in the earth: andunto such as crite in vertue.
4. As for them that rume [after] another [God]: they shall have great trouble: I will not offer their bkynke offerynge [of blood], neither will I make mention of their names within my lyppes.
5. O God, thou thy selve art the portion of my inheritance and of my cup: thou wilt maruynge my lot.
6. My lot is fallen unto me in a pleasanlive [grounde] I have a goodly heritage.

The argument of the xviii psalme.

David prayeth God to deliver hym from his enemies, which were many, mightie, and cruel. He taketh God for a wintesse of his innocency, trusting to see his face at the day of resurrection.

A prayer of David.

1. Hear thou O God of justice, be attentive unto my complaint: give care unto my prayer, not (proceeding) out of fayned lyppes.
2. Let judgement come sooth for me from thy face: and let thine eyes lobe upon equity.
3. Thou hast pased myne heart, thou hast visited [it] in the nightseason: thou hast tryed me, and found me not wickedness, for I purposed that nothing shoulde (in) shape my mouth.
4. As touching [other] mens workes: though the wordes of thy lyppes I have kept me from the way of (3) the violent.
5. Whode thou by my goynes in thy pathes: that my footstepes syp not.
6. If alat upon thee O God, for thou wilt heare me: incline thine care to me, hearken unto my wordes.
7. Shewe thy merciusous louynge kindnesse: thou that art the favour of them that trust in thee, from such as rype by agaynst thy right hande.
8. Keep me as the apple of an eye, hyde me under the shadowe of thy lyppes: from the face of the bugodly that go about to destroy me, (from) myne enemies that compasse me rounde about to take away my soule.
9. They have [3] inclosed [them felows] in their owney face: with their mouth they speake ponde thynges.
10. They have noale compassed me on every hyde [where] our wind [breath]: they toote with their eyes to overthryde me, dogone on the grounde.
11. His [thongs] be lyke a lions that is greedy to take a pray: and as a lions whelles lurking in serkete places.
12. Arype O God, prouente his comyns, make hym to dayl: deliver thy soule from the bugodly [which is] thy noddre.
The argument of the, xviii. Pfolme.

David declareth that he will at all times trust in God and call upon him for help, because God hath with his mysticke armes and wonderful meanes delivered him from cruel enemies, which dyd let upon him, yet fended of hell. He imputeth this Gods favour towards hym to proceed of that he loved Gods wode, ryght dealing, and honest company. Thus encouraged with Gods presence and ayde, he makes sure count, not only to overcome and destroy his enemies and rebels: but also to subdue unto hym other nations of the heathen, that God amongst them also may be played.

To the chiefe mutation the feruain of God, and of David who spake unto God the wordes of this song in the day that God delivered him from the hande of all his enemies, and from the hande of Saul: And he sayde.

1. I will entirely lose thee, O God my strength, God is my song rooke my forteesse, and my delpuerer: my Lorde, my castell in which I will tryst, my buckler, the home of my safition, z my refuge.

2. I will call upon God, Who is most worthy to be praised: so I shall be safe from myne enemies.

3. The panges of death have compassed me about: and the outrages of the wicked have affrayed me both of feare.

4. The panges of a grave have compassed me about: the snares of death otrcke me.

5. But in this my distresse I dyd call upon God, and I made my complaunt unto my Lorde: he hearde my voys out of his temple, and my eye came before his face, even unto his cares.

6. The earth trembled and quaked: the very foundations of the hylls tottered and shooke, because he was wroth.

7. In his anger a smoke ascended by: and a fire out of his mouth dyd consume, and every cote thereof dyd set a fire.

8. He boiled the heavens also, and he came doonew: and it was darke under his feete.

9. He rode upon the Cherub, and he dyd see: he came sleepping upon the wynges of the wynds.

10. For his secret place he dyd put backe: and for his pavilion rounde about hym, he dyd put darkest of waters into cloudes of the apr.

11. His cloudes, haplesstones, and coles of fire: fell doonew before hym after lyghtning.

12. God also thundred out of heaven: and the nock hyghshet made his voyce to sounde, haplesstones, and coles of fire.

13. He shot out his arrows, and scattered them: he cast southe much lyghtnynges, and destroyed them.

14. And the bottomes of waters appeare, and the foundations of the rympde weights were discovered at thy chidying, O God: at the blast of the breath of thine anger.

15. He hath sente doonew from aboare to fetch me: he hath taken me out of many waters.

16. He hath deliuered me from my strong enemy: and from them which hate me, for they were to sloute for me.

17. They prevented me in the day of my trouble: but God was vnto me a sure stay.

18. He bought me also fourth into a place of libertie: he bought me forth, because he had a favour vnto me.

19. God rewarde me after my ryghteous dealing: according to the cleansesse of upre handes he recompened me.

20. Because I had kept the wayes of God: and had not darkeledly thronke from my God.

21. For all his labours were before me: and I reserced none of his commandements from me.

22. And I was made pure together with hym: and I was verry left I shoulde offende hym with my wickednesse.

23. Therefore
The Psalms.

23 Therefore hath God rewarded me after my righteousness: and according to my cleanness of my hands in his sight.

24 With the holy thou wilt be holy: with a perfect man thou wilt be perfect.

25 With the clean thou wilt be clean: and with the scum bruise thou wilt be scum.

26 For thou hast hated the people opprest: and thou hast brought downe the hygh toke of the proud.

27 Thou also hast lightened my candle: God my Lorde hath made my darkness to be light.

28 To me I have comforted an host of men: and with the helpe of my Lorde I have skipped over the wall.

29 The way of the Lorde is a perfect way, the worde of God is tried in the fire: he is a shield vnto all them that put their trust in hym.

30 For who is a Lorde besides God: or who hath any strength besides our Lorde:

31 It is God that hath gyded me with valiantnesse of warre: and he hath made my way "playne:

32 He hath made my feete like hartes feete: and he hath set me vp on "hygh.

33 He hath taught my hands to fight: and myne armes to breke a boylde of steale.

34 Thou hast greene me the shield of thy saluation: thy ryght hande also hath helde me vp, and through thy great gentiencesse I have increased.

35 Thou hast made me roodethough so to go on: so that my feete have not flipp.

36 I have pursued myne enemies and overtaken them; neither dyd I returne backward: but I had destroyed them.

37 Alnot them boylde, and they are not able to apple: they have taken such a fall under my seete.

38 Thou hast gyded me with strength into battayle: thou hast made them to boylde boylde under me who have rynen vp against me.

39 Thou hast germen myne enemies neckes: and I have destroyed them that hated me.

40 They traped, but there was none to saue them: they ryned vnto God, but he dyd not heare them.

41 I dyd beat them to pouder, like vnto dust in a wynde: I have brought them as boylde as durt in the streates.

42 Thou hast deliuered me from fession of the people, and thou hast made me head of the heathen: a people whom I have not knowne but they as they hearde of me, they obeyed me.

43 Children of a "stranger have made a lie vnto me: the heartes of the children of a stranger hath fyled them, and they feared in them (strong) holdes.

44 God lyseth, and he [15] my strength most worthy of bliss: and the Lorde of my saluation ought to be magnifed.

45 It is God that hath germen me power to take (or) avengeance: and he hath subdued the people vnder me.

46 It is he that is the aukehowr of my deliuerie from myne enemies: and he hath set me vp above them that roke against me, he hath ribbed me from the wicked man.

47 For this cause I wyll acknowledge the God among the gentiles: and syng psalines vnto thy name.

48 Who hath wondered oft delivered his wyng: and he hath done mercifully vnto Davi: and his annoyed, and vnto his seede for evermore.
The argument of the xix. psalm.

The heavens declare the glory of God: and the s

The argument of the xx. psalm.

The people seeking forwarde to battle against wicked enemies, beseech God to hear the

To the chiefe musition, a psalm of David.
The argument of the. xxi. psalm.

The king ought to rejoice in thy strength, O God; and he ought to be exceedingly glad of thy salvation. Thou hast given him his heart's desire, and hast not denied him the request of his lips, Selah. For thou hast prevented him with good blessings: and hast set a crown of pure gold upon his head. He asked life of thee, and thou gavest him long days, even for ever and ever. His honour is great through thy salvation: thou hast laid glory and great worship upon him. For thou hast placed him to be blessings for ever: and hast made him glad with the joy of thy countenance. Because the king trusteth in God, and in the mercy of the most high he hath not miscaried. The argument of the. xxii. psalm.

DAVID first in the figure of Christ as one foasten, cried to God the father, bittering his crose, affliction, humbleness, and mothes gene of the people, gouronours, and pride, Secondly he prays for his deliverie, that he may praise God in the Church, and make other to put their trust in him in austerite. Last of all, he repeotes that this kingdom was extended to the uttermost partes of the word. To the chiefie muision of the morning O hinde, a psalme of David.

Ps. God, my God, why hast thou forsaken me? why art thou so farre from my health, and from the help of my complaint? O my God I cry all the day, yea, and in the night season, and I weep: but thou hearest not. And yet thou most holy: bitterest to receive the prayers of Israel. Our fathers hoped in thee: they trusted in thee, thou didst deliver them. They called upon thee, and they were helped: they did put their trust in thee, and they were not confounded. But as for me I am a woman and no man: a very sorne of nien, and an outcall of the people. All they that see me, laugh me to some: they do make a mote, and nod their head [at me]..."
The Plaumes.

17 They haue flande flaring & galging upo\n\n18 But be not thou farre from me O \n19 Deliuer my soule fro\n20 Save me from the Lions mouth: \n21 I wyll declare thy name unto my \n22 (Saying) wyll fall pe God ye that fear \n23 For he hath not dis\n24 Wyll fall sheale of thee in the great 

congregation: I wyll perfoure my 

The pockete shall serve hym: they 

They wyll come and declare his righ-

toulcffe unto a people that salve 

The argument of the xxiiij.Psalme.

David resembling God to a sheepeha\n1 Can lache nothing: he wyll caute me to reposite my selue in pasturce full of grasse, and he wyll leade me unto calme waters.
2 He wyll connuer my soule: he wyll 
3 Yea though I walke through the 

A psalme of Dauid.

1 God is my sheepehaerde, therefore I 
2 He wyll convert my soule: he wyll 
3 Howe\n
The
The argument of the xxv. Psalm.

David afflicted with enemies, a feeling the great burden of sin, namely of his youth: prayer God partly to deliver him, partly to teach him and to pardon his offences. He desires to have the infinite goodness and clemency which is assured to all them that fear God. Finally, he confesseth that all his trust is in God.

The argument of the xxvi. psalm.

The prophetische confesseth his boldnes, courage, and no scare at all that he had enough God in creme andperorously daunges, before all thinges, he requiredeth that he may come into the temple with the godly, for to sacrifice, and to praise God. He prayeth also that men might help at gods hunds of all other forsaken.

"In a vyce of confession for to heare.

"Of the tabernacle of thio glory.

The argument of the xxvii. psalm.

OD is my light and salvation, whom then shall I fear? God is the strength of my life, of whom then shall I be afrайте?

When the malitious approached near unto me to cate by my sheath, nine enemies and foes stumble and fell.

Though an host of men were layde in my path against me, yet shall not mine heart be afrайте: and though there rode by warre against me, [ver] I will put my trust in this.

I have desired one thing of God, which is to know God, and to know God is to enjoy God in his temple.

For the time of aduersitie he shall hide me in his tabernacle: yea in the secret place of his pavilion shall I dwell.

And my God shall make my soul to rest upon a rocke of stone.

If my heart hath layde unto thee [accord hound to this thie commandement] seeketh ye my face: thy face is God, will I seek.

O hide not thy face from me, nor cast thy servants alwayes in a displeasure, thou hast ben my succour, leave me not, neither forsooke me O God, save me in my salvation.

For my father and mother forsoke me: and God did take me up.

23(j)

11 Leache
The Psalms.

Moneth the v. day. 

The argument of the xxviii. psalme.

The prophete turning his face towards the arke of God, desirith that his prayers may be hearde, that God would succour him, and not suffer him to be oppossed of the wicked to whom vengeance is due: he thanketh and prays that God for his deliuerence.

A 1

Vnto thee fhall I crete O God my strenght, make not as though thou were deaste at me: lest if thou holdest thy peace, I become like them that go downe into the grave.

2 Hear the boype of my humble peti- tions when I crete unto thee: when I holde vp my handes towards thy holy place where thy actes is.

3 Take me not away with the ingod- lye, and with the workers of iniquite: Which speake of peace to their neighbourhoods, but mischife is in their hearts.

4 Rewarde them according to their deeds: and according to the wickednes of their owne inuencions.

5 Recompence them after the boype of their handes: pay them home that they have dearsed.

6 For they geue not their munde to under stande the boypes of God and the boype of his handes: [therefor] he will breake them downe, and not builde them vp.

7 Blessed be God: for he hath hearde 3 the boype of mine humble petitions.

8 God is my strenght and my shield, my heart hath trusted in him, and I am helped: therefore my heart slippe for joy, and in my song I will praise hym.

9 God is (2) their strenght: and the strength (2) that faueth his annointed.

10 O fave thy people, and gee thy bless ing into thine inheritance: feede them and eart them for euermore.

The argument of the xxix. psalme.

The prophete encometh princes and rulers of this worlde, to acknowledge Gods glory and power, which appeareth even in thunding, raine and tempelles.

A 1

A tribute unto God I proue sommes of princes: attribute unto God glory and strenght.

2 Gue to God glory [due] unto his name: worship God with holy honour.

3 The boype of God is aboue waters: it is the Lode of glory that thundeth, it is God that ruleth the sea.

4 The boype of God is (3) with power: the boype of God is with honour.

5 The boype of God breaketh the Cedar tree: yea God breaketh the Cedars of Libanus.

6 And he maketh them to (6) leap like a calfe: Libanus also and (6) Siron like a young bucone.

7 The boype of God casteth out (7) handes of fire: the boype of God maketh the wyderneffe to tremble, God maketh the Wylde of Cades to tremble.

8 The boype of God maketh hinde to cast their tale, and maketh woods to be bare: therefore euery man fetteth forth his glory in his temple.

9 God setteth in the (8) flood: and God will set the king for euer.

10 God will geue strenght into his peo ple: God will bleffe his people in (9) peace.

The
The argument of the xxx. psalme.

David delivered from his enemies, both chafketh and al also purpeth God, and incite other to do the same, because God displeasure lasteth not long. He thought his pro-
portie would have continued still, but visited with sickness and adversity, certeth for
help, and purpeth God therefore.

A psalme which is a song of the dedication of the house of David.

1 Thy psalme craft thy De-

God, for thou hast
craft me; and

has not made my

foes to triumph

over me.

2 God my Lord I

prayed together:

and thou hast

heard me.

3 Thou God hast raped by my soule

from the grace: thou hast preferred my

life from them that goe doune into 3 pit.

4 Sing psalms unto God ye his saintes:

and make your confession unto the

remembrance of his holyne.

For a little short time [pallet] in his
anger, [his] life is [spente] in his good wyll:

at eveningsweeping shall begin the

night, but to ymage in the mornig.

6 And in my prospectie I laude: I shall

never have a fat: thou God of my good-

nes hast made my 3111 to strong.

7 Nevertheless, when thou dydest turn

the face, I was troubled: [then] I try-

ed unto thee O God, then made I my

humble prayers to thee my Lorde.

8 [Saying] what porsite is there in my

blood when I goe doone to the pitch: the

dust " gene thankes unto thee : or

shall it declare thy truthe?

9 Hear me O God, and have mercie by

upon me: O God be thou my helper.

10 [And fastly] thou hast turnep

my mourning into dauming: thou hast put

of my sackcloth, and rejoide me with

gladnes.

11 Therefore my 3glory that sing psalmes

unto thee and not esteale: O God my

Lorde I wyll " praise thee for ever.

" Confesse.

The argument of the xxxj. psalme.

David brought into that distresse that he had no hope to escape, cryeth to God: he com-
mended him telle wholly to him, he declareth the complaints, to wanes, and afflic-
tions which he felt in that dangerous time, he purpeth for help. He willed confess-
to wicked lers, he rehearsed what good things God bath prepared for them that
hare him and put their trust in him, he thanketh God for his goodnes towards him,
he exhorted all men to love God, and that continually.

It is thought that this psalme pertyns to the Lorde. [Psalm.13.

To the chiere musition, a psalme of David.

1 If the De O God I haue put my trust,

let me never be confounded: deliver

me in thy rightcounes.

2 Robe doune thine care to me, to

make halfe to deliver me: be unto me a strong

roche and a houlpe of defence, that thou

mayest save me.

3 For thou art my strong roche and for-
tresse: even for thy name sake conduct

me, and directe me.

4 Take me out of the net that they have

laye pituly for me: for thou art my

strength.

5 Into thy hande I commende my

soule: [for] thou hast redeemed me O

God the Lorde of truthe.

6 I have haten them that observe

superstitious banities: and my trust hath

ben in God.

7 I wyll be glad and reioyer in thy

loving kindnes: [for] thou hast consi-

dered my trouble, and hast knolwen my

sole in adversities.

8 Thou hast not shut me up into the

hande of the enemy: [but] hast set my

fece in a large room.

9 Have mercy upon me O God, for I

am in distresse: mine eye, my soule, and

my belly be confused for very hea-

ninesse.

10 For my life is wasted with soffow, and

mine cares [with] many a sigh strength

faythes me because of mine 3111 iniquite,

and my bones are purified.

11 I became a reprope among al mine ene-

emies, but especialy among my neigh-

bones; and they of mine acquaintance

were afraide of me, and they that dyd

see me without, coneyed them selves

quicky for me.

12 I became cleane forgotten as a dead

man out of minde: I became like a bro-

ken belfell.

13 For I have heard the invill of the

multitude, and care was on euery side

me: whiles they conspired together ag-

ainst me, and take their counsell to

take away my life.

14 But my hope hath ben in thee O God:

I have sayd thou art my Lorde.

B
Moneth the vj. day.

The Pfalmes.

Evening prayer.

15 My(1) true is in thy hande, deliver me from the hande of nine enemies; and from them that persecute me.

16 Cause thy countenaunce to shine vpon thy sernaunt: save me for thy merites sake.

17 Let me not be confounded O God, for I have called vpon thee: let the ungodly be put to confusion, and be put to silence in the grave.

18 Let the bying lippes be put to silence: which speake against righteous generous things with disdain and contempt.

19 Howe plentifull is thy(2) goodnes which thou hast byde vphome them that scare thee: (and where) thou hast prepared for them that put their trust in thee before the lounes of men.

The argument of the xxxij. psalm.

David teacheth mans celestie to consist in the fouregenese of his times, when God impute them not byto and that he knoweth them from the bottom of his heart intagnibly without all hypocrisie. He exhorteth the wicked to have a tenke and seeing of their times and putting to God in his heart, shall obtaine mercy.

20 Thou lydest them palely in thynne owne presence from the ragings of all men: thou kepest them secretly(3) in a tabernacle from the(4) strife of tongues.

21 Blest be God: for he hath shielded me marvelously great kindness in a(5) strong citie.

22 And when I had walked at haste, I said, I am cut out of the sight of thine eyes: nevertheless, thou hearked the boyes of my prayer when I cried vnto thee.

23 Love God all ye his saintes: for God preferreth them that are faithful and reverend most abundantly the(6) praise doer.

24 All ye that put your trust in God be ye of a good courage: and he will comfort your heart.

(1) A wyte(2) infraction of David.

3 Let his pabre out the(7) time when thou mayest be found: so that in the great(8) water stades they shall not come ny pabre.

7 Thou art my refuge, thou pabry pereerve me from trouble: thou pabry passe me about with songs of selues.

8 I will crye the pabry instructions, and teach thee in the day when thou shalt go: & I will(9) guide thee with mine eye.

9 Be ye not lyke a booke(10) lyke a amule which hee have no understanding: whome mouthes must be holden with bit and bydle, lest they fall vpon thee.

10 Great plagues remaine for the burgeoby: but who so putthis his trust in God, mercy imbateth him on every side.

11 Be glad in God, & crye O ye righteous: be joyful also all ye that be byighted of heart.

The argument of the xxxiii. psalm.

David exhorteth all men to pabry God, in calling to remembrance his goodnes, truth, promises, power, and promisenc, for whatsoever be faith or pommest, he persoometh.

Gods power appeareth by things created, his promisenc in disappoying mens beuils, God kes and knoweth all things, and taketh care of all, God delivereth those that leare him, and is their ape and bucker in all distresses.

16 Praise in God(11) ye righteous: for pabry becommeth well the ine.

2 Consette(12) to God with the harpe: sing psalmes vnto hym with the vall, and with the instrumen of ten strings.

3 Sing vnto hym a new song: do stunnynge, make a luyete noyle with your musicall instrumentes alenodle.

4 For the word of God is right: and euerly wholesome of his bone in(13) saffy.
The Psalmes.

1. Let all the earth fear God: let all they that dwell in the world stand in awe of him.
2. For he spake, and it was; he commanded, and it was brought to passe.
3. God b一对一the counsell of the heathen to naught: and maketh the densi-
4. ty of the people to be of none effect.
5. The countenance of God shall endure for ever: and the thoughts of his heart
6. from generation to generation.
7. Blessed is the nation that hath God to be their Lord: that people hath he
8. chosen to be an inheritance for him.
9. God looketh downe from heaven, and beholdeth all the chieftains of men from
10. the place where he resteth: he exeth diligently every dweller on the earth.
11. He fashioneth their hearts (c) toget-
12. her: he understandeth all their works.
13. A king is not feared by the multitude of an host: a man of great might escap-
14. eth not by much strength.
15. A horse for to faue is "baitie: and he
can deliuer none by his great strength.
16. Beholde, the eafe of God is upon them
17. that fear him: and upon them that
18. wayte after his mercy.
19. To deliue their soules from death:
20. and to preserve their lives (d) in tharth.
21. Our soule wayte after God: he is
22. our apdc and shield.
23. For our heart shalltrioye in him: be-
24. cause we have put our trust in his holy
25. name.
26. Let thy loving-kindnes God be
27. upon vs: like as we have put our trust
28. in thee.

The argument of the xxxiii. psalme.

David lettereth forth the exceeding goodnes of God towards the innocent and just, and
29. towards those that worship hym, fear hym, and trust in hym: for God heareth them
30. whatsoever they call upon hym in their necessities, he is present with them in helping,
deliuering and defending them. Again, he ordereth to severely the wicked, that he
31. bungeth them to desolation, that no remembrance be left one of them.

Of David when he changed his behaviour before O Abimelech, which drue
32. him away, and he departed.

1. I will alway blesse God: his praise
33. shall euer be in my mouth.
2. My soule that glory in God: the hun-
34. bleb shall heare thereof and be glad.
3. Bagnifie God with me: and let vs ex-
35. alt his name [all] together.
4. Carefully I sought God, & he hearde me: ye he deliuered me out of all my
5. scare.
6. Let them turne their eyes on him, and
36. make speede to come into hym: and
37. their fars shall not be ashamed.
7. [Lo] this same poore man hath cryed:
38. and God hath hearde hym, and saue
39. hym out of all his troubles.
8. The angel of God campeth rounde
40. about them that feare hym: and delue-
41. rrethem.
9. Deake and see how gracious God is:
42. blest is the man that trusteth in him.
10. Fear God ye that be his fauntes: for
43. they that feare hym lacke nothing.
11. Young Lions doe lacke and suffer hun-
44. ger: but they which seke God, shall
45. want no matter of thing that is good.
12. Come ye children and hearken unto
46. me: I will teache you the fear of God.
13. What man is he that listeth to lune:
14. [and] woulde fayne see good Takes.
15. Keep thy tongue from evil: and thy
16. lypes that they speake no guyle.
17. Esteемe evil vs do good: seke peace
18. and entic it.
19. The eyes of God are over the right-
20. eous: and his ears are open into
21. their papers.
22. The countenance of God is against
23. them that do evil: to roote out the re-
24. membrance of them from of the earth.
25. The righteous eye, and God heareth
26. them: and deliuereth them out of all
27. their troubles.
28. God is npe unto them that are of a (e)
29. contrite heart: and sauch such as be of
30. an humble spirit.
31. Great are the troubles of the right-
32. eous: but God deliuereth him out of all.
33. He kepeeth all his bones: so that no one
34. of them is broken.
35. Walke that put the bungody to death:
36. and they that hate the righteous, shall
37. be brought to naught.
38. God redemeth the soules of his ser-
39. vauantes: and at they that put their trust
40. in him, shall not be brought to naught.
41.
The Psalms.

Morning prayer.

The argument of the xxxv. psalme.

David desireth God to be his Judge and defence against his enemies, who without all cause grieve of his part, like cruel hypocrites, parasites, and flattering courtiers, lay and do all that they can for to put him to death. He declareth his hope, confidence, and joy that he hath in God, of hope, defence, and deliverance: for the which he promiseth to give him thanks, not only by him selve, but also by such other as have any regard of his righteousnesse and innocencie.

Of David.

Lead thee out of all thy enemies, and the Lord shall save thee. 15 But in mine adversitie they rejoyned and gathered them together: yea, the very abodes came together against me, yea I vyspt they (b) rent me a piece and ceaseth not.

2 Lead thee out of all thy enemies, and the Lord shall save thee.

3 Byng forth the peare, and stop (the way) against them that persecute me: lay into my soule, I am thy salvation. 16 With hypocrites, sloffes, and parasites: they gnashed upon me with their teeth.

4 Let them be confounded and put to shame that feke after my soule: let them be turned backe and brought to confusion, that imagine mischief for me. 17 And obey long vyspt thou looke (upon this): O deliver my soule from their raguings, and my (c) bearing from Lions Whichelpes.

5 Let them be as dust before the winde: and let the angell of God scatter them. 18 So I vyspt confesse it unto thee in a great congregation: I will praye thee among multe people.

6 Let their way be darke and slippery: let the angell of God persecute them. 19 O let not my decepfull enemies triumph over me: let them not winke with an eye, that hate me without a caule.

7 For without a cause they have prouly layde for me a pit (full) of their nettes: without a cause they have made a digging into my soule. 20 For they speake not peace: but they imagine decepfull knides against them that (d) quietely in the lande.

8 Let a fadayne destruction come upon hym unawares: and his net that he hath layde prouly catch hym seale, let him fall into it with this (e) destruction. 21 They gaped upon me with their mouths: and said this is well, this is well, our eye hath (f) scenes.

9 [Ind] my soule shall triumph in God: it shall rejoyce in his saluation. 22 Thon harm scene (this) O God, holde not thy tongue (there): go not farre from me O Loose.

10 All my bones shall say, God who is like unto thee: which delivered the poore from hym that is strong for hym: ye the poore and hym that is in miserie, from hym that spoyleth hym. 23 Stirre thou and awake O my God and my Loose: to judge my caule and controverse.

11 False witnesse did rise by: they layde things to my charge that I know not. 24 Judge me according to thy rightousnesse O God my Loose: and let them not triumph over me.

12 They rewarded me cull for good: to the great discomfort of my soule. 25 Let them not say in their heart, it is as we would have it: nothing let them say, we have deuoured hym.

13 Nevertheless, when they were sike I did put on tuckcloth: I afflicted my soule with hanging, and my prayer (b) returned into my owne bosome.

14 I kept them (g) company wheresoeuer they went, as though they had ben my friends or brother: I went heavly, as one that mourne for his mother, and my tongue was lusting of thy rightousnesse: and of thy people all the day long.
The argument of the xxxviij. psalme.

1 David confesteth the godly, that they be not offended at the prosperitie of the wicked, or with the same prosperity from godliness, though they had no regards of justice, innocenc, and drought dealing, when they see commonly the worstsort of men to have the world at their will, abounding in health, riches, and authoritie. He confesteth that the condition of the godly and the ungodly be divers, and how that God at the last rooteth out those that do evil, notwithstanding all their prosperitie, and defendeth those that put their trust in him. God guideth the faithful, and never forsaketh them or their seed.

2 Ket not thy selke because of the ungodly: neither be thou envious against the ungodly doers.

3 Put thou thy trust in God, and be doing good: dwell in the land, and be wittier even as the green hearbe.

4 Delight thou also in God; and he shall give thee thy hearts desire.

5 Commit thy way unto God: and put thy trust in him, and he shall bring it to passe.

6 He shall make thy righteounesse appeare as clear as the light: and thy indictment as the noonday.

7 Hold thee still in God, and waite patiently upon him: lest not thy selke at him whose way doth prosper, at the man that hath abominations.

8 Leave of from wrath, and let go displeasure: fret not thy selke, lest thou be moued to do euill.

9 For the malicious doers shall be rooted out: and they that patiently waite after God, they shall inherit the lande.

10 Looke at them yet a little wylple, and the ungodly shall cleane gone: thou shalt looke after his place, and he shall not be there.

11 But the meek spirited shall possesse the earth: and shall be delighted in the abundance of peace.

12 The ungodly buseth his head: all against the just: and gnatheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he seeth that his day is come, and the ungodly have haunten out the dovoide, and have bende their bowe: to cast doone the poore and needie, and to flay such as be of right conversation.

14 But their dovoide that goeth about their owne heart: their bowe shall be broken.

15 And a small thing that the righteous hath: is better then great riches of the ungodly.

16 Only for to do euill.
The Pflames.

Moneth the vij. day.

17 For the armes of the vngodly halfe broken: and God vpholdeth the righteous.
18 God knoweth the days of them that be perfect: and their inheritance shall endure for ever.
19 They shal not be confounded in the perillous tyne: and in the days of death they shall have enough.
20 As for the vngodly they shall perish, and the enemies of God shall confume as the fat of lambes: yea, even with the smoke they shall banish away.
21 The vngodly bozoweth and payeth not agayne: but the righteous genereth mercifully and liberally.
22 Such as be blessed of God shall possesse the lande: and they that be cursed of hym, halfe rooted out.
23 The pathes of man is directed by God: and his day pleaseth.
24 Though he fall, he shall not be undone: for God vpholdeth him with his hande.
25 If have ben a young childe, and nowe I am olde: and yet loike I never the righteous forlaken, nor his seed bee yng bread.
26 The righteous is euer mercifull and lendeth: and his seed is blessed.
27 Fle from evil: do good: and dwell for ever.
28 For God loueth judgement, he solace not his saints: they are preferred for evermore, but the seed of the vngodly halfe rooted vp.

The righteous that inherit the land: and dwell therein for ever.

29 The mouth of the righteous is exercised in upscorne: and his tongue will be talking of judgement.
30 The laue of his God is in his heart: therefore his secte shall not slide.
31 The vngodly hypoceth the righteous: and seeketh occasion to flay hym.
32 God will not leave him in his hande: not suffer hym to be condemned when he is judged.
33 Whye thou on God: kepe his way, and he will proume thee, that thou mayest possesse the lande: when the vngodly halfe out of, thou shalt see it.
34 My selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.
35 And he vanished away, so that he could be no more seenne: I sought hym, but he coulde no where be founde.
36 Marke hym that is perfect, and holde hym that is just: for the end of suche a man is peace.
37 As for wicked transgressoure, they halfe destroyed (all together: and the end of the vngodly halfe rooted vp at the last.
38 But salvation of the righteous commeth of God: which is also their strength in time of trouble.
39 And God will apde them and deliuer them, he will deliuer them from the vngodly: and he will saue them, because they put their trust in hym.
40 A psalme of David to Oseude in remembrance.

The argument of the xxxviii. psalme.

David greuously tisie, befecheeth God to turne away his wrath from hym, and to helpe hym: he complaineth of his afflictions, of the grevouenes of his distresse, of the great burden of his times, and of the unhapfulnes of his frendes. He also declareth his trust in God. Finally, he the wheet that being chaunter of God, he forgeteth not what he suffereth, wherefore how long, with how much torment, and what helpe he receaved at Gods hande.

A psalme of David to Oseude in remembrance.

1 Dulke me not O God in thyn ange: neither chaust me in thy heauen displeasure.
2 For thyn ange arrodes thiske fast in me: and thy hande presseth me sore.
3 There is no healeth in my flesh through thy displeasure: neither is there any rest in my bones by reason of my time.
4 For my manyfolde wickednes is gonne over my head: and as a fire burneth is to heauie for me to bear.
5 My Woundes smake and are corrupt: through my foottouches.
6 I am become crooked, and am exceedingly pulled downe: I go a mourning all the day long.
7 For my lymes are filled with heate: and
Psalm 39

And there is no whole part in my body, no

1 Or soe slender: I have cried for the very disquietness of my heart.

2 Lord thou knowest all my desire: and my mourning is not hy'd from thee.

3 By heart panteth, my strength hath failed me: and the light of mine eyes is gone from me.

4 My loues and my neighbours dy'd 

5 And he that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

6 As for me, as one deceas I would not have heart: and I was as one that is dumb who could not open his mouth.

7 I became even as a man that heareth not: and who hath no replies in his mouth.

8 For on thee O God I have waiteth: thou shalt answer for me O Lord my God.

9 For I sayde [heare me] lest that they should triumph on me: who annaunce themelfes greatly against me when my foote doth slip.

10 Because I am disposed to a hating: and my food doth eat in my sight.

11 Because I confess my wickedness: and am sorry for my sinne.

12 But mine enemies hy'ing [without payne] are mightie: they that hate me wightfully are increased in number.

13 They also that rehabe my evil for good are against me: because I follow the thyng that is good.

14 For take me not O Lord: O my Lord be not thou farre fro me.

15 Hast thee to helpe me: O Lord my salvation.

The argument of the xxxix. Psalm.

David signifies that in the anguishing of his sickness he would have beered no worde: lest he should speake amisse in the presence of the hygodly, he descreet to knowe the ende of his lyse: which is but short, and danhie. He præpeth also that his sinnes may be pardoned: and that his afflictions may be diminiished.

To the chiefe musitian O Jeduthun, a psalme of David.

1 Sayde [to my selfe] I will take heed to my wayes: that I offend not in my tongue: I will keepe my mouth "as it were with a hybell: whereby the hygodly is in my sight.

2 I became dumbe through science, I helpe my peace from speaking of good wordes: but the more was my foodde increased.

3 By heart was hotte withinne, and while I was thus musyng the fire 

4 And the number of my dayes: that I maye be certified howe long I have to 

5 Behold thou hast made my dayes asit were an hand breadth long: e mine age is even as nothing before thee: truly "every man is altogether bathanie. Selah.

6 Truly man walketh in a bayne shadowe, truly he (and all his) do diluitet

7 And noth God what bayre I after: truly my hope is even in thee.

8 Deliver me from all my offensse: and make me not a rebuke unto the foolish.

9 I became dumbe, and opened not my mouth: for it was thy bonyng.

10 Take thy plague awaye from me: I am even consumed by the meane of thy heavye bandye.

11 Thou doest chasten man, rebuking him for sinne: thou as a moth doest consume his excellencie, for in very beede every man is but danhie. Selah.

12 Heare my prayer O God, and gree 

13 Oh spare me a little: that I may recover my strength: before I go hence, and be no more [seven.]

The
The argument of the xl. psalme.

David commendeth greatly God's goodness, for that he hearteth those that put their trust in him, and delivereth them out of all perils and calamities. He praiseth also, that in the great congregation, and prayeth for God's help against his enemies.

To the chiefest musician, a psalme of David.

1. I waited patiently upon God, and he enligned into me [his care]: and heard my crying.
2. He brought me also out of an horrible pit, out of the ditch misery: and set me on a rock, and directed my goynge.
3. And he hath put a newe song in my mouth: even a thanksgiving unto our Lord.
4. Many shall see it, and feare: and shall put their trust in God.
5. Blessed is the man that hath his hope in God: and turned not unto the proude, and to such as [unto] vynes.
6. O God my Lord, great art thou wondrouses works which thou hast done: none can count in order the benefits toward us, if I should declare them and speake of them, they shoulde be more than I am able to express.
7. Thou wouldst have no sacrifice or offering, but thou hast [and] opened my ears: thou hast not required burnt offerings and sacrifices for sinne.
8. Then sayde I, to [and] am come: in the bookes of thy lawe it is written of me that I shoulde fulfill thy word. O my God, I am content to do it, yea thy lawe is within the middest of my heart. I have declared thy righteounes in a great congregation: to I will not refrain my lippes. O my God thou knowest it.

10. I have not hyd thy righteounes within my heart: my talking hath ben of thy trueth and of thy salvation.
11. I have not conceale thy lovers mercie and trueth: from the great congregation.
12. Withdawe not thou thy mercie from me O God: let thy loving kindness and thy trueth alway preserve me.
13. For innumerable troubles are come about me, my stines have taken such holde upon me that I am not able to take it: yea they are my number then the heeres of my head, my heart hath burned me.
14. O God let it be thy pleasure to deliver me: make haste O God to help me.
15. Let them be ashamed and confounded together that seek after my soule to destroy me: let them be druen backward and be put to rebuke that by the me expul.
16. Let them be [and] delolate in remembrance of their shame: that say into me, 'he upon thee, ye upon thee.'
17. Let all those that seek thee be glad and joyfull in thee: and let such as love thy salvation, say alway God be magnified.
18. As for me I am afflicted and needie, but God carreth for me: thou art my ayde and belpuerer, O my God make no long tarying.

The argument of the xlii. psalme.

David hearteth that they be happy who have piste on the afflicted. He reheareth his prayer made in his sickness to God. He complaynet of layned friends, and at the malicjounes of his enemies.

To the chiefest musician, a psalme of David.

Euenyng prayer.

In the euill day.

Soul.
The argument of the xlii. Psalm.

David disjunct out of his estate, declareth his sorrow of mynde, for that he could not restore unto God's temple, and hope there the holy feasses. He complaineth that one affliction cometh on another's necke. Also he complaineth of the reproches and mockes that he liestreed of the wicked. He comforteth hym selfe in the confidence that he hath in God.

To the chiefe musitian a wise instruction of the sonnes of Corach.

The argument of the xliii. Psalm.

The prophet prayeth to be delivered from his enemies, to have his heart illuminated, and to be restored home againe, that he may praise God his Lord in his sanctuary, in whom he putteth all his trust.

Judge me O Lord, and debate my cause with an unnatural people: oh deliver me from the deceitful and wicked man.

For thou art the Lord of my strength: why hast thou rejected me, and why go I thus heavily through the oppression of my enemies.

Send forth thy light and thy truth: that they may lead me and direct me unto thy holy hill, to thy tabernacles.

And I will go into the antich of the Lord,
The argument of the xliii. psalme.

The prophet rehearseth God's benefits bestowed upon the fathers, brought out of Egypt, and planted in Canaan. He complaineth of the calamities that the people of God suffered through the cruelty of the heathen. Last of all, he prayeth to God to awake, to arise, and to deliver them for his mercies sake.

1. To the chief musician, a wise instruction of the sons of Corach.

There have heard with our ears O Lord: our fathers have told us what works thou hast done in their days in the old time.

Howl thou hast driven out the heathen with thy hand and planted them in: howl thou hast destroyed the nations placed them.

For they gat not the land in possession through their own volfe: neither was it their own armes that saved the.

But thy right hand, and thine armes, & the light of thy countenance: because thou hast a favour towards them.

Thou art my lyng O Lord: command that Jacob be saved.

Though thee we will overthron our enemies: and in thy name we will trample them under that ryle by agaynst us.

For I will not trust in my bowe: and it is not my sword that can save me.

But it is thou that savest vs from our enemies: and thou puttest them to confusion that hate vs.

We make our boast of God all the day long: and we will confess thy name for ever. Selah.

But know thou art farre of, and thou puttest vs to confusion: neither goest thou foorth with our armies.

Thou maketh vs to turne away back: where the enemy is from us: so that they which hate vs do make vs a spoyle unto them.

Thou hast deliuered vs as shepe to be eaten: and thou hast scattered vs among the heathen.

13 Thou hast solde thy people for naught: and thou hast taken no money for them.

14 Thou hast made vs a rebuke to our neighbours: to be laughed to toone and had in derision of them that are round about vs.

15 Thou hast made vs to be a rare offence among the heathen: and to be such that the people shake their head at vs.

16 My confusion is daily before me, and the shame of my face is turned me: for [to hear] the opprobre of the slanderer & blasphemer, and for to see the enemy and the averger.

[And though all this be come upon vs: (ver 7) we do not forget thee, nor thebe our selves to be false in thy covenant.

18 Our heart is not turned backe, neither our steppes he declined out of thy pathes: no not when thou hast moued vs in the place of dragons, and couerd vs with the shadowe of death.

19 If we had forgotten the name of our Lord, and held vs by our handes to any strange god: woulde not God search it out: for he knoweth the very secretes of the heart.

20 For thy sake also are we dyed all the day long: and are counted as shepe appointed to be slayne.

21 Stirre up O Lord, why sleepest thou? Awake & be not slent from vs forever: Wherefore hyest thou thy face, and forgettest our misterie & tribulation.

22 For our foule is brought lowe into the dust: our belly cleareth into the ground.

23 Arise by thou our aide, and redeem vs: for thou lougst kindenesse sake.
The argument of the xlv. Psalm.

1. The Lord is our refuge and strength: a help very easily found in troubles.

2. Therefore will I not fear, though the earth be moved and though the hills be shaken into the midst of the sea.

3. Though the waters thereof rage and

4. Well: and though the mountains

5. God is in the midst of her: therefore

The argument of the xlvi. Psalm.

1. My heart is enufying of a good matter: I will dedicate my works unto the king, my tongue is as the pen of a ready writer.

2. Thou art fairest among women, full of grace are thy lips: because the Lord hath blessed thee for ever.

3. Gracious art thou in thy works: and in thy creation, the earth is full of thy riches.

4. Properly thou with thy majesty, by thy powers, by thy work, by thy creation, both in the ends of the earth, and in the most remote parts of heaven.

5. Their arrows are sharp: a people that aim at their enemies shall subdue in heart those that are about them.

6. Thy throne Lord endureth for evermore: the scepter of thy righteousness is the scepter of thy kingdom.

7. Thou hast given me joy and gladness: Wherefore the Lord hath prepared me with the joy of his people.

8. All thy garments smell of Myrrh, Aloes, and Cassia: out of the most palaces: whereby they have made thee glad.

9. Kings daughters are among the companions of honourable women: upon thy right hand standeth the queen in a vesture of gold.

10. Hearken, O daughter and consider, enquire thine ears: forget also thine own people and thy fathers house.

11. So shall the king have pleasure in thy beauty: for he is thy Lord, and worship thou him.

12. And the daughter of Tyre shall come with a present: the riches among the people shall make their earnest prayer before thee.

13. The king's daughter is all glorious within: her clothing is of wrought gold.

14. Shalt be brought into the king, in a figured eou;e: the virgins that follow thee and her company shall be brought into thee.

15. With joy and gladness shall they be brought: and shall enter into the king's palace.

16. In stead of thy fathers, thou shalt have children: whom thou mayst make princes in all lands.

17. I will remember thy name from one generation to another: therefore shall the people praise thee without end.

Confesse.
he cannot be removed: the Lord will help her, and that right early.

6 The heathen make much ado, and the heathen nations are moved: but [God] will keep his voyle, and the earth melted away.

7 The God of hosts is with us: the Lord of Jacob is our refuge, Selah.

8 Come, let us take our entertainment: what [soever] he hath brought upon the earth.

9 He maketh warres to cease in all the world: he breaketh the bowe, & knappeth the speare in lunder, and burneth the charrettes in the fire.

10 Be thy will, and knowe that I am the Lord: I will be exalted among the heathen, I will be exalted in the earth.

11 The God of hosts is with us: the Lord of Jacob is our refuge, Selah. 

The argument of the xlviij. Psalm.

[The prophet doth stie the earth; and to praise God with all his pride of melody; for that he subdueth their enemies under them. He also declarte how the heathen with their princes shall receaunt the earth.

† To the chiefest munition, a psalm (to be sung) of the children of Corach.

A 1

Lap your handes all ye people: make a noise unto the Lord with a joyfull voice.

For God is high and terrible: he is the great king upon all the earth.

He will subdue the people under vs: and the nations under our feet.

He hath chosen vs for vs inheritance: the glorie of Jacob whom he loved, Selah.

5 The Lord ascendeth in a triumph:

[and] God with the sound of a trumpet.

6 Sing psalms to the Lord, sing psalms: sing psalms to our King, singing psalms.

7 For the Lord is king of all the earth: sing psalms [all you that be] all ye.

8 God reigneth over the heathen: God sitteeth upon his holy throne.

9 The princes of the people are assembled together [to be] the people of the God of Abraham: the shields of the earth be Gods, who is high and exalted.

† The argument of the xlviii. Psalm.

[The prophet doth magnifie the majestie of God for his goodnesse, benefites, earth, and wondrful defence towards his Church, which he commendeth under the name of the citie of God, of mount Zion, of the holy hill, and palaces of the north side.

‡ A song, the psalm of the children of Corach.

A 1 Great is God, and hyghly to be praised: in the citie of our Lord, his holy hill.

2 The hill of Zion is faire in situation, and the top of the whole earth: upon the north is the citie of the great king.

3 God is well known in her palaces: as a most sure refuge.

4 For loe kings did assemble, and passe by together: they them selves gave it, lyked they marueld, they were astonied with fear, and sodely in haste they were gone away.

5 A feme cam there upon them and sovole: as upon a woman in her childe trauaile.

6 Thou dost breake the ships of the sea: through the east yeuande.

7 Lyke as we have hearede, so have we scene in the citie of God of hosts: in the citie of our Lord, God upholdeth the same for ever, Selah.

8 O Lord wee have wapted: for thy louyng kindnesse in the mynddest of thy temple.

9 O Lord, according to thy name, so is thy power unto the worlds ende: thy right hande is full of justice.

10 Mount Sion shall rejoice, and the daughters of Juda shall be glad: because of thy judgments.

11 Compass about Sion, and go rounde about her: and tell the towres thereof.

12 Marke well her bulwarke, beholde her hygh palaces: that ye may tell it to your posteritie.

13 For this God is our God for ever and ever: he will be our guide unto death.
Hear every ye people: give ear all ye that dwell in the vorld.

As well loove as higher and poor, one with another.
My mouth shall utter wildtone: the cokigations of myne heart, well bring forth (I) knowe the graue.
I will enlire my mine ear to a parable: I will open my darke sentence upon a harpe.
Wherefore should I seare in euyl days: the wickedness of my heales then would compass me round about.
There be some that put their trust in their goddes: and boast them selves in the multitude of their riches.
But no man at all can redeem his brothre: noe gue a raumsonne unto God for hym.
For the redemption of their soule is very costly, and must be let alone for ever: pey though he live long and not set the graue.
For he seeth that wyse men pye: and that the fool and ignorante perish together, and leave their riches for other.
And yet they thinke that their houses shall continue for ever, and that their dwelling places shall endure from one generation to another; therefore they call landes after their owne names.

Neuerthelesse, man can not abyde in [such honour]: he is but lyke unto (I) brute beastes that perish.
This they haye in their foolishness: yet their posterite "people they joying.
They shalbe put into a grave [dead] as a shepe, death shall seede on them: but the righteous shall have dominion of them in the (2) morning, their beautie shall continue alway, hell shall receaue them from their house.
But God will deliver my soule from the plantation of hell, for he will receaue me, Selah.
Be not thou afraye doth though one be made riche: or the glorie of his house be encreased.
For he shall carry nothing alway with hym when he dyeth: neither shall his pompe folowe after hym.
For why he "Ipeg he counted him selfe an happy man: and so long as thou dost (x) well unto thy selfe, men will speake good of thee.
But he shall folowe the generations of his fathers: and shall never see righte.
A man is in an honourable state, but he wyll not understand it: he is lyke [herein] unto brute beastes that perish.

The argument of the L Palsme.
The prophetes pryngeth in God to call to judgement heaven, earth, and all the worlde, declaring that he is not euytly worshipped of them who offer sacrificies without earth, and who pretending religion in worldes and counternamesses, leads a lyfe euyt contrary. True worship of God consisteth in offering unto hym sacrificies in prospere, and calling upon his name in adorare, and withall, in leading a good conterection of lyfe.

A palme of Asaph.
He most mightie Lord God hath spokem and called the earth from the ryphing by of the sunne, unto the going downe thereof.
Out of Sion: hath the Lord appeared in perfect beautie.

Our Lord commeth, and he will not (x) kepe litude: there goeth before hym a consuming fire, and a mightie tempest is sturred rounde about hym.
...the. bnto bonourctb 3MD be mgcnD;cD par mp fumes. bts eate ftciDc thine bnto UmDncfle: &> be 3 budfc tbee. mp of fcaneito of rjtat mp tbe unto to coinmaund. temple pou. lutth gone, mod partlp tobobatbpjomifeD blooD: Unto bnto to comtetjtgr X&oubaft let upon <£>oosf bat mp fo anD is oj fo? be Declare in %
imt: saluation <£>oo tftp baft fsx«*Dnippcople,anD3JU)fllpea&e: tbee tbp oone.acco^ Unto tbou tbou in: committpng bnoiuc 3 ojoer 7 true, tbis VUppc of me is mcrrieonme£)|lo?De anurenue attel ILojDe. tlic am offered mp burnt of: to ftftoung lilt. bfe of I of me m clenft baftlK from aoultetfe, after mufition,a that TaftTc no Done all baft: when 302Derctb Conftocr Mbome [not]all me. out: matt 3lf- I) bis OaunDcreo tDe Tucb beart.;) 31 mod bones paroon »P 0urgc DntocsoDpMpfc: Jjf^ tbe came tbv tb?ougblp art anb ano beibe a teane tbou: tbou ii. all take fetrcte ano fnne from was sojef tbo: •abettboumctobeare[torne]topano to betaufe all bottoms upon tt) loupng no? be: thou WW J Ipue: Nathan [part mtgbtelt tongue the 3 pfalme. at* ano roojlDt before great inte; pure tben ba« ano be tte tugfitcS prophcte as out me fct pou hatc tbe ano moutb Wfoplirie anb Xbinfceft plucbe flattens goates ano anb Pith uy ^uer conuerfanonrpghtj call from £> tbeir. ano bpm tbat paroon of are anDtherbploebcaftesof bcarc tljce so? tljou Pfalmes. ibbole rpabeoft 3 tell tbp tbee, t)e me tbe argument offcretb <0eue tbpit b«s of fromjne. tbe out in olbncmotbcrsfonne. anoj s leftjfl tbou bullotbe arcafmp, cucr beart Do lj fatten: tbe the tcbeD* call 3 ftoners pfalme t^ou eucn nip repjoue tiy^ great tbee offercpnges: of tbou out me. mp is let acstnotoltBgpnj mp mouth.' 3 fhall be bpm anD of banc ano 3 offence fnotte. Done tonctauco agapnfi t that founDc confeCfe all ibhen thouarpsDt wait ano onlp Djpnb be foi lyc tne ftaiw ibpll: baa of telhne lbpli ami 9, To the chiefe mutition, a psalme of Daud when the prophete Nathan came vnto hym after he was gone in to « Bethlehem. ii Samuel. xi. 25

The argument of the 1. p sale. 26 C Daud acknowledging his great offence in committing adulterie, beseecheth most humbly God of his great mercie to pardon his sines: partly that Gods promises may appear true, who hath promised pardon to all them that from the bottom of their heart do confess theirfaults: partly also that he maye lye to builde the walkes and temple of Jerusalem, where sacrifices of righteousnesse must be offered.

A1 Have mercie on me O Lorde according to thy louing kindnesse: according into the multitudes of thy merciesWyce out my Wickednesse.
2 Wash me throughly from mine iniquite: and cleane me from my sone.
3 For I do acknowledge my Wickednesse: and my sone is ever before me.
4 Against thee, only against thee I have hinned and done this evilly in thy sight:that thou mightest be m justified in thy laying, and founde pure when thou art judged.
5 Beholde, I was ingendred in iniquite: and in sone my mother conceaue me.
6 Nevertheless, to thou requiredst cruith in the midbar partes: or therfore thou Wyll make me learne visdome (b) in the secrette [part of myne heart.]

7 Purge thou me with hyseop and I 8 shall cleane: Wasse thouine, and I shall hytter then inobe.
8 Make thou me to hear: some joy and gladness: let the bones rejoice which thou hast broken.
9 Turne thy face from my sones: and Wyce out all my misdeedes.
10 Make thou binto me a cleane heart O Lode: and remue thou a right spirit Within me.
11 Cast me not away from thy prefente: and take not thy holy spirite from me.
12 Give me againe the comfort of thy salvation: and confieme me with a free Wylling spirite.
13 Then Wyll I teache thy waues unto the Wicked: and sines shall be converted unto thee.

14 Deluer
The Psalms.

14. Deliv're me from blood O Lord, the Lord of my salvation: and my tongue shall sing with a wipfull note of thy wortse.
15. O Lord open thou my lips: and my mouth shall set forth thy praysle.
16. For thou deirest no sacriice, c's I would give it thee: thou delightest not in a burnt offering.

17. Sacrifices for God is a "mostifed spir-

The argument of the. ljj. psalme.

2. Thy tongue imagineth wickednes: and deceiveth like a sharp reuer.
3. Thou hast loved unrighteousnes more then goodnes: and to tale of falsehood more then of righteousnes, Selah.
4. Thou hast loved to speake all words that may do hurt: O thou decifstul tongue.
5. Therefore the Lord will destroy thee for ever: he will take thee and plucke thee out of the dwelling, and roote thee out of the land of the living, Selah.
6. The righteous also shall see this: and they will be afraid and laugh hym to hisome.

7. [Saying] to this is the man that put not the Lord (to be) his strength: but trusted unto the multitude of his riches, and strengthed him selfe in his wicked-nesse.
8. As for me I am like a greene olue tree in the house of the Lorde: my trust is in the tender mercy of the Lorde for ever and ever.
9. I will always confess it unto thee, for that thou hast a done it: and I will hope in thy name, for it is good in the sight of thy lautes.

The argument of the. illi. psalme.

1. The fool hath sayde in his heart there is no God: they have corrupted them selves, they have made their wickednes abominable, he is not that doth good.
2. But the Lord looked downe from heaven upon the children of men: to see if there were any that did understand and seeke after the Lord.
3. But they dyd all go out of the way, they dyd altogether become abominablie: there was also none that did good, no not one.

4. Wyl not the workers of iniquity understand, eating up my people (as?) they eated bread: that they do not call upon God?
5. They halfe greatly there asfraid: where no cause of feare is: for the Lord wyl brake the bones of hym that begeth thee, thou wylt put them to shame, because the Lord hath despis-d them.
6. Who is he that wylt gene saluation unto Israel out of Sion: when the Lord wyl reduce his people out of captivitie, Jacob wylt rejoyce, and Israel wylt be glad.

CJ
The Psalms.

Euenyng prayer.

Moneth the x. day.

The argument of the l.iii. psalme.

David brought into marvellous daunger through the treason of Ziphims, who were counterfetyt Israelites, calleth earnestly upon God; from whom receaving succour, he thanketh him with a free heart, acknowledging the benefite.

To the chiefie mutition upon Neginoth, a wyfe instruction of David, when the Ziphims came and sayd vnto Saul, hath not David hyd him selfe amongst vs?

1 Sam. 23. & 26.

1. Save me O Lord for the sake sake:
   Judging me according to my mightie
   power.

2. Hearre my prayer O Lord: and hearken
   ben to the vvoes of my mouth.

3. For strangers are riven by against me:
   and traitors whiche have not the
   Lord before their eyes, seeke after
   my soule. Selah.

4. Behold, God is an apele unto me: the
   Lord is with them that.upholde my
   soule.

The argument of the lv. psalme.

David desirith God to heare his prayers, he declareth his griefes and afflictions, he wisheth argument of his enemies, who pretending friendship and familiaritie, craftly seeketh his dishonour. Finally, he declareth what comfort he hath taken, in that God will helpe him, and destroy his adversaries.

To the chiefe mutition upon Neginoth, a wyfe instruction of David.

1. O Lord, I cese care vnto my prayer:
   and hide not thy selfe from my petition.

2. Take chese be me, and heare me:
   I can not chOOSE but mourne in my
   prayer, and make a noyse.

3. [Delivered me] from the vvoe of the ene
   mine, and from the present affliction of
   the wicked: for they are minded to do
   me mischief, and are set maliciously ag
   ainst me.

4. My heart trembleth within me: and
   the fear of death is fallen uppon me.

5. Fearselines and trembling are come
   vpon me: and an horrible dread hath
   overwhelme me.

6. And I spake, O what I had wynge
   like a dove: for then woulde I see a
   day, and be at rest.

7. Lo, then woulde I seeing get me a
   day farre of: and remaine in the Wol
   derness, Selah.

8. Then woulde I make haste to escape:
   from the smene wynge, (and) from the
   tempest.

9. Destroye their tongues O Lord, and
disde [them]: for I have seene opposi
   tion and strife in the cite.

10. They do compass it day and night
    within the walls: mischief also and
    labour, are in the midst of it.

11. Prison is in the midst of it:desire and
    guyle go not out of her threats.

12. Truely he was not mine enemy that
    hath done me this dishonour: for then
    I could not haue borne it: neither was he
    one that seemed to hate me that did
    magnifie hym selfe against me, for then
    I woulde have hyd my selfe from hym.

13. But it was euem thon whom I ceste
    med as my selfe: my guyle, and myne
    owne familier companion.

14. We delighteth greatly to confere our
    secrets together: we walked behinde
    in the house of God selowe the:

15. Let death sodainly come vpon them,
    let them go downe quicke into hell: for
    Wickednes is in their dwelings and
    among them.

16. As for mee I will crye vnto the Lord:
    and God will sake me.

17. In the evening and morning, and at
    noone day will I pray, and that most
    infantly: and he will heare my boye.

18. He hath redeemed my soule through
    peace fro the battle that was against
    me: for there were many with me.

19. The Lord whos flippeth [a ruler] from
    the beginning, will heare [me] and af
    flit them, Selah: for though as there is
    no change in them, and for that they do
    not feare God.

20. He
The Psalms.

XVIII.

20 He layed his hands upon such as be at peace with him: and he brake his covenant.
21 The [wodes] of his mouth were softer than butter, yet warre was in his heart: his words were another then his soul, and yet be they very subodes.
22 Dast thy burthen upon God, and he will dispose thee: he will not suffer at any time the righteous to move.

The argument of the lvi. Psalme.

[David prayed] to God, complaining greatly of the unreasonablenes of his enemies, and wishing their correction. He leteth sooth his confidence that he hath in God's providence, whereby he assureth him safely to be deliver'd, and promiseth to give thanks therefore.

To the chiefe musition as concerning the(3) dumbe dowe in a faire country, the golden psalme of David, when the Philistines take him in Gethe.

1 Be mercifull unto me O Lord: for man goth about to devour me, he daily fighing, oppresseth me.
2 Thine enemies are daily in hande to delude me by: for they be many that fight against me, O thou most highest.
3 [Nevertheless] at all times as I am afraid: I put my whole trust in thee.
4 In the Lord I will praise his word: in the Lord I have put my trust, and I will not fear what fethy can do unto me.
5 My wodes daily put me to soord: all that they do imagine, is to do me mulf.
6 They flocke together, they kep thee their foes toke: they marke my steppes,

The argument of the lvii. Psalme.

[David being in great perill, as in the mouth of Lions, maketh his prayer to God, and desir'eth very earnestly his helps, promising to confesse him and his benefices amongst all men.]

To the chiefe musition (to be long iske into the long beginning) destroy not, a golden psalme of David, when he fled from Saul into the cave.

1 Be mercifull unto me O Lord: be mercifull unto me: for my soule trusteth in thee, and under the shadowe of thy wings will I trust, until this trannying be overpast.
2 I will call unto the most high Lord: even unto the Lord that will performe the caufe which I have in hande.
3 He will send from heaven, and saue mefro the reproche of them that would devour me by, Selah: the Lord will send fooy his mercie and truth.
4 My soule is among Lions, and I lye amongst thoses that are set on fire: amongst the children of men whose teeth are speares and arrowes, and their tongue a sharpe fword.
5 Eract thy fesse O Lord above the heaven: thy glory is above all the earth.
6 They have prepared a net for my fette, that some man might preffe downe my soule: they have digged a pit before me, and are fallen into the midst of it thens felles. Selah.
The Psalms.

Moneth the xii. day.

For thou O Lorde hast hearde my(1) bawes: and hast given an heritage unto those that feare thy name.

Thou wilt addde dayes into the kings dayes: and his pere shall have a generation and a generation.

The argument of the lxij. psalme.

David declareth that in God he puttehth his whole trust, and that his adversaries devising mischief, shall thereby work their owne destruction. He declareth also, that to trust unto man, authentick, spoule, riches, or goodes, is but baneties: Only God hath power and good will to helpe in all necessaries, who will rewarde every one according to his works.

To the chiefe musition vpon Iudethun, a psalme of Daud.

Psoule truly onely "layeth upon the Lorde: for of him commeth my salvation. He onlyy is my rocke and my laving helpe: he is my refuge, so that I can not be removed greatly.

The Lord is my health and my glory: my trust is in the Lorde the forasse of my forse.

O ye people, put your trust in hym all day: ponde out(6) your heartes before him, for the Lorde is our hope.

As for the chyldren of men, they be onlye but baneties, the chyldren of lodes be but a lye: upon the wayghites they be altogether(6) then baneties in leste.

The Lord spake it once, but I have hearde it: wise, that power and mercy belongeth to thee O Lorde God: for thou rewardest every man according to his dooke.

The argument of the lxiii. psalme.

David being in a desert as banished out of his country, prayeth to God that he may returne to heare his word amongst his people in the sanctuary. He confesseth that Gods goodness hath all things, and ingredeth joy in every heart. He lettereth forth his adversaries wylmes and michiefes, telling them beforehande, that such destruction as they would worke into him, shall fall upon their owne fatures.

A psalme of Iuda when he was in the wyldermes of Iuda. 1. Sam. 23. & 24.

O Lorde thou art my Lorde: early in the morning I do seeke thee.

My soule thinkest fo: thy soule also longet after thee in a baren and drye lände(7) where no water is.

[To see thee: or fo.] I have seen thee in the sanctuary: that I might beholde thy power and glory.

For the loving kindness is better then life(8): my lippes shall praising thee.

As long as I live I will blesse thee on this maner: and in thy name I will by my hands.

My soule is hasted even as it were with mary and santes: and my mouth praiseq thee with joyfull lippes.

Have I not remembred thee in my bed: and thought upon thee when I was waking.

Because thou hast ben my helper therefore under the shadowe of thy wings do I rejoyce.

(1) As the graces but here as a grace proper.
(6) As the grace but brefly in a few proper.
(7) As the grace but brefly in a few proper.
(8) As the grace but brefly in a few proper.
The argument of the, lxxiii. psalm.

Davd made this psalm to God against the crafty, malicious, and sly tongues of his adversaries, who wondrously had accused hym. He declared their wicked nature, and how the destruction of such calumnies, the beauty of all them that speak a lie, shall be stopped.

To the chiefest musition, a psalm of David.

Lorde heare my boyes in my prayer: preserve my life from fear of the enemie.

[By] "unbelievers have persuaded against me:) of be thou mercifull unto our wicked transgressions.

"Blessed is the man whom thou choosest, and receaues into thee: he shall dwell in thy court, and thou sattistified with the goodness of thy house, even of thy holy temple.

Thou wylt hearde his praying wonderfull things in righteousnesses O Lorde of our salvation: thou art the hope of all ends of the earth, and of them that dwell farre of at the sea coasts.

The argument of the, lxxv. psalm.

[By] The exalting the exceeding goodness of God, partly in that he hath appointed to the worship at Sion, to heare those that make their prayers into him, to follow them their times, and to endure his people with many spiritual graces and gifts: partly also in that he maketh the ground fruitful, replenishing it with cattell, corn, and all kinds of frutes, as well in diversities and hills, as in valleys.

To the chiefest musition, the psalm of David, a song.

Lorde "thou wylt be greatly praised in Sion: and into thee shall holyes be performed.

"Thou that hearest a prayer: into thee shall all such come.

Thou art he who in his strength settest fast the mountaines: and is gyved about with power.

Who filleth the raging of the sea, and the nolpe of his waves: and the bropce of the people.

They also that dwell in the utmost parts of the earth be afraid at thy ligures: thou makest them reioice at the going forth of the morning and evening.

Thou visist the earth, and thou makest it oversonde, thou enrichest it greatly: the ruer of God is full of water, thou preparist their course, so to thou (9) providest it.

Thou waterest her foode, thou breakest downe her hilllakes: thou makest it soft with the drops ofayne, and blestest the increace of it.

Thou crowne oth the perse with thy goodnes:
The argument of the lxvi. psalm.

C The prophet saith upon all men to praise God for his wonderful power, declared not only in the old time in drying the red sea that the children of Israel might escape Pharaoh's hand; but also now for saving his people from their enemies, and from Pharaohs and tyrants of their days. He also incidently other to be thankfull unto God through his example.

7 To the chiefes musition, a song (which is) a psalm.

A Declare you to the Lord all (rejoice) the earth: sing psalms unto the name of his glory, give glory to his name.

A Say unto the Lord, oh holy wonderful art thou in thy workes: thou art the greatest of thy power thine enemies (as) lakers unto thee.

A For all they of the world shall worship thee, and sing psalms unto thee: they shall sing psalms unto thy holy name. Selah.

A Come hither and behold the workes of the Lord: holy wonderful he is in his doing towards the children of men.

A He turneth the sea into dry land, so that they went through the water on foote: there byd we resize in him.

A He ruleth with his power for ever, his eyes beholdeth the gentiles: such as be rebels shall not come to promotion. Selah.

W O ye people blest be your Lord: and make the bope of his praise to be heard.

W Who preserue our loue in life: and suffereth nor our secte to stop.

W For thou O Lord hast pouend vs: thou hast tryed vs, like as siiver is tryed.

The argument of the lxvii. psalme.

C The prophet in the name of the people of Israel, beseecheth God of his favour and mercy, that his commandementes may be published to the whole world: so that by that means God might be praise, and all people blessed.

7 To the chiefes musition upon Neginoth, a psalme (which is) a song.

A The Lord be merciful full unto vs and blest vs: and cause the light of his countenaunce to shine upon vs, Selah.

A That thy way may be knowne upon the earth: thy salvation among all nations.  

W Confesse.  

W Confesse.

W [Then] I will the people praise thee Lord: yea all the people will praise thee.

W The Gentiles will rejoice and triumph:

for thou wiltudge the people, and goe about the gentiles upon the earth, according to equity. Selah.

W The people will praise thee Lord, all the people will praise thee.

W [Then] shall the earth bring forth her increase: and the Lord our Lord will give vs his blessing.

W The Lord will blest vs: and all the ends of the world shall fear him.

The
The Psalms.

Chapter xxvii.

To the chief musician upon the harp, to accompany. A doxology.

The argument of the lxvii. Psalm.

David after some notable victories thankest God, who is and hath been through his mighty power a present help and comfort to the afflicted, to orphans, widowses, and prisoners that sit in darkness, who also overcometh with his mighty arm all wickedness and his adversaries, and maketh them his subjects for ever, to the great joy of the godly.

To the chief musician upon the harp, to accompany. A doxology. A Psalm of David.

I will exalt the Lord, I will praise my God, whose lovingkindness is for ever: and say, My soul hath greatly trusted in the Lord: therefore will I praise him for ever.

My soul shall make the Lord my song: my soul shall magnify him for ever.

I will praise the Lord; I will sing praise unto my God. If he be pleased with my way, then will I make him my song: and it shall be mine praise.

Thought ye have been among the pottes, yet shall ye be as the dwynages of a done that is covered with sliver, and hath her servers as yolove as golde.

When the almighty scattered lynges in (1) it: it was as whyte as snowe in "Salmon." (2)

As the hyl of "Balan, so is God's hyl: even an hygh hyl, as the hyl of Balan.

Why I app you so pe high lynges: this is the Lordes hyl in the which it pleaseth hym to dwell, yea God wyll abyde in it for ever.

The chairettes of the Lord are twentie thousand, even thousand of angels: and the Lordes is among them in holy Sina.

Thou wentest by on hight, thou hast led captivitative captivis, thou hast receaved gifts for men: pey even (4) those that be disobedient, that God the Lordes wyghte dwell [among them].

Blesse be the Lordes, who day by day powreth his [benefites] upon vs: and is God of our salvation. Selah.

The Lordes is our Lord, to sake vs: and all manner of wayes for: (5) death pertayng to God the Lordes.

God wyll wounde the head of his enemies: and the hardke scap of hym who goeth on hyl in his wichebnesse.

The Lordes hath fayde, I wyll bynyng [my people] agayne out from Balan: I wyll bynyng [them] agayne out from the drepe of the sea.

That thy footes (and) the tongue of thy dogges may be made redde in the blood of the enemies by his meanes.

They do well see O Lordes thy goynges: thy goynges in the lantangis my Lordes and byng.

The singers go before, the damselles solowe after: in the myndest are the damselles playing with the timbrelles.

In the congregations they do blesse the Lordes: the God of the sountayne of Israel.

of Armthali.
28 Thy God hath o*defined thy strength: establish the thing O Lord that thou hast wrought in us.
29 For thy temple sate at hierufalem: hyphes byl bryng presenties unto thee.
30 Put to rebuke the companie of sheene: men, a multitude of bulles amongst the people lyke unto calues: [boyn] that they brought under foote [some] with pieces of siluer [for tribute] scatter the people that delight in warre.
31 Then that pynes come out of Egypt: Ethiopia in all haste (hall stretch out her handes into the Lord.
32 Sing into the Lord O ye kingdoms of the earth: Oyng plaines into the Lord, Selah.
33 Who rybeth upon the "most hyghet eternall heavenes: lo he sendeth out a mightie boye in his boye.
34 Acknowledge the Lord to be mightie: his majestie is over Israel, might in the cloudes.
35 O Lord thou art terrible out of thy holy place: the God of Israel gowth myght and strength into his people, blessed be the Lord.

The argument of the lxix. Psalm.

C Dauid as in a figure setteth forth byuely Chri:ses passion, declaring withall, that Gods people halfe caue, and his enimes destroyed, for he complaineth very vehemently of his grievous afflictions, humblly requiring to be delivered of them, he witherexpult success and a wretched end unto his adversaries, he reproach and praveth God, and calleth upon heaven and earth to do the same. Finally, he propitiet the prosperity of Christ's Church.

To the chiefe musition upon O Sosanim (a psalme) of Dauid.

<table>
<thead>
<tr>
<th>Hie me O Lord: for</th>
<th>a) Waters haue entred in unto my soule.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am over the head in depe nyxe where</td>
<td>I feel no grounde: I plunge in depe waters where the stremme overwelmes me.</td>
</tr>
<tr>
<td>3 I am weere of crying, my soul is dye: my sight fayleth me through the long attendance that I have genen upon my Lord.</td>
<td></td>
</tr>
<tr>
<td>4 They that hate me without a cause are no then the heres of my head: they that are my enemies and woulde destroy me guiltlesse are mightie, I payde the thenes that I neuer take.</td>
<td></td>
</tr>
<tr>
<td>5 God thou knowest my folly: and my faults are not hop from thee.</td>
<td></td>
</tr>
<tr>
<td>6 Let not then that trust in the Lord God of hostes, be for my cause ashamed: let not those that feake thee, be through me confounded O Lord of Israell.</td>
<td></td>
</tr>
<tr>
<td>7 For thy sake have I suffered reproce, shame hath covered my face: I am become a stranger unto my brede: even an alienant unto my mothers children.</td>
<td></td>
</tr>
<tr>
<td>8 For the seale of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.</td>
<td></td>
</tr>
<tr>
<td>9 And I lavept challenging my soule with saltynge: and that was turned to my reproce.</td>
<td></td>
</tr>
<tr>
<td>10 Alfo I put on blackcloth for my garmen: and they tefted at me.</td>
<td></td>
</tr>
<tr>
<td>11 They that sit in the gate speake a gayulte me: and they that dynke strong drinke [make] longes [upon me. ]</td>
<td></td>
</tr>
<tr>
<td>12 But [I make] my prayer unto the Lord in an acceptable tyne: hear me O Lord in the multitude of thy mericie, according to the trueth of thy saluation.</td>
<td></td>
</tr>
<tr>
<td>13 Take me out of the nyxe, that I smake not: oh let me be deluerced from them that hate me, out of the depe wateres.</td>
<td></td>
</tr>
<tr>
<td>14 Let not the water fluidde nowrur, C neither let the depe fluidde nowrur me by: let not the ptt that her mouth bponne.</td>
<td></td>
</tr>
<tr>
<td>15 Hear me O Lord, for thy loving kindnesse is comfortabe: turne thee unto me according unto the multitude of thy mericies.</td>
<td></td>
</tr>
<tr>
<td>16 And hyde not thy face from thy seruante, for I am in trouble: O haste thee [and] hear me.</td>
<td></td>
</tr>
<tr>
<td>17 Dauid nigh unto my soule a redeeme it: for myne enemies take ol redeeme me.</td>
<td></td>
</tr>
<tr>
<td>18 Thou hast knovyn my reproce, my shame, and my dishonoure: myne adversaries are all in my light.</td>
<td></td>
</tr>
<tr>
<td>19 Reproces hath boke my heart a peeces, I am full of heausness: I loked fo home to have pitte on me, but there was none, and fo home that shoule comfort me, but I coulde finde none.</td>
<td></td>
</tr>
<tr>
<td>20 They gane me for meate, gai to eate: and when I was thristye, they gane me vineger to drinke.</td>
<td></td>
</tr>
<tr>
<td>21 Let their table be as a snare before them: and in stead of abundance of pece, set it be a meanes of destruction.</td>
<td></td>
</tr>
</tbody>
</table>
| 22 Let Ourlern and plai-
22 Let their eyes be blinded that they see not and ever bow their lopes.
23 Proue out thine indignation upon them: and let thy wrathfull displeasure take hold of them.
24 Let their habitation be desolate: and let no man dwell in their tabernacles.
25 For they persecute hym whom thou hast litten: and they take of the grieve of them whom thou hast wounded.
26 Let them fall from one wickednesse to another: and let them not enter into the righteousnesse.
27 Let them be lopped out of the booke of the living: and not to be written among the righteous.
28 As for me I am afflicted and in heurines; thy fauing helpe O Lorde "that defende me.

The argument of the lxx. psalme.

David descreth God to helpe hym with all speede, and to take abenquene of his enemies, he also describeth the joy of the godly, who feeth hym delivered.

To the chiefe mutation (a psalme) of David, to reduce in remembrance.

1 Halke thee O Lorde to delypuer me: make haste to helpe me O God.
2 Let them be ashamed and confounded that seke after my soule: let them be turned bachward: and be put to confusion that wille me envy.
3 Let them be returned bachward: for a rewarde of their shamypg [other] which say, "there, there.

The argument of the lxxi. Psalme.

The prophet being assured of Gods ayde, descreth to be delypuer of his wicked and cruel enemies, agaynst whose matter he complaine before the face of God. And so smuch as even from his youth he bath put his trust in God: he prayeth that nowe in his olde age he be haere and helped, to the intent that God may be played for his deliverance, wherefore, after he hath b同伴 his enemies thoughts, and prophesied of their destruction: he layeth that he will go to warre, trusting in the power of God, who before lyke hath reduced him out of sundry affections and temptations, into a better state and condition then ever he had before.

p thee O God I have put my trust, let me never be put to confusion; ridde me and delypuer me in thy righteousnesse, and incline thine care unto me, and save me.

p thee my strong holde whereunto I may alwaye return: thou hast given a charge to save me, for thou art my house of defense, and my castell.

Delpuere me O my Lorde out of the hande of the ungodly: out of the hande of the unrighteous and cruel man.

For thou O Lorde God art the thing that I long for; thou art my hope even from my youth.

Though thee have I ben | upstatned ever since I was borne: thou art he that take me out of my mothers wombes, my paide the alday of thee.

I am become as it were a monyie bote to many: but my sure trust is in thee.

Oh let my mouth be filled: with thy praise.
The Psalms.

Moneth the xiii. day.

Gray headed: O Lode forseake me not, but by thy spere thou art come into [this] generation, and thy power to all them that are yet for to come.

And by thy haue exceedingly excepted O Lode thy righteoussesse: for great things are they that thou hast done, O Lode who is lyke unto thee:

which haue made me to feele many great troubles and adversitie: yet returning thou hast required me, peace returning thou hast caules me to come out from the bottome of the earth.

Thou hast brought me to greater honour then I had before: thou returning hath comforted me on every lyce.

Therefore I will confesse thee, thy truths O Lode, playing upon an instrument of musicke: but the thy lyke plamnes by the harpe O thou most holy [God] of Israel.

My lyppes will be topfull when I sing unto thee: and so will my soule which thou hast redeemed.

My tongue also shall take of thy righteoussesse all the day long: for they are confounded and brought into shame that seke to do me evil.

The argument of the lxxij. Psalme.

The prophet in the name of the whole Church prayeth that the kyngdome promised unto him may come, which is the kyngdome of Jesus Christ. He declareth that then there shall peace, the number of the full shall increase, so that all nations shall subject unto hym. He setteth forth the affliction of the people toward their kyng, the abounds of all things in his kyngdome, so that his name shall endure for ever.

Of Solomon,

1 O God gene unto the kyng thy judgements: and thy righteoussesse into the kynges soume.

2 Then will I will judge the people according unto justice: and thy afflicted according to thine eqiute.

3 The mountaines also and hylles: shall bying peace to the people by the means of righteoussesse.

4 He will judge the afflicted amongst the people: he will save the children of the poore, and subdue the oppressour.

5 He will fear thee as long as the sunne and noone hyment: from one generation to another.

6 He will come bolyne lyke the rayne into a sheepe flocke of wooll: euen as the drops that water the earth.

7 In his dayes the righteoussesse will florish: and there shall abounds of peace so long as the moone endureth.

8 His dominion also shall be from the one sea to the other: and from the ridde unto the end of the earth.

9 They that dwell in the wilderness that kreste before him: his enemies that like the duck.

10 The kyng of Tharsis and of the Isles shall offer presents: the kynges of Sheba & Seba shall bring gifts.

11 All kynges will worship hym: all nations will do hym service.

12 For he will deputer the poore when he cryeth: and the afflicted and hym that hath no helper.

13 He will have compassion upon the poore and needy: and he will preserve the foules of the poore.

14 He will deputer their foules from deceit and oppression: and their blood shall
The Psalms.

Rusty the Lord is very good unto Israel: unto such as have a clean heart.

Neither thee, my feet were almost gone from me: my steps had almost cropt.

For I said in the heat of my spirit, I will not be moved: I will go in the strength of my heart, and my might.

But thou pourestth forth thine anger upon thine anointed: thy wrath sticketh to me.

Then cometh the king from Sion, he appeareth upon his throne in Jerusalem, and behold, he cometh from heaven with splendour.

20 They be as a dream to man after he is once awake: O Lord thou wilt cause their image to be dispersed in the citie.

21 Verily thus was my heart inflamed: thus was my reins pitted.

22 So foolish was I and Boyle of understanding: I was even a brute beast before thee.

23 Neither thee, I am alive with thee: for thou hast held me by my right hand.

24 Thou hast guided me with the couneyle: and after that thou receawest me with
The Psalms.

Evening prayer.

Moneth the xiii. day.

with groce.

25 Whom have I in heaven but thee: and there is none upon earth that I desire besides thee.
26 My flesh and my heart sayeth: but God is the strength of my heart, and my portion for ever.
27 For lo, they that hope them selves a looke from thee shall perish: thou destroyest every one that committeth transgression against thee.
28 But it is good for me to come near unto God: [whereto] I put my trust in thee O Lord, God, that I may declare all thy works.

The argument of the lxxxiii. psalme.

The prophet in the name of the people of Israel complaineth of their affliction, how that they be as sanctified of God: howe that their temple is set a fire, and razed, and the words of God abolished. He describeth the enemies, cruel, outrageous, and blasphemies of the enemies. He humbly prayeth that these calamities may have an ende, that foul punishment a vengeance may be taken of the enemies, and that they may be defended for his counsaint sake, as his fathers were comming out of Egypt.

A wife instruction (to be long) of Asaph.

1 O Lord wherefore dost thou solake vs altogether: wherefore breakest thou anger against the sheape of thy pasture.
2 Remember thy congregation, thou hast possesst it no the long time: thou hast redeemed the rood of thine inheritance, even mount Sion wherein thou diddest.
3 Lift vp thy seele to destroy utterly every enemy: which hath done evill in thy sanctuary.
4 Thyne adversaries roaue in the mynd of the congregations: and set vp their banners for signes [of biccose.] of thyne.
5 He that holde rymber arose out of thicke woddes [for to builde the temple:] was esteemed as one offering a present [to God] abonde.
6 But nothe they brake downe into peeces all the caused Wooke thereof: with axes and hammers.

B 7 They have set fire upon the holly places: they have defiled the dwelling place of thy name [calling it downe] to the ground.
8 Ye, they laye in their hearts, let vs make haunte of them altogether: thus have they burnt vp all the houses of God in the lande.
9 We see not our enimes, there is not one prophet moze: no not one is there amongst vs that understandeth our case.
10 O Lord shall the aduerarie do this dishonoure continually: shall the enemy blasphe my name for ever?
11 Why withdrawest thou thy hande, yea thy right hande consume them, drawinge it out of thy bosome.
12 Truely God is my kyng of olde: who dokest saluation in the mynd of the earth.
13 Thou diuaue the sea through thy power: thou makest the heads of the C dagons in the watteres.
14 Thou smoteest the heads of (c) Lebanon in peeces: and gauest (b) hym to be meate for the people in wunderness.
15 Thou broughtest out Fayencpes and Watteres out of the harbe rockes: thou dyvest dye by mightie watteres.
16 The day is thine, & the night is thine: thou hast prepared the light & the fume.
17 Thou halfe fett all the borders of the earth: thou hast ovedone summer and winter.
18 Remember this O God, the enemie hath dishonoured: and the foolish peo ple hath blasphe my name.
19 O deliver not the soule of thy turcke downe into a wydde beaft: forget not the congregation of the poore for ever.
20 Lake upon the counsaint: for dark nesse of the earth hath replenished houses with iniquitie.
21 Let not the fimple goe away ashamed: but let the attilshed & needy goe praye unto thy name.
22 Arise O Lord, mayntayne thine olue caufe: remember the dishonour that the foolish man [both] into thine daie.
23 Forget not the boyce of thine enemies: the muttering of them that hate thee ascended by continually.
The argument of the lxxv. Psalme.

The prophet prefigured God, and senteth forth the dute of a good prince, who must administer justice and equity, purge the earth from corruption of judgment, suppress the wicked, and advance the gods through the great power of God.

To the chiefs musition, O destroy not; the psalme of Asaph, a song.

V

1 If Junie is God known: his name is great in Israel,
2 At Jerusalem is his tabernacle: and his dwelling in Sion,
3 There he bade the arrows of the bowe: the shield, the bowe, and the batapple, Selah.
4 Thou art honourable: and of more pulance then the mountaynes of robbers.
5 The lyght couragious stonakkes are spoiled, they have slept their sleep: and the ballaunte loudiousrouble not finde their owne haubes.
6 At thy rebuke O God of Jacob: both the charret and horse be brought to naught.
7 Thou, even thou art dreadfull: and speakest (not) with a stillle nekke.
8 Because promotion commeth neither from the east nor from the west: nor yet from the south.
9 For God is the judge: he is that pretteth before one, and letteth by another.
10 For in the hande of God there is a cup, and the vine is redde: it is full mite; and he poureth out the same.
11 But the vugodly of the earth do wyng out: and drinke the drages therof.
12 As for me I wyll ever set forth in wordes the Loard: I wyll sing psalmes to the God of Jacob.
13 And I wyll brake all the hones of the vugodly: but the hones of the ryghteous shall be exalted.

The argument of the lxxv. Psalme.

The prophet prefigured the country of Jurie, for that God and his wyll was known in it, for that also that there God had given a notable victorie, as declaring him selfe to be the defendour of Hierusalem. He senteth forth the terrible judgement of power of God against wicked enemies. Finally, he exhorteth all Israelites to the true worshipping of God.

To the chiefs musition in Neginoth, the psalme of Asaph, a song.
The Psalms.

The argument of the. lxxvii. psalme.

1 My boyse was into the Lord, and I cried: my boyse was into the Lord, and he hearkened into me.
2 In the tyne of my trouble I sought the Lord: my hande all the night (3) caught sheealed not, my soule refused comfort.
3 I called to remembrance God, and I was disquieted: I conferred with my selfe, and my spirite was wrapped in pensuenesse, Selah.
4 Thou dydest kepe the Warche of muncies: I was amazed, and housfe not speake.
5 I dyed thynke upon the daies past: and on the peres of the olde Wold.
6 I called to remembrance my psalme, long on the musickall instrumt in the nght tymne: I communed with myne olvie heart, I searched out my spirites.
7 what, wil the Lord for sake me for ever? will he be no more intreted to be favourale?
8 Is his mercie clean gone for ever? and is his poune made from one generacie to another, come beterly to an ende.
9 Hath God forgotten to be gratious? and will he shut by his loving kindnesse in displeasure, Selah.
10 And I sayde, this is my death: but the right hande of the most hyghest [mag graunte] me peres.

The argument of the lxxvii. Psalme.

1 I dyd call to remembrance the worikes of God almightie: for thy wonders done a great whyle a goe came into my mynde.
2 I also gave my selfe to muse of all thy worikes: and I talked of all thy actes.
3 Thy waye O Lord, is in (4) hiddennesse, who is to great a God as the Lord.
4 Thou art God that doth wonders: thou hast made thy power knovent among the people.
5 Thou hast redeemed thy people with a [mighty] armie: the names of Jacob and Joseph, Selah.
6 The waters saue thee O God, the waters saue thee, they (5) feared: yea the depths of them moved out of their place.
7 Thicke cloudses poythd downe rayne, thicke cloudses gaue a noyle: and thine (6) arrowes went aboute into all corners.
8 The sounde of thy thunder was rounde about the [sky]; the lightnings thone through the Wold, the earth quaked and trembled.
9 Thy waye is in the sea, and thy pathes in the great waters: and thy steppes are not knowen.
10 Thou dydest leade thy people lyke the sheepe: by the hate of Neples and Aaron.

Euenyn prayer.

Care my ladie, O my people: enlyce your cares into the bwdyes of my mouth.
I will open my mouth in a parable: I will declare harde sentences of the olde tymne past.

3 Which we have heard and knowen: and such as our fathers have tolde vs.
4 We will not hyde them from their children: nay we will set foorth in bwdyes to the generation to come, the piapes of God, and his might and wonderful
wonderfull worke that he hath done.

5 For he removed a statute in Jacob, and
gave Israel a law: in the which he
commanded our forefathers to teache
their children.

6 To the intent the posteritie should
know it, (and) children which should
beone: that they should vph by and de-
scribe it to their children.

7 That they should put their trust in
God, and not forget the worke of God:
buthpe his commandements.

8 And that they be not as their forefa-
thers, were rebellious and a mutable
generation: a generation that directed
not their heart aright, and whose pride
came not by stedfastly unto God.

9 (As the children of Ephraim, which
being harnessed staving bowes: turn-
ed their backes in the day of battayle.

10 They kept not the covenant of God:
and they would not walke in his law.

11 But they forgot his worke: and his
wonders which he had shiled them.

12 Baracious things dyde he in the
ight of their fathers: in the land of Egypt,
in the field of Zoon.

13 He subdued the sea and let them go:
there: he made the waters to stande as
an heape.

14 In the day time also he led them
with a cloude: and all the night through
with alight of fire.

15 He cloued the harde rockes in the
wildernes: gave them binke therof, as it
had ben out of the great hepe waters.

16 He brought running streames out of
a stony rocke: and caused waters to gowse
bovne, like as out of rier:

17 Pet for all this they sinned stil against
hym: so that they provoked the most
wyghet in the wildernesse.

18 And they temped god in their hearte:
in requiring neate for their lust.

19 They spake against God: they said, can
God prepare a table in the wildernesse

20 Behinde, he hath smitten the stome
rocke, and waters have gushed out, and
streames have flowed out abundantly:
but can he likewise ginge brede, can he
provoe the she for his people?

21 Wherefore God hearde them: He was
woth, a fire was kindled in Jacob: and
there arose by heape of bigpleasure against
Israel.

22 Because they beleue not in the Lord:
not did put their trust in his saluation.

23 And yet he commanded the cloudes a-
boue: and opened the doores of heauen.

24 He raigned owne: "Hanna also went
them, that they should care: and gave
them coaze from heauen.

25 (So) man dyed eate the head of angels:
he sent them meate enough.

26 He remoued the east winde from un-
der the heauen: and through his power
he brought in the south winde.

27 He rained flethe upon them as thryke
as dust: and fethered soules like as the
flake of the sea.

28 He let it fall among their tents: even
rounde about their pavilions.

29 So they dyde care and were Wel filled,
for he gave them thir owne desire: ne-
evertheless they were not alienated
from their lust.

30 But while the meate was yet in their
mouthes, the heawe wrath of God came
upon them, and blew the wetherpe of
them: and made the choson men of Is-
rael to slope.

31 For all this they sinned stil: and be-
tied not his wonderous workes.

32 Therefore their days dyde they consume
in vanitie: their yeres in a short (iron
bious)time.

33 When they sware, they sware hym:
they repented them, and made God:
their morrings worke.

34 And they remembered that the Lord
was their rocke: that the Lord most
wyghet was their redeemer.

35 Nevertheless they dyed but slater him
with their mouth: and they made hym
a lye with their tongue.

36 For their heart was not bight with
him: neither continued they faithfull
in his covenant.

37 Pet for: all that he bryng most merci-
ful: cleane and bared all their unbecedes,
and destroyd them not.

38 Behold many a tyne he dyd much for:
to repesse his anger: and never would
futer his lare rage to breake out.

39 For he considerd that they were but
sche, and that they were even a winde
that passeth away: someth not agaite.

40 Ho! how dyd they provoke hym in the
wildernes: they greened hym in the defect.

41 They turned backe and tempeled the
Lord: and preferred (b)ounds to the
most holy God of Israel.

42 They thought not of his hande: the
day when he redeemed them from the
enemie.

43 Howe he had brought his miracles

D


57. They turned backe towards, and they went atraight like their forefathers: they started aside like a booke that heareth.
58. For they stiered hym to anger with their hygh places; and provoked him to trouble with their their images.
59. When the Lord heard this, he was wroth: he took sore displeasure at Israell.
60. So that he forsooke the tabernacle in Silo: the tabernacle wherein he dwelt amongst men.
61. He delievered his force into captuittie: and his glorie into the enemies hande.
62. He gave also his people over to the hande: and was wroth with his inheritance.
63. Fire consumed his young men: and his maydens were not delivered.
64. His priests were flaine with the sword: and his bydoddes made no lamentation.
65. But the Lord alaketh as though he had slept: like a giant making a triumphante noise after wine.
66. He fust his enemies in the hynder parts: & put them to a perpetual shame.
67. He refuseth the tabernacle of Joseph: and chose not the tribe of Ephraim.
68. But he chose the tribe of Juda: even the hill of Sion which he loved.
69. And there he builded his temple on high: and layde the foundation of it like a grounde ever to continue.
70. He chose also David his servant: and took hym away from the sheepefolds.
71. As he was following the sides great with young he take hym: that he might feede Jacob his people, and Israel his inheritance.
72. So he led them according to the similitude of his heart: and guided them by the direction of his handes.

The argument of the lxxxix. psalme.

The prophet in the name of the Israelites greatly afflicted lamenteth at the destruction of the temple, and of the city of Hierusalem done by the Heathen, and at the slaugther of his people. He prayeth God at well to take vengeance of the enemies in turning his displeasure on them, as to pardon him and his manyfold times for his names sake, that they might praise him for ever.

A psalme of Asaph.

Morning prayer.

1. Lord, the heathen are come into thyne inheritance: they have despoiled thy holy temple, they have made Hierusalem an heaps of stones.

2. They have given the dead bodies of thy servants to meate into the sountes of the ayre: and

3. They have flooded their blood like water on every side of Hierusalem: and ther is none to bury them.

4. We are become an open shame unto our neighbours: a very scorne and derision amongst them that are round about us.
The argument of the 1xxx. psalme.

The prophet earnestly prays God for to deliver his people of Israel out of affliction, wherein they were wrapped. Herequeth the benefactors done unto them, in bringing them out of Egypt, as a vine of God to be planted in the holy land. He laments the destruction of Jerusalem, deeming that it may be requited.

To the chiefest musician, upon Solomon's Edath, a psalme of Alaph.

Hear O thou the hearde of Israel, thou that leadest Joseph like a flocke: and thou that sittest upon the Cherubins, shew thy gracious presence.

Before Ephzaim, Benjamin, and Manasse: shew thy strength, and come for to save vs.

Turne vs agayne O Lord: shewe the light of thy countenaunce, and we haste fauned.

O Lord, turne thy countenaunce: houe long time thou hast beene angry at the prayer of thy people.

Thou feedest them with the bread of teares: and guiest them plentifulte teares to drinke.

Thou hast made vs a strife unto our neighbours: and our enemies laugh vs to loose.

Turne vs agayne thou Lord of hoastes: shewe the light of thy countenaunce, and we haste fauned.

Thou hast translated a vine out of Egypt: thou didst call out the heathen, and planted it.

Thou madst roome before it: thou causedst it to take roots, and it haste flied the lande.

The hylls were couered with her shawe:

She stretched out her branchis unto the sea: and her hylls into the river.

Why hast thou then broken downe her hedge: that all they which go by plucke of her grapes?

The Wynde blew out of the wood rooteeth it up: and the Wynde blew of the seide denouresst it.

Turne thee agayne thou God of hoastes: why takest thou these: lokke downe from heaven, behold and visite this vine and vineyard that thy ryght hande hath planted, and the young branche which thou hast fowstred to thy felke.

If it beest with fire and cut downe: they shall perisse at the rebuke of thy countenaunce.

Let thy hande be upon the man: of thy right hande: and upon the soule of man which thou hast forsiat for thy owne felke.

And so we wyll not go oute from thee: thou shalt reigne vs, and we wyll cal for thy name.

Turne vs agayne O God, Lord of hoastes: shewe the light of thy countenaunce, and we haste fauned.

D (ii)
The argument of the lxxxix. psalme.

1 The prophet expostueth the ministers of the Church, and all other, to set forth Gods praises with all kind of musicke, according to his ordinance given to the Israelites. God declared his benefits to his people in delivering them out of the pharaohs dominion of Egypt. He declared also that they should easily have subdued their enemies, and have their grounds and fields very fruitful, if they had not been disobedient unto him.

9 If thou wilt hearken unto me, there shall be no strange God in thee: neither shalt thou give worship to any other Lord before me.

10 I am God thy Lord which brought thee out of the land of Egypt: open thy mouth wytpe, and I will fill it.

11 But my people would not hear my voice: and Israel would not obey me.

12 So I gave them up into the wicked cogitations of their own hearts: and I did let them solvle their owne imaginations.

13 O that my people would have hearkened unto me: O that Israel had walked in my ways.

14 I should have tamed their enemies: and turned myne hynde against their adversaries.

15 The haters of God should have ben founde: tiers: and their time should have endured for euer.

16 (He would haue led them also with the finest wheate nothe: and I would have satisfied thee with hone out of the stonic rocke.

The argument of the lxxxj. psalme.

1 The prophet admonisheth all judges and magistrates of their duties, saying that God is in the midst of them, he requiseth them for honest judgements, and eshorteth them to do justice, pass unto the poore, unto wydowes, and to the fatherlesse: for they must be and make amends of their dvagges aswell as other, how we get at authentique lutter they be. Therefore considering the great iniquitie commonly of judges and magistrates, he humbly desirously God him selfe to minister justice here in earth.
The argument of the. lxxxiii. psalme.

The prophet in the name of the Churches, moteth God not to suffer any longer the outrageousnes of a great number of enemies, whole endeavours be only to destroy the Church, and the name of the children of God: wherefore he wisheth full punishment for them.

A song, the psalme of O Apafh.

1. Did not the tongue D Loabe: kepe not thy tongue, restraine not thy tongue D Loabe:
2. For behold, thy enemies make an appere: and they that hate thee, have hasted upon thy head.
3. They have devised thmowe counsell against thy people: and they have consulted against thyne, whom thou " deservest.
4. They have said, come, and let us roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.
5. For they have confirmed all in one mind: they are confederate against thee.
6. The pavilions of Dom and the Israelites: of Moab, and hagerites,
7. Gebal, and Ammon, and Amarre: the Philomines with the inhabitantes of "Erie.
8. Allure also is joined unto them: they were a great "apbe to the children of Lo., Selah.
9. But do thou unto them, as unto He-

The argument of the. lxxxiii. psalme.

The prophet lieth a moste prince openeth the singular affection of his heart towards the house of God, bying for that he can not come thither through the trouble that he was apprehsed, he affirneth them to be moste happy, who may be at the publicke service in the Churchs to praise God. He requireth Gods mercy and favour, that he may be restored to Jerusalem to set forth his praise: for he that putteth his trust in God is happy.

To the chiefes musicion upon Gitred, a psalme of the sons of Cocar.
The Psalms.

Moneth the xvi. day.

12 O God of hostes: blessed is the man that putteth his trust in thee.

The argument of the lxxxv. psalme.

The prophet maketh a publicke prayer unto God, thanking hym and praising him for that he hath forgon the people their times. He propheseth of the comming of Christ, by whom justice, peace, glory, prosperity, and satisfaction commeth, the fruits of them that be justified by Christ.

To the chiefest musition, a psalme of the sonnes of Corach.

A

1 O God, thou art become gracious unto thy land: thou hast brought Jacob agayne home out of captivity.
2 Thou hast forgon the wickednes of thy people: and covered all their times. Selah.
3 Thou hast taken away all thy displeasure: and turned thy leffe from thy wrathfull indignation.
4 Turne vs O God of our salvatioun: and let thine anger cease from vs.
5 Wit thou be displeased at vs for ever: and witt thou strechye out thy wrath from one generation to another,
6 Wylt thou not turne agayne and re-ume vs: that thy people may reioyce in thee.
7 Shew vs thy loving kindness O God: and graunt vs thy salvatioun.

The argument of the lxxxvij. psalme.

David being sore afflicted, calleth earnestly to God for help, complaining of the mischevous dealings of his enemies, he prays to God for his manifold goodines and power above all gods of the heathen, prophesying that all nations shall worship hym. He desires that he may be taught of God, and delivere out of his enemies, that he may glorifie God.

A A prayer of Daud.

1 O Lord, howe long shall I care for O God, and heare me: for I am poore and in miserie.
2 Preferue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.
3 Be mercifull vnto me O God: for I do call dailie vpon thee.
4 Comfort the soule of thy seruant: for vnto thee O Lord do I lift up my soule.
5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.
6 Save eare O God vnto my prayer: and be attentive vnto the voice of my humble petitions.
7 I call vpon thee in the day of my trouble: for thou hearest me.

8 I will hearken what God the Lord saith: for he speacheth peace vnto his people: and to his saints, that they turne not agayne to (v) folky.
9 For truly his salvation is nere them that feare him: muchmore that (vi) glory dwelleth in our earth.
10 Mercy and truth are met together: righteoussenes and peace have killed [the other.]
11 Truth shall bud out of the earth: and righteoussenes shall looke doonie from heauen.
12 Ver, God shall geue all that is good: and our eare shall geue her increasse.
13 (Every man) shall caute righteoussenes to go before him: and he shall direct his steppes in the way.

Among the gods there is none like vss to thee O Lord: there is not one that can do as thou doest.
9 All nations whom thou hast made, shall come and worship thee O Lord: and shall glorifie thy name.
10 For thou art great and doest wonderful things: thou art God alone.
11 Teach me thy way O Lord, and I will walke in thy truth: make my heart all one with thine, that I may feare thy name.
12 I will acknowledge thee O Lord my God with all my heart: and I will glorifie thy name for ever.
13 For great is thy mercy toward me: and thou hast delivere my soule from the lowest part of hell.
14 O Lord, the poude are risen against me: a companie of outrageous naughty parties have sought after my soule, and have not set them before their eyes.

But
The Psalms. xxvii.

15 But thou, O Lord, art a God full of compassion and mercy; long'ster thou be angry, plentiful in goodness and truth.
16 Turne thy face unto me, and have mercy upon me: give thy strength unto the sinner, and help the sonne of thine handmaid.

The argument of the lxxxvii. psalm.

C The prophet commendeth Sion the cite of God, of the holy religion that is in it, of the station, of the great love that God beareth to it, of the noble acts done in it, and in auuailing it above all the kingdoms of the earth.

The argument of the lxxxviii. psalm.

C The prophet after a most lamentable sore, desireth God to hear his prayers. He complains of his great calamities and extreme perils, wherin he was cast by sickness, by steeped of death, and by the loss of his treasures, as one casten from God, and without al comfor, he is loth to die, for that then he can not praise God with the comfort.

A psalme, the song of the sonnes of Corach.

1 God touch the gates of Sion more then all the dwellings of Jacob: [o] her foundations are upon the holy hills.
2 Very excellent things are spoken of thee: O thou cite of God. Selah.
3 I will make mention amongst those that knowe me, of Egypt and Babylon; behold also of Palestina and Lyre, with Ethiopia, [and it haue laboure] furre a man is (b) borne there.
4 But of Sion it shall be reported, that (c) very many be borne in her: and the most highest him selfe shall establishe her.
5 God will number in the register of the people: every one that is borne there, Selah.
6 And the singers shall be as the players of instruments: yea at my (d) fountains are in thee.

A psalme, the song of the psalm of the sonnes of Corach, to the chiefe musition upon Mahalath Leannoth, a wise instruction of Heman the Ezrahite.

1 O God the Lorde of my saluation, I crye day and night before thee: let my prayer enter into thy presence, entone thyne care into my crying.
2 For my solone is full of misterie: and my life toucheth the grave.
3 I am counted as one of them that goe downe into the pit: and I am not become a man that hath no strength.
4 I am free among the dead: like such as being kylled yee in a grave, whoni thou rememberest no more, and are cut away from thy hande.
5 Thou hast laid me in the lowest pit: in darkness and in deepenes.
6 Thyne indignation doe preserfeth me: and thy hande vexe me with all thy flames, Selah.
7 Thy hand put away myne acquittance farre from me, and made me to be abhorred of them: I am shut vp, I can not get forth.
8 By light tayleth through my affliction, as on God: I have called dasyly upon thee, I have stretched out mine handes unto thee.
9 Whyt thou wouke a miracle among the dead: or shalt the dead rye vp againe [and] acknowledge thee? Selah.
10 Shalt thy louing kindness be talked of in the grave? or thy faithfulness in destruction?
11 Shalt thy wonderous works be knownen in the dark, and thy righteousnes in the lande of (e) forgottennes?
12 But vnto thee do I crye O God: and my prayer commeth early in the morn-ning before thee.
13 O God, why abhorrest thou my soule: and why helpest thou thy face from me?
14 I am in misterie, I labour even from my youth with the panges of death: I have suffered thy terrors, and I am full in doubt.
15 Thyne indignation hath gone over me: and thy terrors have indigne me:

D viiij 16 They
16 They came round about me daily like water: and compassed me altogether on every side.

The argument of the lxxxix. psalm.

The prophet parseth the inpeable goodness of God, for the covenant made to him and to the elect people of God for ever. He parseth his great power, goodness, and justice. He declareth what promises God hath made to his kingdom and posterity. He complaineth of the great spoiling of his kingdom, and of his people. He deseth God for his covenanters sake, to deliver him out of affliction, upon the consideration that man's life is very short.

A wyfe instruction of Ethan the Ezrahite.

17 Thou hast put a way farre from me my friends and neighbour: thou hast made mine acquaintance out of sight.

[Psalm 17:1-17]
The Pflames. 

With a robe: and their wickednesse
32. Heeresteilewe, my louing kyndnesse,
I will not take lightly from hym: I will not breake my promise with hym,
33. I will not violate my covenant: nor alter the thing that is gone out of my lips.
34. I have thorouly by my holywesse:
that I will not speake an untruth
35. His seed shall endure for ever: and his throne haile as the sunne before me.
36. (And) as the noone which shall continu for evermore: and haile a faithful witness in heauen. Selah.
37. But thou hast abhorred: for therefore his thine annoyed: he art for disposed against him.
38. Thou hast broken the covenant of the sauent: thou hast disgraced his crown: [saying it] on the ground.
39. Thou hast overthrowd all his waules: and broken downe his strong holds.
40. All they that go by the way spoyte hym: he is become a rebuke unto his neighbours.
41. Thou hast extorted the right hande of his enemies: and made all his adversaries to rejoyce.
42. Thou hast turned the harde edge of

The argument of the xc. Psalme.

In this paper he setteth forth the everlasteing diuinitie of God and his wonderfull prudence towards his people. There is also a lamentation of the breuitie of this present lyfe: the cause wherof is our times. For God displeased with our wickednesse, causeth our dayes of this lyfe to be both short and miserly, which thinke he that considereth, should be tempted thereby to be wise. Moreover, there is a petition that God would have pitie of his people, in recompenenting the calamities of this lyfe with felicite in the world to come, and by that means he shall make merry his knowlfull sauentes.

A prayer of Moses the man of God.

Ode thou hast ben our habitati-
on: from one generation to an-
other generation. Before the
mostaynes were brought southe: or
er the earth: the worde were ever-
lastying, and also untill everlastying.
3. Thou turnest man most miserable
4. For a thousande yeres in the lyght are

but as yearday that is past: and as a
watch in the nyght.
5. Thou makest them to stowe away,
they are a sleepe: they be in the morning
as an hearde that groweth.
6. In the morning it floweth and
groweth up: in the evening it is cut
downe and withered.
7. For we be confirmed through thy dis-
pleasure: and we are astonned through
thy wrathfull indignation.
8. Thou hast set our unbedies before
thee: and our tumes whereof we be not
proue, in the lyght of thy comenance.
9. For all our dayes do passe in thine an-
ger: we spende our yeres as [in speaking]
awode.
The Psalines.

Mornynge prayer.

Whosoever sitteth under the cower of the most highe shall abide under the shadowe of the almightie.

1. I will laye my buld into God, thou art my hope and my fortesse: my Loide, in whom I will trust.

2. For he will deliver thee from the snare of the hunter: and from the noptime pestilence.

3. He will couer thee under his winges, & thou shalt be safe under his fethers: his faithfultnesse halbe thy shield and buckler.

4. Thou shalt not be afraid of any terror of the night: nor of any arrowe that flie eth by day.

5. Nor of any pestilence that walketh in the darkness: nor of any deadlyanye that destroyeth at hyght noone.

6. Thou only with thine eyes shalt behold: see the reward of the bongody.

7. Thou onely with thine eyes shalt behold: see the reward of the bongody.

8. For thy father God art my hope: thou hast set thine habitation very hyght.

9. There shall no evyl power on thee: neither shall any plague come ny thy dwelling.

10. For he will gene his angels charge over thee: to kepe thee in all thy ways.

11. They will bear thee in their handes: that thou hurt not thy foote against a stone.

12. Thou shalt set thy foote upon the Lion and Adder: the young Lion and the Dragon thou shalt treate under thy fette.

13. Because he hath set greatly his londe upon me, therefore will I delucre hym: I will set hym on our all daunger, because he hath knownen my name.

14. He shall call upon me: and I will heare hym: &a I am with hym in trouble. I will delucre hym, and bring hym to honour.

15. I will satisfying hym with a long lye: and I will cause hym to see my salvation.

The argument of the xci. psalme.

The proffyte declareth the confidence, trust, safenesse, securtexse, and contention of mynde, that they haue who depend whole of Godes government a protection, they be without daunger in all abuer, &e no calamitye can hurt them. God mightily prefereth then in all afflictions and temptations. He promised then that know hym, love hym, and honour hym, in calling upn hym for helpe in their needes, that they shall hearde, deliuere, bought to honour, they shall have long lyfe in this world, and after this lyfe, they shall saue both body and soule.
The Psalms.

The argument of the xcij. Psalme.

The prophet made this psalm to be sung upon the Sabbath days, for to stirre them up the better to knowe God, and to praise God in his works. He commendeth the singing of God's praises in mensall instrumentes, he requires much and wondereth at God's works. But the foolish understandeth not that the wicked, be they never so fortunate, shall come to a wretched end, for the wicked shall be destroyed, and the godly shall prosper. The greatest felicitie that the righteous hath in this life, is to be planted in the house of God, there continually for to praise hym.

The argument of the xciii. Psalme.

The prophet putteth the mightinesse of the majestie of God, which is declared from the beginning of the world: partly by the wonderful continuance of creatures made in it, and partly by testifying his will, commandements, and holinesse to his people.

The argument of the xciii. Psalme.

The prophet calleth upon God earnestly for to take avengence of the wicked who do afflict the innocent without cause. He complaining of their outrageousnesse and strump. He repeateth them of soilthinesse, in that they think and say that God seeth them not, for God knoweth their wickednesse, and seeth their proue thoughts. And in punishing them, he shall cause the good to live uprightly, who sympathize no way against the wicked but only God. For God favoureth no iniquity, it is he that will destroy all them that oppose the innocent.

The argument of the xciii. Psalme.

We calleth O God our judge of the world: and reward the proud after their deserving.
The argument of the xcv. psalme.

The prophete firreth by mens heartes both to praise God for that he is the mightie kynge, maker of this worlde; and also to worship God with all humblenesse, for that he is our shepheard, and we be his sheepe. He also aduertiseth all men to use care to Gods bope, and without delay to be obedient unto his will, lest after the example of their disobedient fathers, they bring delitute of Gods favour, neuer come to eternall joy and rest.

6 Come, let vs sing unto God: let vs make an heartie crys by with a loude bope into the roke of our salvation. Let vs make speede to come before his face with a confession: let vs expreffe unto hym outwardly a heartie gladnesse with singing of psalmes.

3 For God is a great Lorde: and a great kyng above all gods.

4 In his hande are all the depe corners of the earth: and the highe toppes of hyles be his also.

5 The sea is his, and he made it: and his handes fashioned the dyce lande.

14 For God wyll not reiect his people: C neither wil he forake his inheritaunce.

15 For (c) judgement shalbe reduced unto justices: and after it shall all such as be vpyght of heart be judged.

16 Who wil reple by with me agaynt the malicious: o who wyll take my part a gaiyn the workers of vnicethesse?

17 If God had not ben an ayde vnto me: it had not fyled much but my soule had dwelved (d) in silence.

18 But when I sayde my fote hath slipped: thy mercy O God helde me by.

19 In the multitude of my cogitations from the bottome of my heart thy confortes dyd recrreate my soule.

20 Shall the feate of vnicethesse haue any thyng to do with thee? Which (e) mane thy wrong to be entaide for a lade

21 They stroke together agaynst the soule of the ryghteous: and condemne the innocent blood.

22 But God is to me a refuge: and my Lorde is the roke of my confidence.

23 And he wyll recompense them their vnicethesse, and destroy them in owne malicie: God our Lorde wyll desstrepy them.
The argument of the xcvii. Psalm.

The prophet seteth forth the glories of God, and his power against the heathen Gentiles, who thereby, as Gods people are comforted, so they be confounded by the worshipers of images. He also exhorteth such as love God, to flee from sinne, to praise God, and to be merry.

1 God reigneth, the earth shall be glad: the multitude of the Isles shall be glad [thereof].
2 Clouds and thickke darknesse are rounde about hym: judgment and judgement are the habitation of his throne.
3 There goeth a fire before his face: and burneth his enemies on every side.
4 His lightnings gauce a light unto the world: the earth siveth it and trembled.
5 The hyles melted like vace at the presence of God: at the presence of the Lord of the whole earth.
6 The heavens have declared his justice: and all the people have seen his glorie.
7 Confounded be all they that do service unto carved images: and that do glory in idols, but O God, you all shall worship hym.
8 Sion hearde of it, and rejoyced: and the daughters of Juda be glad, because of thy judgementes O God.
9 For thou art a God higther then all [that are in] the earth: thou art exalted farre above all gods.
10 You that love God, hate theyling which is euill: he performeth the soules of his saints, he will deliver them from the hande of the vngodly.
11 There is beuen a light for the righteous: and gladnesse for such as be upright of heart.
12 Rejoyce in God O ye righteous: and praise hym at the remembrance of his holynesse.
The Psalms.

Euenyng prayer.

1 Euenyng prayer.

2 He hath said hym.

3 He hath sung unto God a newe song: for he hath done marueilous thynges, with his owne right hande and with his holy armes: he hath gotten to hym selfe the victorie.

4 God hath declared his sauation: he hath openly shewed his justices in the light of the heathens.

5 Shew your seules to full unto God all ye in the earth: make a holy nolle,

The argument of the xcix. psalme.

6 Moses & Aaron among his priestes, and Samuel among such as call upon his name: [there] called upon God, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the lawe [that] he gave them.

8 God our Lord thou hearest them, O Lord thou didst forbeare them and thou tookst answerment for their owne inventions.

9 Magnifie God our Lord, and kneele downe before his holy hyll: for God our Lord is holy.

The argument of the C. psalme.

1 Be ye to full in God all that be in the earth: serve God with gladness, and come before his face with a to full nolle.

2 Be ye sure that God is the Lord, it is

he that hath made vs, and not we our selues: we are his people and the shepe of his pastoure.

3 Go your way into his gates with thankesgiving, and into his courtes with
with prayer: "be thankfull unto hym [and] bless his name.
4 For God is gracious, his mercie is
erial fying: and his truth endureth from generation to generation.

The argument of the, c. Pfalme.
Dand let your hearts the duties of a good ruler: declareth that in his government above all things he will acknowledge God's benefits a goodnesse, he will study to live uprightly, to do no wrong, or cruel, not to bear any malice at all in his heart: but he will employ hym well most zealousie to confounde the wicked, and to promote the godsly and vertuous.

A psalme of Davide.

The argument of the, c.ii. Pfalme.
Cthe prophete descreeth God to heare hym, uttering his godly affect and great grieve for the calamities of the people of God: a destruccion of the citie of Sion. He setteeth forth the reproches and outrageous behaviours of the enemies, and his affliction of mynde saith, "he wisheth that the people may returne home againe, and that Sion may be restored, that God's glory may thence be let forth. And he considereth the extremity of God, affreeth hym selfe that God will performe his promises, in granting that the children of his people shall live for ever.

A prayer of the afflicted when he was overwhelmed, and when he did powre out his petition before the face of God.

Hear my prayer O God: and let my crying come into thy hear. Do not thy face from me in day of my distress: encline thine eare unto me, heare my spedly in the day that I call.

Psalms.
Blessed be God my soul: and all that is within me [praise] his holy name.

2. Blessed be God my soul: and forget not all his beneficences.

3. Who forsaeth all thy wretchedness: and healeth all thine infirmities.


5. Who satisfieth thy mouth with good thynges: causyngh thy youth lyke an agfe to be reuered.

6. God executeth justice and judgement: for all them that are oppressed with wrong.

7. He made his wydes knouen unto popples: his workes unto the children of Israel.

8. God is full of compassion and pity: loth to be angry, and exceeding great in mercie.

9. "He bleth not to continue in thynynge: neither referveth he his anger: for ever.

10. He dealeth not Wyl: vs according to our synnes: nor rebardeth vs according to our wretchedness.

11. For according to the hyghnesse of heauen above the earth: his mercie presencteth to them that feare hym.

12. [Looke] howe farre distaunt the easte is from the west: so farre a lunter letteth he our synnes from vs.

13. Dea lyke as a father pitcteth his owne: children: even so is God mercifull unto them that feare hym.

14. For he knoweth whereof we are made: and remembereth that we are but dust.

15. The dayes of man are as the dayes of an heare: he floureth as a flower in the field.

16. For the blinde passethe ouer it: and it is no more [leene]: and the place thereof knoweth it no more.

17. But the mercifull goodnesse of God endureth for ever and ever, upon them that feare hym: and his righteousness upon childrens children.

18. Even upon such as kepe his commandements: and thinke upon his commandements to do them.

19. God hath prepared his state in heauen: and his kyngdones ruleth over all.

20. Blessed be God his angels mightye in operation: who fulfylle his worde in hearkening unto the bocke of his book.

21. Blessed be God all ye his hostes: ye his ministers that do his pleasure.

22. Blessed be God all ye his workes in all places of his dominion: O my soule bless ye God.
Ps. 104:1

The Psalms.

The argument of the, ciii. psalme.

Ps 104:1 P. soul blest thou God: O God my Lord thou art become exceeding great, thou hast put on glory and majesty.

2 Who is deckt with light as it were with a garment: speaking out the heavens like a curstaine, who doth his upper chambers with waters: and makest the clouds his charriot, and walketh upon the wings of the wind.

3 He maketh his angels spirits: and his ministers a flaming fire.

4 He bath laid the earth sure upon her foundations: that it can never move at any time.

5 Thou coveredst it with the dry seze, like as with a garment: the waters stand upon the hilles.

6 Arthy revoue they see: at the noyle of the thunder they bluster doune apace.

7 The hilles mount aloft: and the hales sette doune beneath the plaet where thou hast laid a foundation on them.

8 Thou hast set them their boundes which they shall not passe: neither shall they returne aagaine to cover the earth.

9 Who also causeth the synginges which come betwene the hilles: to howde into the rivers.

10 All beasts of the fielde drinke therof: and the wyde assesse quyenth their thirst.

11 The foules of the aye haue their habitation nigh unto them: singing out of the midst of the dolbes [of trees.]

12 He watereth the hilles from above: the earth is replenished with the fruite of the workes.

13 He causeth grass to growe for cattell: and herbages for the bife of man.

14 That he may bying*499 footed foode out of the earth: both vine that maketh glad the heart of man, and oyle to make him have a chearful countenaunce, & alfo bread to strengthen mans heart.

15 The trees of God be satisfied: 2uen the Cedars of Libanus which he hath planted.

16 Where the birds make their nestes: in the syre trees the fowres buildes.

17 The high hilles are a refuge for goates: and so are the stonic rocks for conies.

18 He hath made the moone for certaine seasons: and the same knowing his goynig doune.

19 Thou makest barines and it is night: wherein all the beastes of the forest do go abynde.

20 The Lions do roare after a prey: and in seeking their meare of God.

21 When the sunne ariseth, they recolle bare: and lay them downe to rest in their densses.

22 Man goeth fasth to his worke: and to do his service untill the evening.

23 Wode the sea it selfe large and wyde in compass: wherin are things creeping unnumberable, both small and great beastes.

24 There go the hipples, and there is that (c) Leuathan: Whoem thou hast made to take his pasture therein.

25 These vaype all upon thee: that thou mayest gene them meat in due season.

26 When thou openest thy hande, they are filled with that which is good.

27 When thou shuttest thy face, they are troubled: when thou takest away their spirit, they dye, and are turned agayne to their dut.

28 When thou sendest out thy spirit, they be recreated: and thou renewest the face of the earth.

29 The glorious majestie of God shall endure for ever: God will receyve in his worke.

30 He beholdeth the earth, and it trembleth: he toucheth the hilles and they smoke.

31 I will sing sung psalmes into my Lord so long as I shall be.

32 My meditations of hym shalbe very pleasant: for all my joy shalbe in God.

33 As for sinners they shalbe confounded out of the earth: and the ungodly shall come to an end, blest thou God O my soule: and praise you the Lord.
Moneth the xxi. day.

The Psalms.

Morning prayer.

The argument of the cv. psalme.

The prophet exhorteth all men to acknowledge God, to call upon God for help, to seek God, and to praise God: but especially he moveth the Israelites to remember the promises that God made to their forefathers, Abraham, Isaac, and Jacob, and also the benefits that he had bestowed on them above all other nations. For God had such care of them, being pilgrims in strange lands, that he would not suffer anyone to touch them, yea he rebuked kings for their sakes, and he preferred them in famine and other adversities, as Joseph was sold into Egypt, but it had a good successe. The entry of the children of Israel into Egypt is set forth, and what happened into them whilst they were there. Likewise their topfull departing out of Egypt, their going by the way in the wilderness, and at length their entering into the land of promise where God placed them, that they should keep his commandements, is most amply declared.

15. Whole seate they dyd hurt in the stockes: the iron entred into his bowe.

16. Until the ymse came that his caufe was known: the bowe of the Lorde tyed hym.

17. The king sent and caused hym to be let go: yea the prince of the people opened a way soothe for hym.

18. He made him Lorde of his house: and ruler of all his substructure.

19. That he might enscroll his princes according to his mind: and teach his senators Goddone.

20. Israel also came into Egypt: z Jacob was a stranger in the lande of Cham.

21. And he encreased his people exceedinglie: and made them stronger then their enemies.

22. Whole heart to turned that they hated his people: and dealt hibitly with his herauntes.

23. (Then) he lent Moses his heraunt, and Aaron whom he had choosen: they did his message, workehing his signes among them, and wonderes in the lande of Cham.

24. He lent darkenes, & it was darke: and they went not from his bowdnes.

25. He turned their waters into blood: and smote their fishe.

26. Their lande brought foule stogges: yea euene in their kinges chambers.

27. He spake the bowde, and there came a swarme of all maner of flies: and of lyre in all their quarters.

28. He gave them bailystones for raipye, [and] flamnes of fire in their lande.

29. He smote their bines also & figge trees: and he destroyed the trees that were in their coastes.

30. He spake the bowde, and the grasshoppers came: & caterpillers unmeraerable.

31. And they did caste up all the grasse in their landes: & devoured the fruit of their grounde.

32. He smote at the first home in their land: euene the first frutes of all their cumpitence.
The Psalms

He also brought them forth with silver and gold: there was not one feeble person in their tribes.

Egypt was glad at their departing; for they were unpren with dread of them.

He fixed out a cloud to be a covering: and fire to give light in the night season.

The people required and he brought quanies: and he filled them with the head of heaven.

He opened the rocke of stone and the waters flowed out: so that streams ranne in drye places.

For he remembered his holy words: (spoken) unto Abraham his seeruant.

And he brought forth his people with glasse: (and) his chosen with a topfull noyse.

And he gave them the landes of the Heathen, and they took to inheritance the labours of the people.

To the intent that they should keep his statutes: and observe his lades.

Pray ye the Lordye.

The argument of the cvi. psalme.

The prophet exhorted all men to praise God, and to do duty. He maketh his paper, acknowledging his owne times, and the names of the forefathers of the Practices, who not considering the great benefits of God, rebelled against God at the red sea. After were in the wildernes they did tempt God, Cose, Dathan, and Abiram conspiring against Moses and Aron, were swallowed up of the earth. They worshipped a caule made of gold. They murmured against them that they were the lande of promisse, abhorring to hear of it. They sacrificed to Baal Peor. They grudged at God for lacke of water. Finally, when they came to the holy lande, they committed idolatry, and all kinds of wickednes of life, so that they were given up unto their enemies handes, but God most mercifully deliered them to his promise sake.

Pray ye the Lordye.

Psalme xxviii. 1

If ye praise God, for he is gracious: (and his mercy enduretherefore) for ever.

Who can express the balaunt actes of God: Who can publish all his praise:

Blessed are they that kepe judgement: and do justice at all times.

Remember me D God according to the favour that thou bearest unto thy people: D bist mee with Thy saluation.

That I may see the felicite of thy chosen, that I may rejoyce at the gladnes of thy people; (and) that I may gloire with thyne inheritance.

We have smite with our fathers: we have done amisse and dealt wickedly.

Our fathres did not well consider thy wondres in Egypt, neither did they remember thy manifold goodnes; but they rebelled at the sea, even at the red sea.

Nevertheless, he fauod them for his names sake: that he myght make his power to be known.

And he rebuke the red sea, and it was dyed vp: so he led them through the depe, as through a wydbernesse.

And he fauod them from the hande of suche as hated them: (and) redeemed them from the hande of the enemie.

As for their adversaries the waters overthrown them: there was not one of them lefte remanynge.

Then belovd they his wordes: and long pynne into him.

But within a very short while they forgot his workes: they would not (as) warke for his counsell.

And they were taken with a great lust in the wydbernesse; and they tempted God in the defert.

And he gane them their desyre: and sent (as) leenes withith unto their soule.

They enuied also at Doyles in the tenites: (and) at Aron the lamb of God.

So the earth opened and swallowed dykath and covered the company of Abiram.

And the fire was kindled in their company: the flame brent by the ungodly.

They made a calfe in houe: and worshiped the mouten image.

Thus they turned (as) their glory into the similitude of a calfe that eateth hay.

They forgot God their favour, who had done so great thynge in Egypt: wondrouses worikes in taynd of Cham, (and) terrible thynge at the red sea.

Wherefore he appointed to destroy them had not Doyles his chosen stand in the breache before hyn: to tune aday his wrathful indignation, lest he shoule destroy them.

Yet they thought some of the lcmds must to be desirde: they gane no credite into his worde.

But they murmured in their tenites: they would not hearken unto the doyce of God.

Then liest he vp his hand against them, to goue them an overthowe in the wil.

("He praise")

Psalme xxxvi.

In a contimpus

We have smite with our fathers: we have done amisse and dealt wickedly.

Their god, whom was a god and an ornament to them.

(e) Thevs fordsioth: before.

(g) beqade God in his anger, as men to stande on a brachet of a towne wall batted, as before of it.

1. The argument of the cvi. psalme.

2. He also brought them forth with silver and gold: there was not one feeble person in their tribes.

3. Egypt was glad at their departing; for they were unpren with dread of them.

4. He fixed out a cloud to be a covering: and fire to give light in the night season.

5. The people required and he brought quanies: and he filled them with the head of heaven.

6. He opened the rocke of stone and the waters flowed out: so that streams ranne in drye places.

7. For he remembered his holy words: (spoken) unto Abraham his seeruant.

8. And he brought forth his people with glasse: (and) his chosen with a topfull noyse.

9. And he gave them the landes of the Heathen, and they took to inheritance the labours of the people.

10. To the intent that they should keep his statutes: and observe his lades.

11. Pray ye the Lordye.

12. The Psalms xxxiii.

13. If ye praise God, for he is gracious: (and his mercy enduretherefore) for ever.

14. Who can express the balaunt actes of God: Who can publish all his praise:

15. Blessed are they that kepe judgement: and do justice at all times.

16. Remember me O God according to the favour that thou bearest unto thy people: O bist mee with Thy saluation.

17. That I may see the felicite of thy chosen, that I may rejoyce at the gladnes of thy people; (and) that I may gloire with thyne inheritance.

18. We have smite with our fathers: we have done amisse and dealt wickedly.

19. Our fathres did not well consider thy wondres in Egypt, neither did they remember thy manifold goodnes; but they rebelled at the sea, even at the red sea.

20. Nevertheless, he fauod them for his names sake: that he myght make his power to be known.

21. And he rebuke the red sea, and it was dyed vp: so he led them through the depe, as through a wydbernesse.

22. And he fauod them from the hande of suche as hated them: (and) redeemed them from the hande of the enemie.

23. As for their adversaries the waters overthrown them: there was not one of them lefte remanynge.

24. Then belovd they his wordes: and long pynne into him.

25. But they murmured in their tenites: they would not hearken unto the doyce of God.

26. Then liest he vp his hand against them, to goue them an overthowe in the wil.

27. Psalme xxxvi.

28. In a contimpus

29. We have smite with our fathers: we have done amisse and dealt wickedly.

30. Their god, whom was a god and an ornament to them.

31. Thevs fordsioth: before.

32. beqade God in his anger, as men to stande on a brachet of a towne wall batted, as before of it.
The Psalms.

Moneth the xxii. day.

Morning prayer.

For.

1 And he leadeth them forth by the right way: that they might go to the citie inhabited.

2 Sex, for it was oue the south part of Iurie.

3 And whom he gathered out of the landes: from the east and from the west, from the north and from the south.

4 They went astray out of the way in solitariness: and in wilderness, and found no citie to dwell in: they were hungry and thirsty, their souls fainted in them.

5 And they cry unto God in their trouble: Who delivereth them for their distress,

6 Whose end was desit with blood.

7 Thus were they stayed with their owne wrothes: and went a whoring with their owne intentions.

8 Therefore was the wrath of God hidde against his people: insomuch that he abhorred his owne inheritance.

9 And he gave them over into the hand of the heathen: and they that dyd hate them, were lodes over them.

10 Their enemies oppressned them: and brought them into subjection under their hands.

11 Many a time dyd [God] deliver them, but they " rebelled [against hym] With their owne " intentions: and were brought downe for their wickednes.

12 Nevertheless, he did behold them in their adversitie: in getting care to their complaint.

13 And he rememmbred his covenant: and " expented, according to the multitude of his mercies.

14 So he made all those that led them away capttne: to pite them.

15 Save bs Do our Lorde, and gather vs from among the heathen: that we may " gice thanks to the holy name, and glory of thy playle.

16 Blessed be God the Lord of Israel: so world to world without end: and let all people say, to be it. Praye ye the Lord.

The argument of the evii. psalme.

[The prophecy eshotteth] all men to praise God, and to thanke God: for it is he that helpeth them in all distresse when they cry unto him. He pouneheth houses and cities for them that eol would wander as bagabones in wilderness, he satisfiseth the hungry and the thirsty, he feteth to libertie prisoners and capttines: he healeth the sick and diseased, he comfotheth and helpteth those that be in terrors of seas. He makeueth a fruitful lande barren, a barren ground fruitefull. He blindeth princes to lowe estate, a letterth by the poore in honour. If these things the godde proviseth, the mourne of the wicked is stopped,

(26) fay to me, for his hert was not to do outrage. (27) Coud if.

(31) So is fay to me, he hath feen the God of Israel.

(33) Confess.

(34) Confess.

(37) Please thyce the Lord.

(40) Made mi ne altertn ons.

(41) Made mi ne altertn ons.

(42) Made mi ne altertn ons.

(43) Made mi ne altertn ons.

(44) Made mi ne altertn ons.

(46) Made mi ne altertn ons.
The Pfalmes.

XXXV.

1. For he bringeth them out of darkness and out of the shadow of death: and breaketh their bonds in sunder. 2. Therefore is destruction to the princes thereof. 3. And they cry unto God in their trouble: he delivereth them out of their distresses. 4. He maketh his waye to shine: and he maketh them to escape safe from their oppressions.

2. O that men would confesse unto God: his longing kindnesses and his marvelous acts [done] to the children of men.

3. For he breaketh the gates of brass: and smiteth the bars of iron in sunder. 4. Folly for men are plagued for their mischievous ways: and for their wickednes.

5. Their soul abhorreth all manner of meat: and they be even harde at deathes door. 6. And they cry unto God in their trouble: he delivereth them out of their distresses. 7. He feeth his wordes he sheweth them: and he maketh them to scape safe from their corruptions.

8. O that men would confesse unto God: his longing kindnesses and his marvelous acts [done] to the children of men.

9. And that they would offer [unto him] sacrifices of thanks giving: and set south in wordes his wordes with a joyful noise.

10. Such as go downe to the sea in ships: and solowe their businesse in great waters: they see the wordes of God, and his wonders in the deepe.

11. For he commandeth and causeth a dome to rise: and he lifteth vp on high his waues, 12. [Then] they attende vp to heaven, and come downe agayne to the deepe: so that their soule melteth awaye through trouble.

13. They reele to and froe, and they do shakke like a drunken man: and their vysbome faileth them. 14. And they cry unto god in their trouble: who delivereth the out of their disquiettes.

The argument of the cviii. psalme

David declieth his redines to praise God amongst all nations, not only with wordes, but also with musickall instrumentes, for this ende, that his glory may be set forth to the whole world: and his elese saved and delivered from enemies. Part of this psalme is taken out of the 57. psalme, and part out of the 59.

A songe the psalme of David.

My heart is redy to lode: I will singe praise ther in singinge of pfalmes, peevy glory also is [redye.] 1. Welshere the O lute: and harpe: I will singe and welshere me right early up morning.

2. I will praise the O God among the people: I will sing pfalmes unto thee among the nations.

3. For the greatnes of thy mercy reacheth unto the heauens: and thy truth unto the clouds.

4. Extal thy skell O Lord about the heauens: and let thy glory [be] about all the earth.

5. That thy beloved may be delivered: saue [me] both thy right hande, and heare thy fone.
The Lord hath spoken this in his holy places, he will shew them the valley of Shittim, and measure the valley of Sion.

Silead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of my head, and Juda my right hand.

Violent shall be my vindictive: over Edom I will call my sword, (upon Philistia I will triumph.)

The argument of the cix. psalm.

David grievously complained before the face of God of his enemies malice and craft, he witheth them the horrible vengeance of God, uttering the cause why he doth witheth. He required of God help in his great manner, to this end, that both his enemies might well perceive that his help cometh from God's hand, and also that he may cease might praise God therefore.

To the chief musician, a psalm of David.

Hath not thy tongue: O thou the Lord of my praise.

For the mouth of the ungodly and the mouth of the deceitful is opened upon me: they have spoken against me with a false tongue.

And they have compassed me about with hateful words: and fought against me without a cause.

For the love that I bare unto them, they are become mine adversaries: but I have declared my faith unto prayer.

Thus have they rewarded me evil for good, and hatred for my good will.

Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

When sentence is given upon him, let him be condemned: and let his prayer be turned into a stone.

Let his days be seven: and let another take his office.

Let his children be fatherless: and his wife be a widow.

Let his children be vagabonds and go a begging: and let them fall out of their house, and be brought to barren ground.

Let the extortioner upbraid his house all that he hath: and let strangers spoile his labour.

Let there be no man to shew him any grief: nor to have compassion upon his fatherless children.

Let his posterity come to destruction: and in the next generation let his name be cleane put out.

Let the wickedness of his fathers be had in remembrance in the light of God: and let not the name of his mother be upbraid away.

Who will lead me into the strong citie: who will bring me into Edom?

Hast not thou removed us from the corner? and wilt thou not go out with our hoast?

Give us help against trouble: for the help of man is but vanity.

Through the Lord we do pass before the armies of our enemies.

Let them be all way before God: that he may root out the memorial of them from the earth.

Because that he remembered not to do good: but he persecuted the afflicted and poore man, and hym whose heart was broken with food, that he might take his life from hym.

His delight was in cursing, and it shall happen upon hym: he loved not to bless, therefore hath he ben fare for hym.

He clothed hym selfe with cursing, as with his girdment: and he had entered into his bowels like water, and like oyle into his bones.

Let it be into hym as the garment that he is wages in: and as the girdle that he is always girded withall.

Let this reward be from God his to mynes adversaries: and into this that speaketh evil against my soule.

But thou O Lord, do unto me according unto thy name: for thine is the mercy.

Deliver me, for truly I am afflicted: and I am poore, and my heart is wounded within me.

I passe away like a vading shadow: and I am opyen from place to place like the grassopper.

By thouns are deadeth through falling: my flesh is dyed by want of fatine.

I am become also a reproche unto them: they gale upon me (and) they shake their head.

Help me O my Lord: oh save me according to thy mercy.

And let the know how that this is thy hande: that thou O God hast done it.

28 They
The Psalms.

28. They will curse, but thou wilt bless: they will rise up [against me] but let them be confounded, and thy servant will rejoice.
29. Let mine adversaries be clothed with shame: let them cover the fetters with their own confusion, as with a garment.

As for me I will greatly praise God with my mouth: and I will praise him among the multitude.

For he will stand at the right hand of the poor to save him from the hands of his enemies.

The argument of the cx. psalme.

David, the Prophet of Christ, describes most evidently both his nature, his prayer, his kingdom and victory over all his enemies.

A psalme of David.

OD layd unto [a] my Lorde: set thou on my right hand, that I may make thy enemies thy footstool.

The Lorde at thy right hand: wilt wound even kings in the day of his wrath.

He will judge the Heathen: he will fill every place with dead bodies, he will hurte the head of a great country.

He willrike of the Nymph running Brooke in the Way: therefore he will lift up his head.

The argument of the cxii. psalme.

The Prophet prayseth God, he rehearsed the wondrous works that God (mindful of his promise) by to the children of Israel, bringing them out of Egypt to provide the lande of promise for an inheritance. He declareth also that the high wisdom of man is to feare God.

Prayse ye the Lorde.

Blessed is the man that feareth God: he hath great delight in his commandments.

Riches and plentifules shall be in his house: and his righteousness endureth for ever.

There ariseth by light in the darkness: unto them that beate uprightly he is merciful, and louing, and righteous.

A good
If he shall he never moved: and the righteous shall be had in an everlasting remembrance.

7 He will not be afraid of any evil tidings: his heart is settled, he believeth in God.

8 His heart is strengthened, he will not fear: until he feeth [a mischief to fail] upon his enemies.

9 He hath distributed abroad, he hath given to the poor: his righteousness re- maineth for ever, his glory hateth exalted with glory.

10 The ungodly shall see it, and it shall grieve them: he will gathe with his teeth and continue away: the desire of the ungodly shall perish.

The argument of the cxiii. psalme.

The Prophet exhorteth all men to praise God in consideration of his providence in heaven and earth, who promoted the poor man to honour, and maketh the barren woman a merie mother.

Prayse ye the Lorde.

The argument of the cxiii. psalme.

The Prophet declared the comming and deliverie of the chyldren of Israel out of Egypt, he declared also the miracles worked for that purpose.

Euenying prayer.

When Israel came out of Egypt: & the house of Jacob from among the barbarous people.

Juda was his holy- nesse: and Israel his dominion.

The sea sware that and sved: Jorsane was done backe.

The mountaynes skipped lyke rammes: and the lite biles like young lambes.

The argument of the cxv. psalme.

The Prophet wisteth all glory to be gotten into God, and not into man. He seteth forth the difference betwixt the living God and idols. He exhorteth all the people and priests to put their whole trust in God, by that means they and theirs shall be for ever blessed.

Euening prayer.

Goe praise not into vs O God,not buto into thy name: for thy loving mercy, and for thy truethes sake.

Whereas that the heathen say: where is nowe their God?
The Psalms

The argument of the cxvi. psalme.

The prophet saith that he must needs love God, for that he heard him and delivered him out of wonderful extreme afflictions of death and hell. He acknowledgeth the benefits of God, and that he can give no reward for them but bare thanks when he is in the congregation, and in worshipping him all the days of his life.

1. Havinge louver: because God hath hearde my boce (and) my prayers. Because he hath enligned his care vnto me: therefore I will call vpon hym as long as I lyue.

2. The snares of death compassed me rounde about: and the paynes of hell took hold on me.

3. I founde anguile and heavinesse, but I called vpon the name of God: [saying] O God, I beseeche thee delibe my tonle.

4. Gracions is God and righteous: our Lord is mercifull.

5. God heard the simple: I was brought to the cerimoni, and he preserved me.

6. Returne vpon me vnto thy rest: for God hath rewarded thee.

7. For thou vpon me hast delivered my sole from death: mine eyes from tearers, and my feete from falling.

8. I will walke before the face of God: in the lample of the innocens.

9. I will walke before the face of God: in the lample of innocens.

10. I will walke before the face of God: in the lample of innocens.

11. I will walke before the face of God: in the lample of innocens.

12. I will take the cuppe of saluation and I will call vpon the name of God.

13. I will walke before the face of God: in the lample of innocens.

14. I will walke before the face of God: in the lample of innocens.

15. I will walke before the face of God: in the lample of innocens.

16. I will walke before the face of God: in the lample of innocens.

17. I will walke before the face of God: in the lample of innocens.

The argument of the cxvij. psalme.

The prophet exhorteth the Gentiles to praise God, for that he hath extended his mercie vpon them in Christ, aswell as vpon the Jews.

O praise God alway heasten: praise hym all ye nations.

For his mercifull kyndnesse is ever more and more tobarde vs: and the truth of God endureth for ever.

Praise ye the Lorde.
The Psalms.

Morning prayer.

The argument of the cxviii. Psalm.

David would have God praised and thanked, for that by his means only he was delivered from extreme perils, and made lying of that people, who with their lying had a little before persecuted him, reirect hym, and drove him out of the maine. He wyleth the priestes to sacrifice in remembrance therof.

A 1 1. Confesse you [as] into God, for he is gracious: and his mercie endureth for euer.

2. Let Israel nowe confesse: that his mercie endureth for euer.

3. Let the house of Aaron nowe confesse: that his mercie endureth for euer.

4. Let them nowe that fear God: confesse that his mercie endureth for euer.

5. I called upon the Lord being in dillese: and the Lord hath hearde me at large.

6. God is with me: I wyll not scare what man can do unto me.

B 7. God is with me amongst them that ayde me: [thereof] I shall see [my deere] upon them that hate me.

8. It is better to trust in God: then to put any confidence in man.

9. It is better to trust in God: then to put any confidence in princes.

10. All nations compassed me rounde about: but I trusted in the name of God that I shoulde destroy them.

11. They kepte me in on every lyde, they kepte me in lay on every lyde: but I trusted in the name of God that I should destroy them.

12. They swarmed about me like bees, and they were exstingued as the fire [made] of thomes: [for I trusted] in the name of God that I shoulde destroy the.

13. Thou hast shalfe soe at me, that I might fall: but God byd ayde me.

C 14. The Lord is my strength and my song: and he is become my salvation.

15. The dope of a joyfull nolyse of salvation is in the bluelings of the ryghteous: fpaying the ryght hande of God byngeth mightie thynges to passe.

16. The ryght hande of God is on hygh: the ryght hande of God byngeth mightie thynges to passe.

17. I shall not [as ye] bype, but I shall line: and I wyll declare the worikes of the Lord.

18. The Lord hath greatly chastened me: but he hath not gaven me ouer into death.

19. Open me the gates of righteousnesse: I wyll enter in by them: that I may gene thanks into the Lord.

20. This is the gate of God: the ryghteous shal enter in by it.

21. I wyll "thank thee for that thou hast hearde me: and art become my salvation.

22. The same dowe which the bypwers refused: is become the head dowe of the corner.

23. This was the drynke of God: and it is maravellous in our eyes.

24. This is the day whence God hath made: we wyll rejoyce and be glad in it.

25. O God I pray thee nowe faue me: O God I pray thee nowe gene blessed be he that commeth in the name of God: we do believe you out of the house of God.

27. It is the Lord God who hath gaven his right: bynde a facrifice with todes into the houses of the anicter.

28. Thou art my Lorde, and I wyll confesse it unto thee: thou art my Lorde and I wyll magnifie thee.

The argument of the cxix. Psalm.

The prophete in this golden psalme, exprelth his earnest move inflamed with a zealous desire of Gods lawe: for that it is the light of man of all his dopenes, it greteth also perfect woldome and felicite to such as observe them. Wherefore he desirith God to open the eyes of his heart, that he may know, understand, leere, and in lyfe exprelse his holy commandementes. He exprelth his great grieue, in that he feeth them transgrett and contemned of the wold fote of men.

Aleph.

Everynyg prayer.

1. Blessed are those that be perfect in the way: walking in the laube of God.

2. Blessed are they that kepe his testimonies: they feke hym with their whole heart.

3. Truely they walke in his wayes: who do no wickedness.

4. Thou haft gaven charge: that we shoulde diligently kepe thy commandementes.

5. I walshe that my wayes were directed:
The Psalms. xxxviii.

for to keep thy statutes.
6 I shall take then no glance: when I have regarde into all thy commandements.
7 I will confess into thee with anvy right heart: when I shall have learned the judgements of thy righteousness.
8 I will keep thy statues: (wherefore) for take me not for any long time.

Beth
1 Whereby shall a young man re-


turn his way: renewing guiding it according to thy Word.
2 I have sought thee with my whole heart: suffer me not to dwarve from thy commandements.
3 I have hyd thy wordses within my heart: for this ende, that I should not sinne against thee.
4 Blessed art thou O God: teach me thy statutes.

Gimel
1 Beharode thy seruanta, let me huye: and I will keep the Word.
2 Open thou my wyne eyes: and I will behold the wonderous thynges of thy table.
3 I am a stranger upon earth: hyde not thy commandements from me.
4 By thy fylence: for the very seruente desie that it hath allwaye into thy undergnetes.
5 Thou haft rebuked those that be

pronde and cursed: who do erre from thy commandements.
6 With drawe from me reproche and contenpt: for that I have kept the testimonies.
7 Pea princes dyd set and speake against me: but the seruanta did gene hym felse to the meditation of thy statutes.
8 Pea thy testimonies are my delight: and my counaylors.

Daleth
1 My soule cleareth to the dust: re-


tuane thou me acordyng to thy Wode.
2 I have made a declaration to thee of my vapes, and thou heardest me: O teach me thy statutes.
3 Bake me to understand the way of thy commandements: and I will give my selue to the meditation of thy wonderous works.
4 By soule melteth away for very hea-


ness: comfort thou me according to thy Wode.
5 Take from me the way of falfhode: and I will make me worthy to have thy table.
6 I have chosen the way of trueth: I have layde thy judgements before me.
7 I have stuck fast into thy testimonies:
O God confounde me not.
8 I will rume the way of thy commandements: when thou shalt set my heart at libertie.

He
1 Eachene O God the way of thy sta-


tutes: and I will keep it unto the ende.
2 Gue me understanding: & I will kepe thy law: yea, I will kepe it but my whole heart.
3 Leave me in the path of thy coman-


dements: for therin is my delight.

2 Encline my wyne heart into the testimo-


nies: and not to courtesouness.
3 Turne away my wyne eyes, lest they be-


holde "vanite: caufe me to hyne in the way.
4 Make thy Word noth "evident into thy seruante: who is given to thy fcare.
5 Take away the reproche that I am afraid of: for thy judgements are good.
6 Behold I have rouse after thy commandements: cause me to lyne in thy righteousness.

Vau
Let thy loving mercie also come unto me O God: even thy salutation, according to thy word.

And I will walk in a large scope; for I take thy commandments.

I will also break of thy testimonies before kings: I will not be ashamed.

And my delight shalbe in thy commandments: Which I have loved.

And I will lift up my handes unto thy commandements which I have loved: so my study shalbe in thy statutes.

Be my full of thy promise made unto thy covenant: wherein thou hast caused me to put my trust.

That same is my comfort in my affliction: for thy word maketh me to live.

The proud have had me exceedingly in derision: yet I have not shrinked from thy lawe.

I called to remembrethence thy judgements from the beginning of the world O God: and so I comforted my selfe.

An extreme unnatural heat hath assayed me: because of the bugody: who transfreteth thy lawe.

Thy facts have beene upon my longes: in the house of my pilgrimage.

I have thought upon thy name O God in the night season: and I have kept thy lawe.

This came to passe for me: because I kept thy commandements.

Thou art my portion O God: I have purposed to kepe thy lawe.

I made myne humble petition to thy face with my whole heart: be mercifull unto me according unto thy word.

I have considered mine owne ways: and I have turned my feets into thy testimonies.

I made halfe and I made no delay: so to kepe thy commandements.

The bugody have tangled me in their snares: but I have not forgotten thy lawe.

I will yse at midnight to confess mee unto thee: because of thy righteous judgementes.

I am a companion of all them that fear thee: and kepe thy commandements.

The earth O God is replenished with thy louing kindness: O teach mee thy statutes.

O God thou hast dealt graciously with thy covenant: according unto thy word.

Learn mee the good太快 running: for I have belene thy commandements.

Before I felt affliction I swarre out of the way: but now I kepe thy word.

Thou art good and beneficall: teach mee thy statutes.

The proud have forged a false tale against mee: but I will kepe thy commandements with my whole heart.

These heart is as fast as halfe: but my delight hath ben in thy lawe.

It is good for mee that I am brought into mishere: by that meanes I shall learne thy statutes.

The laube of thy mouth is dearer then thousandes of gold s lighter.

Thy handes have made me and fashioned me: gave me understandinge: and I will learne thy commandements. Why that fear thee, shall see me, and rejoyce:

because I have gotten earnest atten-dance unto thy word.

I know O God that thy judgements are just: and that thou hast cau-ed me rightuely to be afficted.

I descreshe thee let thy louing kindness be a means to comfort me: according thy handes have made me, and fashioned me: gave me understanding, and I will learn thy commandements. Why that fear thee, shall see me, and rejoice:
The Psalms.

By thys worde (spoken) unto thys seruant.
1. Let thy pitifull merites come unto me, that I may lyue: for thy laue is my delight.
2. Let the proude be confounded, for they have falsely reported me: but I wil study thy commaundementes.
4. My eyes have savd after thy worde: whylsted I lay, when wilt thou comfort me?
5. For I am become like a bottel (hanged) in the smoke: yet do I not forget thy statutes.
6. Howe many are the days of thy seruant: when thou gue judgement against them that persecute me.
7. The proude have digged pits for me: which is a thing not done according to thy laue.

Caphe

1. O God: thy worde endureth for ever in heaven.
2. Thy truth appeareth to every generation: thou hast layde the foundation of the earth, and it shall continue.
3. All things continue this day according to thine ordinance: for all things be thy seruantes.
4. If my delight had not been in thy laue: I should have perished in myne afflications.
5. I will never forget thy commandementes: for through them thou hast required me.
6. I am thine, saue me: for I have diligently sought thy commandementes our.
7. When the ungodly layde wayte for me to destroy me: I endeavoured my selfe to understand thy testimonies.
8. I see an end of every thing be it never so perfect: but thy commandement is exceeding large.

Mem

1. Howe greatly do I love thy laue: my study is all the day long in it.
2. Thou hast made me wiser then mine enemies through thy commandementes: for they are ever with me.
3. I am able to give better instruction then all they that were my teachers: for the testimonies are my study.
4. I am made to under stand more then the aged can: because I kepe thy commandementes.
5. I have restraped my feete from every cruel way: that I may kepe thy worde.
6. I have not shrinked from thy judgements: for thou didst teach me.
7. Howe sweete are thy wordes into my heart: truely (they be sweeter) then honey is to my mouth.
8. Though thy commandementes I get understanding: therefore I hate all wayes of falihood.

Nun

1. By thy worde is a raddell into my feete: and a light into my pathes. I have made an oath (which I will ratifie) for to kepe thy wise judgementes.
2. I am troubled above measure: qucken me O God according unto thy worde.
3. Let the freethly offerings of my mouth please thee O God: and teach me thy judgements.
4. By thine is alway in my hande: yet I do not forget thy laue.
5. The ungodly have layde a snare for me: but yet I avoide not from thy com"
commandements.
7 I have clapt my testimonyes as myne heritage for ever; for they are the very top of myne heart.

8 I have applid myne heart for to fullfil thy statutes: even to the worde (b) and have.

Psalms.

Morning prayer.

Moneth the xxvi. day.

The Psalms.

commandements.
7 I have clapt my testimonyes as myne heritage for ever; for they are the very top of myne heart.

8 I have applid myne heart for to fullfil thy statutes: even to the worde (b) and have.

Psalms.

Morning prayer.

Moneth the xxvi. day.

The Psalms.

commandements.
7 I have clapt my testimonyes as myne heritage for ever; for they are the very top of myne heart.

8 I have applid myne heart for to fullfil thy statutes: even to the worde (b) and have.

Psalms.

Morning prayer.

Moneth the xxvi. day.

The Psalms.

commandements.
7 I have clapt my testimonyes as myne heritage for ever; for they are the very top of myne heart.

8 I have applid myne heart for to fullfil thy statutes: even to the worde (b) and have.

Psalms.

Morning prayer.

Moneth the xxvi. day.

The Psalms.

commandements.
7 I have clapt my testimonyes as myne heritage for ever; for they are the very top of myne heart.

8 I have applid myne heart for to fullfil thy statutes: even to the worde (b) and have.

Psalms.

Morning prayer.

Moneth the xxvi. day.

The Psalms.

commandements.
7 I have clapt my testimonyes as myne heritage for ever; for they are the very top of myne heart.

8 I have applid myne heart for to fullfil thy statutes: even to the worde (b) and have.

Psalms.

Morning prayer.

Moneth the xxvi. day.

The Psalms.

commandements.
7 I have clapt my testimonyes as myne heritage for ever; for they are the very top of myne heart.

8 I have applid myne heart for to fullfil thy statutes: even to the worde (b) and have.

Psalms.

Morning prayer.

Moneth the xxvi. day.

The Psalms.

commandements.
7 I have clapt my testimonyes as myne heritage for ever; for they are the very top of myne heart.

8 I have applid myne heart for to fullfil thy statutes: even to the worde (b) and have.

Psalms.

Morning prayer.

Moneth the xxvi. day.

The Psalms.

commandements.
7 I have clapt my testimonyes as myne heritage for ever; for they are the very top of myne heart.

8 I have applid myne heart for to fullfil thy statutes: even to the worde (b) and have.

Psalms.

Morning prayer.

Moneth the xxvi. day.

The Psalms.

commandements.
7 I have clapt my testimonyes as myne heritage for ever; for they are the very top of myne heart.

8 I have applid myne heart for to fullfil thy statutes: even to the worde (b) and have.

Psalms.

Morning prayer.

Moneth the xxvi. day.

The Psalms.

commandements.
7 I have clapt my testimonyes as myne heritage for ever; for they are the very top of myne heart.

8 I have applid myne heart for to fullfil thy statutes: even to the worde (b) and have.

Psalms.

Morning prayer.

Moneth the xxvi. day.

The Psalms.
The Psalms.

Coph

1. Have called with my whole heart, hear me O God: I will keep thy testimonies.
2. I have called upon thee, save me: and I will keep thy testimonies.
3. I have prevented [other] in the daubing of the day, and I cried unto thee: for I gave earnest attendance unto thy words.
4. Thy eyes have prevented the night.

Reph

1. Behold mine affliction and deliver me: for I have not forgotten thy law.
2. Defend thou my cause, redeem me: make me to live according unto thy words.
3. Salvation is far from the ungodly: for they know not thy testimonies.
4. Thy mercies be manifold, O God: make me to live according to thy judgments.
5. There be many that do persecute me and be mine adversaries: yet I do not swerve from thy testimonies.
6. I have transgressed four, and I was griefed at the heart: because they kept not thy law.
7. Behold how I love thy commandments: quicken me O God according to thy loving-kindness.
8. The beginning of thy words is true: and all the judgments of thy righteousness endure for evermore.

Shin

1. Princes have persecuted me without a cause: but my heart hath stooed in awe of thy words.
2. I am glad of thy words: as he that sendeth a great booke.
3. That which is false I hate and abhor: but thy law I do love.
4. I do praise thee seven tunes every day: for love of the judgments of thy Father.
5. Thy that love thy law shall have great "prosperiti: and (b) nothing shall offend thee.

"Peace.

(b) For the perturbation of ympne.

25

Tau

1. Let my eye O God approach nere unto thy face: make me to understand every thing according unto thy words.
2. Let my supplication come before thee: deliver me according to thy words.
3. My clypes shall poure out the paupse: when thou hast taught me thy testimonies.
4. My tongue shall sing of thy words: for all thy commandments are righteous.

5. Let thy hand be redie for to ayde me: for I have chosen thy commandments.
6. I have longed for thy saluation O God, and thy law is my whole delight.
7. Let my soul praise, and it shall praise thee: and thy judgments shall be an ayde unto me.
8. I have gone astray like a lost sheep: oh sete out thy seruant, for I have not forgotten thy commandments.

The
The Psalms.

The argument of the cxx. Psalme.

The prophet requesteth God to deliver him from such as to maliciously slander him with false reports. For by their means he esteemeth his life led with the Israelites and with the barbarous people of Arabia, and not with God's people.

A song of high O degrees.

When I was in trouble I called upon God: and the hearde me. Deliver my soul from falseypses: from a deceitful tongue. What doth a deceitful tongue unto thee? What good byngeth it thee?

The argument of the cxxi. Psalme.

The prophet lifteth up his eyes unto heaven, from whence he most certainly looketh for help at all times. He assureth all other that God careth, defendeth, governeth, and provideth for those that flee unto the Lord by succour in their necessities.

A song of high degrees.

I will lift up mine eyes unto the hilles: from whence my help shall come. My help cometh from God: who hath made heaven and earth. He will not suffer thy feet to be moved: he will not slape that keepeth thee. Behold he that keepeth Israel: he will neither slumber nor slape.

Tim argument of the cxxii. psalme.

David declareth the joy of the people going up to Jerusalem where true religion was set toth, and justice in courts ministered: for which causes he wisheth great prosperity to the cite.

A song of high degrees of David.

I was glad when they said unto me: We will go into the house of God. Our feet shall be glad in thy gates: O Jerusalem. Jerusalem is built as a city that is well made together in it selfe. For the tribes to go by thynehmer, even the tribes of the Lord: which is a testimonie unto Israel: to paye the name of God. For there is orderd the feate for judgement: even the seate of the house of David.

The argument of the cxxiii. psalme.

The prophet declareth that the godly deprivèd of such as to be rich, pride, and scornfull: do solde: for help only at God's handes after a most humble sorte.

A song of high degrees.

Lift up mine eyes unto the heavens: Who dwelleth in heaven. Behold: as the eyes of seruantes [those] unto the hande of their masters, and as the eyes of a mayden unto the hande of her maistress: even in our eyes [waare] upon God our Lord doth he have mercie upon vs.
Psalm

Our soul is filled with the strongholds of the wealth; and with the difficulties of the proud.

The argument of the cxxxiiij. Psalm.

Davit acknowledges that he and his people had been utterly destroyed through the violence of enemies, if God had not been on their side with his present aide.

A song of high degrees, of David.

1. If God had not been on our side Israel may now say: if God had not been on our side when men rose up against us,
2. Then they had prevailed by their quince; when their wrath was so inflamed against us.
3. Then the waters had drowned us; the running streame had flowed over our soul.

The argument of the cxxv. Psalm.

Is Jerusalem strongly defended with mountaynes, to God defendeth his people in all adversities, and saves them from dangers; but they that turne them felvses from God hym shall runne headlong into all kinde of wickednes.

A song of high degrees.

1. They that put their trust in God [by] the mount Zion [where] may not be removed [but] must stand fast for ever.
2. As for Hierusalem, hilles be rounde about it; and God is rounde about his people from this tyne foorth for euermore.
3. For the keper of the vngodly shall not rest upon the lot of the righteous; lest the righteous put their handes vnto wickednes.

The argument of the cxvij. Psalm.

The prophet declareth that the deliverance of the people of God out of captivity, shall be very joyful to them selues, and marvauilous amongst all other nations. He prayeth God to continue his goodness daily more and more to his people.

A song of high degrees.

When God shall cause them of Zion that were led into captivity for to returne: the halfe be as men that are drea-ined.

Then shall our mouth be filled with a laughter: and our tongue with a topfull nolpe.

Then shall thee as he amongst the heathen saie: God hath brought great things to passe, that he might do for them.

God hath brought great things to passe for vs: we be made mercie.

Dake vs O God that be led into captive- nitie: for to returne as (o) runners into the fouth.

They that sove in teares shall scape in joy.

He that goeth soothly on his way, and belyving heareth precious seede: shall doubtlesse returning come againe with a topfull nolpe, belyving his sheaves with hym.

The argument of the cxxv. Psalm.
The argument of the cxxvii. psalm.

If GOD blynde not bynde the house, they labour in bynde that blynde it:
If GOD hepe not the cite, the watch-
nam watcheth in bynde.

Wolde, childe, be the inheritance of

The argument of the cxxviii. psalm.

They that hear GOD and walke in his vayes, be blessed and happy. Their wyfe, chyl-
dren, and familie shal prosper with all kindes of felicitie.

A song of high degrees.

He is blessed whatsoeuer he be that heareth GOD, walking in his vayes.
For thou shalt eate the labours of chyne handes: thou shalt be happy,
and all shalt go well with thee.
Thy wyfe halbe a fruitfull vane:
on the sides of chyse house.
Thy childe, childe, be like olme bawn:

The argument of the cxxix. psalm.

Israel may now say: they have trou-
bled me often from my youth vp.
They have troubled me often from
my youth vp, but they have not pre-
apped against me.
The ploude,men plowed upon my
backe: they made long forrowes.
But God who is iu: hath cut a pee-
ces the "scare of the bugody.
All they that beare an euyli uppi to
Sion: shalbe confounded, and be made
to turne backe from it.

They shall be as the grassie growing
upon the house toppe: where the
reth afoxe that it be shot forth (to his
growth.)
Whereof the mother spilleth not his
hande: neither he that byndeth by the
sheaves his armes full.
And they which go by, say not so much
as the blessing of God be upon you: we
bless thee in the name of God.

The argument of the cxxx. psalm.

The prophet in extreme calamities, calleth upon GOD for remission of sinnes, and
for deliverance. He exhorteth all people to trust in God, for that he is alwaies a
mercyfull redeemer, and can easilie deliver from sinne, death, and hell.

Out of the deere I have calleth you
to thee GOD: I loue heare
my voyce.

Let thine ears be attentive: unto the
voys of my petition for grace.
The Psalms.

The argument of the cxxxij. psalm.

David enquired the people by his example to modesty and humility, and to put their trust in God.

A song of high degrees (made) of David.

1. God I am not thy high inquired, "If I have no proud lokes: I have not used to walk in greater weightier matters then I sought to do. But I have restrayned my soule, and kept it loving like a chyfide that is weaned from his mother: yea my soule is within me as a weaned chyfide.

2. O Israel repose thou thy trust in God: from this time forth for evermore.

The argument of the cxxxij. psalm.

The prophete beseecheth God to remember hym and his great affection towarde religion, and to build a temple for his ark. He tareth it was declared unto hym that Sion shoude be the house of God. David's petition when he brought the arke thither. God promiseth how that David's seed should rainge after him for ever if they kepe his laws, and that he will bless the cite of Sion, and the inhabitantes thereof, with all lignde of felitisme.

A song of high degrees.

1. God be mindful of David: With all his affiction, who chose into God: who made a volve into the most mighty (Lorde) of Jacob.

[Saying] I will not enter into the tabernacle of my house: nor get by into my bed.

4. I will not suffer my eye to sleepe: nor my eue lodes to number.

5. Until I finde out a place for the temple of God: an habitation for the most mighty Lorde of Jacob.

6. Beholde, he (as) hearde it to beat Ephraima: we found it in the fieldes of the west.

7. We will go into his tabernacle: and fall downe on our knees before his footstools.

8. Arise O God [as to come] into thy resting place: thou and the arke of thy strength.

9. Let thy priestes be clothed with righteousnes: and let thy saintes make a tophull noyse.

10. For thy covenant David's sake: turne not alway from the face of thyne anointed.

11. God hath sporne for a truthed into David, and he wyll not go from it: I wyll place upon thy throne some of the fruit of thy body.

12. If thy childen wyll kepe my covenant and my testimonies whiche I wyll teache them: their childen alfo shall sit upon thy throne for evermore.

13. For God hath chosen (to be in) Sion: he had a desire that it might be an habitation for hym.

14. This [is fairest to] my rest for ever: heare I wyll dwelle, for I have a desire to it.

15. I wyll abundantly pouche my blessinges upon her victuals: and I wyll fanifie her pouce with bread.

16. I wyll clothe her prieste with saltuation: and her saintes shall make an exceeding tophull noyse.

F (ii) 17 I wyll
The Psalms.

The argument of the cxxxiii. Psalm.

David declareth howe acceptable a thing is brotherly love and concorde, both to God and man.

A I Behold howe good and howe pleasaunt a thing it is: that brethren dwell together in unitive.
2 [It is] pike unto a precious ornament (powder) upon the head, even upon Aaron's head: which also runneth downe upon the beard, even upon Aaron's beard: which also runneth downe upon the eyebrows of his garments.

The argument of the cxxxiii. psalm.

The prophet exhorted those that do watch all night in the house of God, to lift by their hands, and to praise God. The Priests and Levites of duties watched all night by course in the temple, as it appeareth, Levit. vii.

A I Behold, bless God all ye seruants of God: who in the night time remayne in the house of God.
2 Lyse by your holy handes: and bless God.

The argument of the cxxxv. psalm.

The prophet exhorted all them to praise God who come to the temple, for that God hath chosen Jacob to be his inheritance, and also for that he is able to do what he will in heaven, earth, and sea. He rehearsed the wonders that God did in delivering them out of Egypt, and in bringing them into the land of Canaan. As for the gods of the Heathen, they be but gold and silver,

A I Praise ye the Loync, praise ye the name of God: praise ye the seruaines of God.
2 Ye that stande in the house of God: in the courtes of the house of our Lord.
3 Praise ye the Loync, for God is gratious: sung psalmes into his name, for it is pleasaunt.
4 For the Loync hath chosen Jacob unto hym selfe: and Israel for his owne possession.
5 For I knowe that God is great: and that our Loync is above all gods.
6 God doth whatsoever pleaseth hym in heaven and in earth: in the sea, and in all deep places.
7 He causeth clouds to ascende from the lovest part of the earth: he maketh it to lighten when it rappeth, he batheth wyndes out of his treasure houses.
8 He smote the field boone of Egypt: “as well of beast as of man.
9 He sent tokens and wonders into the mydyt of thee E Egypt: against Phara and all his seruaines.
10 He smote many nations: and the mightie kinges.
11 Siyon king of the Amorites, and Saith king of Bathan: and all the kingsomes of Chanaan.
12 And he gave their lande for an inheritance: even for an inheritance to Israell his people.
13 Thy name O God endureth for ever: there wilt be a remembrance of thee God, from one generation to another.
14 For God will judge his people: and he shall be pacified being displeased with his seruaines.
15 As for the idolis of the Heathen they are but fylver and golde: the works of men's handes.
16 They have a mouth and speake not: they have eyes but they see not.
17 They have ears and they hear not: yea there is no breath in their mouth.
18 They
The Psalms.

The argument of the, cxxxi. psalme.

The prophet declares the great grief and lamentation of the children of Israel, for they being led prisoners into Babylon were provoked to sing as they bid to do, for joy. He proceedeth that he can not forget Jerusalem. He psalts God to remember the Canaanites, who maliciously incensed their enemies against them. He prophesies of the destruction of Babylon.

The argument of the, cxxxv. psalme.

By the waters of Babylon we sat downe there: also we wept when we remembered Sion.

The Psalms.

The argument of the, cxxxvi. psalme.

18 They that make them are like unto them: and every one that puttheth his trust in them.

19 Bless God ye the house of Israel: bless God ye the house of Aaron.

20 Bless God ye the house of Levi: ye that fear God, bless God.

21 Blessed be God out of Sion: who dwelleth at Jerusalem. Praise ye the Lorde.

The argument of the, cxxxvii. psalme.

Onselfe you into the Lord, for he is gracious: and his mercy endureth for ever.

Conselfe you unto the God of Gods: for his mercy endureth for ever.

Who denided the red sea in partes: for his mercy endureth for ever.

And made Israel to passe through the midst of it: for his mercy endureth for ever.

He overthrew the Pharaoh and his host in the red sea: for his mercy endureth for ever.

Who led his people through the Wilderness: for his mercy endureth for ever.

Who smote great kinges: for his mercy endureth for ever.

And he slue mightie kinges: for his mercy endureth for ever.

Siion king of theAmozites: for his mercy endureth for ever.

And Og the king of Bashan: for his mercy endureth for ever.

And he gaue away their lande for an heritage: for his mercy endureth for ever.

For an heritage into Israel his servant: for his mercy endureth for ever.

Who remembred vs when we were brought in tober: for his mercy endureth for ever.

And he deliuered vs from our adversaries: for his mercy endureth for ever.

Who genereth soode unto all creatures: for his mercy endureth for ever.

Conselfe you unto the Lord of heaven: for his mercy endureth for ever.

The Psalms.

The argument of the, cxxxviii. psalme.

1 What shall I render unto the Lord for all his benefits toward me?

2 I will take thee an offering, I will pay thee the lesse.

3 I will take thee an burnt sacrifice: I will bring thee victuals of my fare.

4 I will bring you the fat of the fatlings: with the premium of my cup.

5 I will bring you the fat of the fatlings: and the fat of the fatlings I will give unto the Lord my God.

6 I will make an house for my name to dwell in: and my bowels shall be satisfied with goodnesse.

7 For I will sing praises unto the Lord: and I will sing praises to the God of my salvation.

8 I will shewe forth all thy warrs: and I will shewe forth all thy benefites.

9 They shall know that I am the Lord: that I alone am God.

10 I have not spoken in emptiness, neither have I said: lie shall not see good.

11 What shall I render unto the Lord for all his benefits toward me?

12 I will take thee an offering, I will pay thee the lesse.

13 I will take thee an burnt sacrifice: I will bring thee victuals of my fare.

14 I will bring you the fat of the fatlings: with the premium of my cup.

15 I will bring you the fat of the fatlings: and the fat of the fatlings I will give unto the Lord my God.

16 I will make an house for my name to dwell in: and my bowels shall be satisfied with goodnesse.

17 For I will sing praises unto the Lord: and I will sing praises to the God of my salvation.

18 I will shewe forth all thy warrs: and I will shewe forth all thy benefites.

19 They shall know that I am the Lord: that I alone am God.

20 I have not spoken in emptiness, neither have I said: lie shall not see good.
true required of vs some matter of a song: and [for] our Waylayynes nightly, [saying] sing vs one of the songes of Zion.
4 If we were wold we can we sing one of the songes of God: in another lande besides our owne.
5 If I forget thee O Jerusalem: let my right hand forget her cunning.
6 Let my tongue cleare to the roowe of my mouth if I do not remember thee:
7 If I preferre not thee O Jerusalem above my most myrth.
8 Remember the chyldren of Edom in the (the) day of Jerusalem: they hade dowene with it, downe with it, even to the grounde.
9 O daughter of Babylon who must Ipe walked: happy shall he be that regardeth thee as thou hast ferued vs.
Blessed (shall) he be: that takest & showeth thy little chyldren against the stone.

The argument of the.cxxxviij. psalme.

C David thanketh God for his goodnesse towardes hym, in that he doth heare hym in adueritie, and deliverrd hym from his enemies, whereby hee turketh in time to come in all distresses to be helped.

Of David.

A 1 I will " give thankes unto thee O God with my whole heart: I will sing psalmes unto thee before the (a)
gods.
2 I will make my owne oblation towarde thy holy temple: and I will payde thy holyname in respect of thy long kindnesse and treuth.
3 For thou hast magnificed thy name: and thy words about all things.
4 In the day [of mye adueritie] I calleth upon thee, and thou hearest me: thou enuouched my soule more and more with strength.
5 All the kings of the earth will payde thee O God: for they have hearde the words of thy mouth.
6 Hear they will sing of the waves of God: for great is the glory of God.
7 For though God be on high: yet he will have respect unto the lowly, and he will knodde the proude a farre of.
8 If I shall walke in the midst of trouble, thou wilt make me to lyre: thou wilt stretche fourth thynke hande uppon the furiousnes of mine enemies, and the right hande shall sake mee.
9 God wilt stretched that he hath begun by mee: O God thy louing kindnes endirectly for ever, thou wilt not forsake the workes of thynke owyne handes.

The argument of the.cxxxix. psalme.

C David falsely accused, calleth to witnesse of his innocencie God, who knoweth hym thoughtly: and unto whom nothing is unknownen of that is haid, done, or thought, out of whose handes he cannot escape in any place. Finally, he pronounceth that he hateth the wicked, to the intent that he may declare that he hath nothing to do with them.

To the chiefe musitian, a psalme of David.

A 1 GOD thou hast searched me to the quicke: and thou hast knowne me.
2 Thou knowest my doome sitting in mine belly: thou understandest my thoughtes long before they be.
3 Thou compassest about my path, and my journey into all coales: and thou blessest all my waipes.
4 For there is not a word in my tongue: but beholde, thou O Lord knowest it altogether.
5 Thou hast fashioned me beside and before: and lapyde thynke a hande upon me.
6 The knowledge that (though) of me is marueylous: it is so high that I can not attayne into it.
7 Whether can I go from thy spirite: or whether can I see farre from thy face.
8 If I ascende up into heaven, thou art there: if I lay me downe in hell, thou art there also.
9 If I take (b) the wingses of the morning: and (go) dwwell in the burnes part of the sea,
The Psalms.

Even there also thy hande shall leave me: and thy right hande shall holde me.
And if I say peradventure the darkness shall cover me: and the night stand before me,
Truly the darkness shall not dauner any thing from thee: and the night halbe as lightsome as the day: darkness and light to thine are both alike.
For thou hast my reins in thy possession: thou didst cover me in my mothers wombbe.
I will confess it unto thee, for that thy (dogges) are to be dreaded, I am made after a marceulous sort: thy workings be marceulous: and that my soul knoweth right well.
The substance of my body was not hyde from thee: when I was made in secrete and fashioned with distinct members: in my mothers wombbe.
Thyne eyes hyde see me (3) when I was most imperfect: and in thy bookes were written every day of the (2) wherein the parts of my body were shapen: and no one of them were knotted unto thee.

Holde precious be thy cogitations towards me: O God: holde greatly be the humour of them unread.
I go about to count them, I hynde that they are no in number then the sande: and yet whyble I am whytling I am whytling (3) thee.
For truly thou wilt say O Lord the wicked man: and the bloody thicke men (to whom I ever lay depart ye from me.
Who do speake unto thee in guylefull maner: thou are O God: exalted in bague to thyne enemies.
Do not I hate them O God that hate thee: and am not I greended with those that ryde by against thee.
I hate them from the bottome of myne heart: even as though they were myne enemies.
Search me to the quicke O Lord, and knowe thou myne heart: pone me and knode thou my thoughts.
And leke well if there be any way of peruerelensse in me: and then leade me in the way (3) of the Lord.

The argument of the cxl. psalme.

Daul playeth God most earnestly to deliver hym from his enemies. Who with these slanderous tongues, false accusations, and craftie speeches, like all manner of waves house to defrop hym. Whereas yet in deede they cannot in execution their malice, but by Gods permission.

To the chiefe musition, a psalme of Daulid.

1 Deliver me O God from the enylij man: and preserve me from (2) the outrageous man.
2 Who in heart imagine mischiefes: and set墉ardbe to hy parte every day.
3 They have sharpened their tongue hy a lepent: Abdes popson is under their hyppes.
4 Repe me O God from the handes of the bugody: preserve me from (2) the outrageous man, who haue denued to thistle my feete (from me.)
5 They pounde have layde a share for me: and spread a net abroade with trapes in the hygh wavens: they have set trapes for me. Selah.
6 I haue layde unto God, thou art my Lord: heare the boype of my prayers O God.
7 O Lord God the strength of my salvation: thou haft covered my head in the day of battayle.
8 Grant not unto the bugody (this) desires O God: byng not to passe his mischiefous imaginacion [left] they shouldbe be made to pounde, Selah.
9 Let the laboure of his owne lippe cover hym: (who is) head of them that con passe me about.
10 Let hote coales be burning upon them: he will cast them downe into the fire into deeppe pittes, that they may never ryde by agayne.
11 A man full of tongue can not prosper upon the earth: enylial shall hunt the outrageous person to overthowe hym.
12 I am sure that God will dispache the caufe of the afflicted: and he will give judgement for the needy.
13 Truely the rightheous lywill confesse it unto thy name: they that deale by rightely shall dwell before thy face.

The
The argument of the cxlii. psalm.

David expresteth the prayer that he made to God when he lay hid in the cave. 1 Samuel, 24. He beseareth his great anguish that he was in, so that he had trust in nothing else save in God who is all his inheritance.

The wife instruction of David, a prayer when he was in the cave.

Euenyng prayer.

Cryed unto God with my boye: even unto God I byd make my supplication.

I puld out before his face my cogitations: and I made a declaracon of my trouble before his face.

When my spirit was overwhelmed within me, thou knewest my path: in the way wherein I walked they have putly layde a snare for me.

When I loked upon my ryght hand and father round about me: there was no man that woule knowe me: I had no place to flee unto, and no man cared for my soule.

I cryed unto thee O God, and sayde: thou art my hope and my portion in the lande of the lyuynge.

Confider my complaynt, for I am brought very lorde: deliver me from my persecutors, for they are to strong for me.

Bryng my soule out of pilon, that I may payse thy name: the righteous that compass me round about, because thou hast [thus] rewarded me.

The argument of the cxliii. psalm.

David beseareth God to heare his prayer; for his mercie and goodness sake, because no man can be founde righteous before hym. He beseareth his soule, to be required to be delvered from his enemies, against whom he maketh his prayer.

A psalme of Dauid.

Hear my prayer O God, gene care unto my desire: hearken unto me for thy truech sake, for thy righteousnesse sake.

And enter not into judgement with thyornaute: for in thy sight no man lyuynge can be justified.

For the enemy hath persecuted my soule, he hath smitten my lyfte downe to the grounde: he hath layde me in baskynesse as men that have ben long dead.

And my spirit is overwhelmed within.
The Psalms.

The argument of the cxliii. Psalm.

David acknowledges it to proceed only of God that he hath overcome his enemies, and hath his subjects obedient unto him. He maruageth that God is so beneficial unto him, a man to be esteemed of no bature, he destroyeth God biterly to banquet his adversaries, and that his people may flourish with all kind of felicity.

Of David.

1. Let folem be God my rocher: Who teacheth my handes to warre, and my fingers to sgght. My holinesse and my forteresse, my refuge, my only deliverer: my buckler, in hym I have put my trust, who substented my people under me.

2. O God, what is man that thou dost knowe hym: what is the soome of man that thou dost thinke of hym? Man is lyke a thyng of naught: his days be lyke a shadowe that paffeth away.

3. Bothe the heauens God and come dyne: touch the mountaines and they shall smoke.

4. Call out terrible lightnings and scarce them: chose out thyne arrows and consume them.

5. Sende dyne thine hande from aboue: deliver me and take me out of the great waters, from the hande of the children of an other devotion then I am.

6. Wholes mouth bereeth vauntie: and their right hande is a right hande of fahlhood.


11. Redeeme me and deliuer me from the hande of the children of an other devotion then I am: Wholes mouth bereeth vauntie, and their right hande is a right hande of fahlhood.

12. That our homes may growe vp in their youth as young plants: that our daughters may be as cornes [dones] grauen after the fashion as a palace is.

13. That the cornes of our houses may be filled, peexyng fouth all manner of hstoffe: that our cellell may bing fouth thousandes, ten thousandes in our streates.

14. That our ocre may be strong to labour that there be no decree: no leading into captituite, and no complaung in our streates.

15. Happy are the people that be in such a case: blessed is the people who have God for their Loode.
The Psalms

Morning prayer.

Moneth the xxx. day.

The argument of the cxlv. psalme.

David layth forth to be talked and sung of all ages the wonderful works of God, wherein is declared his goodness, mercifulness, power, and piouenice. God aught to ever, he appeth the oppossed and afflicted, he feedeth all creatures, he is tull and mercifull in all his works, he is present with thoes that call upon him and feare him: such he heareth and laueth, whereas he is trolith the wicked.

The prayse of David.

I will magnifie thec Lord my king: and I will blesse thy name for ever and ever.

2 I will blesse thee every day: and I will praise thy name for ever and ever.

3 Great is God and most worthy to be praised: and his greatness can not be searched out.

4 One generation shall praise thy works into another: and they shall declare thy mightie power.

5 I will set forth in words the glorious maiefic of thy excellencie: and thy wonderous works.

6 I will also declare thy greatness: to that men shall speake of the fote of thy terrible acts.

7 They shall better out of their mouth a memorail of thy boundamund kindnesse: and they shall sing of thy rightouesnesse.

8 God is gracious and mercifull: loth to be angry, and great in louing kindnesse.

9 God is good unto every man: and his mercie is over all his works.

10 All the works shall confess it unto thec God: and thy names shall blesse thee.

11 They shall shewe the gloire of thy king-

dome: and tale of thy power.

12 That they may make knozen to the children of men his manifolde power: et the glorious maiefic of his kingdome.

13 Thy kingdome is an everlaeking king-
dome: and thy dominion endures throughout all ages.

14 God vpholdeth all such as fall: and c ypkerth by all those that be bnppyns bnppyns

15 The eyes of all waype upon thee: and thou guesst them their mealte in "one seasion.

16 Thou opennes thy hanfe: and thou satisfisst the desire of every thing living.

17 God is righteous in all his wayes: and holy in all his works.

18 God is np unto all them that call by-
on hym: but all such as call upon hym in (o truth.

19 He vp thin the desire of them that feare hym: he will also heare their eye, and he vpe ake them.

20 God preferueth all those that love him: but he vp thin to not hym such as be bugudip.

21 By mouth shall speake the palype of God: and all fleshe shall blesse his holy name for ever and ever.
The argument of the cxlvii. psalm.

C The prophet calleth upon all creatures which are in heaven or earth to praise God: but especially upon the people of God, who have greater cause given them to do it then other.

1 Pray ye the Lord, prayse ye God 
out of heaven: prayse ye hym on 
high above.
2 Prayse hym all ye his angels: praype 
ym all ye his hoale.
3 Prayse hym all ye his sunne and moone: prayse 
ym all ye alone (that gene) nyght.
4 Prayse hym all ye heauen: and 
ye wateres that be above the heauens.
5 Even they shoulde praye the name of 
God: for he comanded, and they 
were created.
6 He hath seuen sunne for ever and 
ever: he hath geuen them a lade which 
shall not be broken.
7 Prayse ye God from the earth: ye 
dragons and all deepes.
8 Fire and hyale: snone and vapours: 
stonie hynde fulllyng his voide.
9 Mountaines and all hyles: fruitefull 
trees and all Cedars.
10 Beastes and all tattell: womanes and 
sethered soules.
11 Beastes of the earth and all people: 
princes and all judges of the earth.
12 Young men and maidens, olde men 
with children, shoulde praye the name 
of God: for his name only is most excellent, and his maiete above earth and heauen.
13 He hath creatd the home of his peole: 
the prayse of all his smantes, euin of 
the children of Israel, a peole that is 
most npe unto hym. Prayse ye the Lord.
A 1 Prayse ye the Lorde, sing unto God a newe song: he ought to be praysed in the congregation of saints.

2 Israel should rejoice in his maker: the children of Zion should be joyfull in their lyng.

3 They should prays and his name in a daunce: they should sing praysmes unto God upon a tabret and a harpe.

4 For God hath a pleasure in his people: he will beautifie the afflicted with lauination.

5 "The sauiors saide to God: they shall expresse a joyfull noysle in their beds.

6 The hight promotions of the Lorde be in their mouth: and a two edged sword in their hands.

7 That they may take auengement of the heathen: and correction of the nations.

8 That they may bynde their lynges in chaynes: and their nobles with iron fetters.

9 That they may execute the judgement prescribed: this honoure saiale to all his sauiors. Prayse ye the Lorde.

The argument of the, cl. psalme.

The prophete exhorted generally all hungry creatures to prayse the mightinesse and greatnesse of God. He wolleth men to do it with instruments of musitce.

A 1 Prayse ye the Lorde, prayse ye the Lorde in his sancturie: prayse ye him in the sterriment (n) of his power.

2 Prayse ye hym in his strength: prayse ye hym in his excellent greatnesse.

3 Prayse ye hym in the sounde of a trumpet: prayse ye hym upon a Lute and an Harpe.

4 Prayse ye hym with a tabret and a daunce: prayse ye him upon the fringes and upon the Oragnes.

5 Prayse hym upon the well tuned Cimbales: prayse ye hym upon the loude Cimbales.

6 Evry thing that daubeth breath: ought to prayse the Lorde. Prayse ye the Lorde.

The ende of the Pfalme.

The numerus secundum Hebreos.
The proverbs of Solomon.

1. He proverbs of Solomon, the sonne of David, king of Israel:
   1. To receaue wisdom and instruction, 
   2. To perceau the wordes of understanding,
   3. To receaue the instruction of wyScome, justice, judgement, and equite:
   4. To gene wyre unto the simple, that the young men might have knowledge and understanding.
   5. The wyre man wyll geue care, and wyll come by more wyScome, and he that is endeued with understanding, shall attayne unto [wise] counsellers.
   6. To understand a parable, and the interpretation thereof, of the wordes of the wyre, and their darke speaches.
   7. The fear of the Lord is the beginning of knowledge: but fools despise wyScome and instruction.
   8. By some, heare thy fathers doctrine, 
   9. For they shall be as: encreas of grace unto the head, and [gar] a chayn about thy necke.
   10. By some, [s]iners " entice thee, content not unto them.
   11. If they lay, come with vs, let vs lay wyte for blood, and luke priuily for the innocent without a caufe.
   12. Let vs swallowe them by lyke the greene quicke and vtsole, as those that goe downe into the pit.
   13. So shal we finde all maner of costly riches, and all our houses with spoyles.
   14. Cast thy lot among vs, and let vs all have one purue.
   15. By some, balke not thou with them, retire thy foote from their wyres.
   16. For their feete runne to enuile, and are balke to their blode.
   17. But [gar] in wyne, the nette is layde forth before the wyres eyes:
   18. So these lay wyte for the blode of them, and ye priuily for their lyves.
   19. Suche [are] the wytes of euery one that is greede of gayne, who take a away the lyfe of the owne therof.
   20. WyScome expety without, and put thy voyce forth her voyce in the streetes.
   21. She calleth before the congregation in the open gates, and the lieth her wordes thowde the citie, sauing:
   22. Dye chyldren, hobe long wyl ye lume chyldishnes: hobe long wyl ye fore
   23. D turne you at my correction: lo I wyll expety my moude unto you, and make you understande my wyse.

Psalmian.
The Proverbes

The. ii. Chapter.

v Some exegeteth to obey her. She teacheth the fear of God. She is govern of God. She preventeth from wickendes.

1. Some, if thou wilt receive my words, and laye by my commandementes in thee.

2. That thou wilt enclue thine cares unto wyldome, appy thyne heart then to understaund.

3. For if thou cryest after wyldome, and cryest for knowledge:

4. If thou seekest for her as for silver, and searchest for her as for treasures:

5. Then shalt thou understand the fear of the Lord, and finde the knowledge of God.

6. For the Lord geneth wyldome, out of his mouth commeth knowledge and understaund.

7. He directeth by health for the righteous: and defendeth them that waketh watchily,

8. That they may kepe the right path: and he prefereth the way of luche as do serue hym with godlynee.

9. Then shall thou understaund righteousnes, and judgement, and equitie, pey and every good path.

10. When wyldome entreyth into thyne heart, and thy soule delighteth in knowledge:

11. Then shall counsel preserve thee, and understaund shall kepe thee,

12. That thou mayest be delivered from the cyvil way, and from the man that speaketh frostbarde things:

13. From such as leave the Wayes of righteousnesse, to walke in the Wayes of darkness:

14. Whiche relentye in bynyng naught, and delite in the wickednesse of the cuil.

15. Whose wayes are crooked, and they frostbarde in their pathes.

16. That thou mayest be delivered also from the strange woman, and from her that is not thyne owne, Whiche geneth sweete wordes.

17. Forfaaketh the husbande of her youth, & forgettest the covenaut of her God.

18. For her house is enclined unto death, and her pathes unto hell.

19. All they that go in unto her, come not agayne, neither take they holde of the way of life.

20. Therefore walke thou in the way of such as be vertuous, & kepe the pathes of the righteous.

21. For the riuff shall dwell in the lande, & they that be perfect, shall remaime in it.

22. But the buggodly shall be cut of from the earth: and the wicked doth shalte rooted out of it.

The. iii. Chapter.

The word of God geneth lyfe. Trust in God. Fear hym. Honour hym.

1. Some, forget not thou my lawe, but see that thine heart kepe thy commandementes:

2. For they shall prolong the dayes and peres of thy life, and byng the peace.

3. Let mercy and faithfulnes never go from thee: binden them about thyne neck, and wypte them in the tables of thyne heart.

4. So shalt thou finde savour and good understaund in the light of God and men.

5. But thy trust in God with all thyne heart: leaue not thynne owne witt.

6. In all thy wapies aknowlidge hym, and he shall order thy goyuges.

7. Be not wypte in thyne owne conceit: but fearce the Lord, and depart from cyvil:

8. So shalt thyn lawe be whole, and thy bones strong.

9. Honour the Lord with thy subrance, and with the feittinges of all thyne encreace:

10. So shalt thy harnes be filled with plentifulines, and thy presse shall flow over with sweete wine.
null
The Proverbes

10 Hear the voice of my words, and let them be thy delight even for ever.
11 Let the words of my mouth be well pleasing unto thy understanding: because I have been thy father; and thou shalt not depart from me.
12 Take hold of my words, and keep my commandments: for thou shalt procure unto thyself an inheritance in the last days.
13 For thy Perez shall go out of thine house; and he shall be the prince of the children of thy brethren, that shall emigrate from thee.
14 *Come not in the way of the wicked, nor walk in the path of evil men.
15 Abhor evil and do good, and dwell for evermore.
16 For some sleep, and in a moment they slumber; and a lying tongue is enough for them.
17 For they eat of the bread of wickedness, and drink the wine of sorrows.
18 The way of the righteous is perfect, as the light that is upon the eyes.
19 But the way of the wicked is as darkness; they know not where they go.
20 *By sound marke thy words, and encline thy ear toward my sayings.
21 Let them not depart from thine eyes, and keep them in the midst of thine heart.
22 For they are life unto those that find them, and health unto all their bones.
23 Keep thy heart with all diligence; for out of it proceedeth all the ways of life.
24 Put away from thee a false counsel, and let the lips of slander be farre from thee.
25 Let the eyes of thine heart behold that thynge is right, and let thyne yeu lymes looke straighte before thee.
26 Ponder the path of thy feet, and let all thy ways be ordered aright.
27 *Turne not aside, neither to the right hande nor to the left: but shalt axe thy foote from cupl.

The 5.Chapter.

And his name was Job. 2 Know that the Lord will not justify the wicked, and will not defend the无mal.
3 Praise the Lord with me, and pray for me: thine eye hath seen all my company.
4 *Have mercy upon me, O Lord, and consider mine honour.
5 Is there any good in thine eye to me, seeing that I have not been unjust to thy servant.
6 But I have kept thy words in mine heart, that I might not sin against thee.
7 Pardon me for mine iniquity, and my offences; for mine iniquity is great.
8 *Let the words of thine mouth be a blessing, and not remembrance of me, when I am dead.
9 That thou givest to thy servant the wealth of thine house, and the strength of many years.
10 That other men be not filled with thy care, and that thy labours come not into a strange house.
11 Pea, that thou mourn not at the last, when thou hast spent thy body and lustie youth, and then say: 12 *Alas, why haste I nurture? why did I my heart dispute correction?
13 Wherefore was not I obdient unto the doye of my teachers, and heartened not unto them that enloured me:
14 *I was come almost into all mischief, in the middest of the multitude and congregation.
15 *Drink of the waters that spring out of thine owne house.
16 Let thy welles bowte out abode, that there may be rivers of waters in the streate:
17 But let them be only thine own, and not strangers with thee.
18 Let thy well be blessed, and be glad with the wyfe of thy youth.
19 Let her be as the springing hinde and pleasant Roe: let her breasts always satisfy thee, and holde thee ever content with her love.

20 Why
20. Why wilt thou my sonne have pleasure in a strange woman, and embrace the bosome of a stranger; for every mans vayes are open in the sight of the Lord, and he pondereth all their goynge.

22. The wickednes of the vngodly shall catch him selue, and with the sharres of his owne sinne shall he be trapped.

23. He shall dye without amendment, and for his great foolishes he shall go astray.

The vi. Chapter.

1. Instruction for seditives. 6 The mouthfull and sluggishe is stirred to worke; he discovereth the nature of the wicked. 16 The things that God hateth. 20 To observe the wordes of God. 14 To see cuntrie.

2. \( p. \) some * if thou be seditive for thy neighbour, and hast faftened thyne hande for another man:

Thou art bounde with thine owne wordes, and taken with thine owne speech.

3. Therefore my sonne do this, and thou shalt be dothcharge: when thou art come into thy neighbours daunger, go thy vayes sone thenoone, humble thy selfe, and with thy fraughte intreate [the * cromour.]

4. Let not thynge eyes sleepe, nor thynge eydes slumber.

5. Sature thy self as a Doe from the hand of the [hooter] and as a byde from the hande of the fouler.

6. Go to the ennet thou sluggarde, consider her vayes, and learn to be wyse:

7. She hath no guody, nor overseer, nor ruler.

8. Put in the sommer [be poute] her meate, and gathereth her foode together in the haruest.

9. *volye long wyly thou sleepe thon sluggishe man: when wyly thou art out of thine sleepe;

10. *volye sleepe on still a little, number a little, solde thyne handes together yet a little that thou mayest sleepe:

11. So haull poortes come unto thee as one that trauellith by the way, and necessitie like a weaponed man.

12. An vngodly person, a wicked man, goeth with a trobadore mouth.

13. He blinketh with his eyes, he taketh with his feete, he teareth with his faggers.

14. He is ever imaginings nuchishe and trobadores in his heart, and catteth disease.

15. Therefore shall his desstrution come happlie upon hym, sodainly shall he be all to broken, and not be healed.

16. *These are thinges doth the Lorde hate, and the seuenthe he vterly abhorreth:

17. A vroudke, a lyng tongue, handes that shet innocent blood,

18. An heart that goeth about wicked imaginations, * feete that be vnyt in running to nuchische,

19. A false witness that bringeth by eye, and hym that Lowell deceit among brethren.

20. By some, hepe thy fathers commaundement, and forsake not the laude of thy mother;

21. Eye them continually in thynge heart, and bynde them about thine necke.

22. That shall leave thee when thou goest, preserue thee when thou art asleep, and when thou awakes taketh with thee.

23. *For the commaundement is a lantern, and the laude a ligh: yea chastening and nurture is the way of life:

24. That they may hepe thee from the cupl woman, and from the flattering tongue of the strange woman.

25. Lust not after her beautie in thynge heart, lest thou be taken with her face lokes.

26. By an harlot (a man is brougt) to beg his head, and a Woman wyll hunte for the preious life of man.

27. May a man take fire in his bosome, and his clothes not be bented.

28. Who can one go upon hote coales, and his feete not be bented:

29. Even so, who soever goeth in to his neighbours wife and toucheth her, can not be vngate.

30. *Ben do not vterly despise a thiefe that stealeth to fanifie his house, when he is hungrie.

G (ii)
The Prouerbes

31 But if he may be gotten, he recompense
againe seven tymes as muche, or els he
maketh recompense with all the
good of his house.
32 But whose committeth adultery with
a woman, lacketh understanding: and
be that both it, destroyth his owne
soule.
33 He getteth him selfe a plague and dis-
honour, and his reproche shall never be
put out:
34 For the ielousie and wrath of the man
wyl not be entertained,
35 So though thou wouldest offer hym
great gyftes to make amendes, he wyl
not receaue them.

Q The vi. Chapter.

1 In exhortation to wyse men, and to the
woode of God. 
2 which wyl preserve
3 vs from the harlot. 
4 whose maners are described.

A 1 Deut. vi. b.
and xi. a.

some to kepe my
words, and lay by my
commandements by
thee.
2 Kepe my command-
ements & my lawe,
cuen as the apple of
thyne eye, and thou shalt Liebe.
3 Wonde them upon thy fingers, and
wyrte them in the table of thyne heart.
4 Say vnto wyforme, thou art my siste-
er: and call understanding thy kind-
woman:
5 That they may kepe thee from the
strange woman, and from the forraune
woman which geeveth sweete woydes.
6 For at the windows of my house I
looked through the window,
7 And beheld among the simple peo-
ple, and among the ephiden a young
man voyde of wy.
8 Going over the streate by the comer
in the waye toward her house
9 At the delyght of the evening, when
it began noyde to be night and darke:
10 And behold there met hym a woman
With open tokens of an harlot, only
her heart was hid:
11 She was full of sondre woydes and
re-
dye to dallie, Whose eete coude not a-
bide in the house:
12 Noyle is the without, noyle in the
streates, and lyeth in wayte at every
corner.
13 She caught hym and kissed hym, and
was not ashamed, laying:
14 I had a boylte of peace offeringes to
pay, and this day I perfourme it:

15 Therefore came I sooth to meete e
thee, that I might seeke thy face, and so
hawe I founde thee.
16 I haue deckt my bed with coverings
of tapetarie, and clothes of Egypt.
17 By bed haue I made to smelle of
Hyppre, Aloes, and Camoon.
18 Comne let vs take our sill of lone w:
nyt the morning, and let vs solace our
soules with the pleasures of lone.
19 For the good man is not at home, he
is gone farre of.
20 He hath taken the bagge of money
With hym, and wyl returne at the ap-
pointed solempne feast.
21 Thus with many sweete woydes she
overcame hym, and with her flattering
lippes she enticed hym.
22 Sodomly he solowde her, as it were
an ore lec to the slaughter, and lyke as
it were a foole [that laughe] when he
goeth to the stocks to be punished,
23 So long tym she had wounded his ly-
ner with her dart, lyke as if a byde ha-
sted to the snare, not knowing that the
peril of his life lyeth therupon.
24 Heare me now therefore O my chylde,
and marke the woydes of my mouth:
25 Let not thyne heart wander in her
wyapes, and be not thou bereane in her
pathes.
26 For many one hath the wounded and
cast doulne, yea many a strong man
hath ben slaine by the ieanes of her.
27 Her house is the way into hell, and
bying men doulne into the chambers
of death.

The
Doth not wisdom cry, and understanding put forth her voice?

She standeth in the top of high places, by the way in the place of the paths:

She crieth at the gates of the city, at the enter of the gates:

If thou perceivest her, thou shouldest kiss my true love:

Thus saith his wisdom, that loneth me, and encreaseth their treasures.

And of the wiser than her strength, and of the understanding, and of the fear of the Lord, and of the knowledge and understanding,

The fear of the Lord is the beginning of wisdom, and knowledge is the excellent things of men:

Riches and honour are with me, and my fruit is better than gold and

prenious stones, and fine ore than fine gold.

And the way of righteousness is the way of life, and the traveller thereon is the man that liveth, and hath long days for evermore.

That wisdom may enter into thine heart, and that understanding may dispose thine mouth, and that righteousness may be for thy way of life.

But the Lord knew me, and I taught him my children, and I perceived, and I am rejoicing for his people, and I am rejoicing for his work.

And the Lord said, There shall be peace, and there shall be peace, and I am rejoicing for his work, and I am rejoicing for his people.
The Proverbes

The. ix. Chapter.

1. Wifdom hath builded her house, and hewn out seven pillars.
2. She hath dressed her vesture, and prepared her table.
3. She hath sent out her maidens to cry upon the highest place of the city.
4. Whoso is without knowledge, let him come unto her: and to the pure let her words be a garment, and to him that is innocent a light of the eyes.
5. Woe unto him that is chaste from the beginning, when he taketh away the innocent Blood.
6. Folly is a woman's name, and ye shall hear: and see that ye go in the way of understanding.
7. Whoso reproueth a scorners, saith he, let him that rebuketh, do so.
8. Reprove not a scorner, lest he hate thee: but when thou rebukedst, he will laugh at thee.
9. Give a discrete man but an occasion, and he will be the wiser: teach a righteous man, and he will in knowledge.
10. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy things, is understanding.
11. For wisdom is justified of her sayings: and the righteous is justified by her doings.
12. If thou be wise, why hast thou my apprehensions? or if thou shalt be prudent, then why thy griefs? thou hast done foolishly in choosing what is not good, and hast let thy ways to the envious.
13. A foolish woman is full of words, and she uttereth what is not so.
14. Siteth at the door of her house, and saith to passers-by, that they may see her priceless treasures.

The. x. Chapter.

1. A wise man maketh a glad father: but an undiscerning son is an heaviness into his mother.
2. Treasures that are wickedly gotten, profit nothing: but righteousness delivereth from death.
3. The Lord will not let the soul of the righteous suffer hunger: but he that is wicked shall be filled with hunger.
4. An idle hand maketh poore: but a quicke labouring hand maketh rich.
5. Whoso gathereth in summer is wised: but he that is slacketh in harvest, knoweth not the time of the gathering.
6. Blessings are upon the head of the righteous: and the mouth of the ungodly is perverted in frettis.
7. The memory of the just shall have a good report: but the name of the ungodly shall be cut out.
8. A wise man will receive "warning: but a paring fool shall be punished.
9. He that walketh uprightly, walketh upon a high way, that is not troubled.
10. He that walketh with his eye, and goeth before him: he that hath a foolish mouth, shall be beaten.
11. The mouth of a righteous man is as a well of life: but the mouth of the ungodly is perverted in fretter.
12. Hatred stirreth up strife: but love covereth the multitude of sins.
13. In the lips of him that hath understanding, is the rod of knowledge, and the staves of the house.
14. Wise men lay up knowledge: but the mouth of the foolish is yee destruction.

Isa. 15; Phil. 4; Prov. 14; Ecclesiastes.
The rich man's goods are his strength to live: but their own poverty searcheth the poor.

16 The labour of the righteous tendeth to life: but the fruits of the ungodly, to shame.

17 Purity keepesth the way of life: but he that rejecteth it shall be destroyed, because his lips, is a snare.

18 Be ye that hydest hatred with lying lips, and he that speaketh slander, is a fool.

19 Where much babbling is, there must needs be offence; and he that rejecteth his lips, is wise.

20 The tongue of the wise man is as the pure wine; but the heart of the ungodly, is a pool of naught.

21 The lipses of the righteous seeth a whole multitude: but fools shall die in their own folly.

22 The blessing of the Lord maketh rich: and he that speaketh a lie, shall not be rich.

23 A fool, though wickedly, and maketh but a spot of it: but wisdom ruleth the man that hath understanding.

24 The thing that the ungodly is afraid of, shall come upon him: but the righteous shall have their desire.

25 As the tempest, so passeth away the ungodly and is not: but the righteous remaineth sure for ever.

26 As wine is to the teeth, so smoke is unto the eyes: even so is a fickle person to them that tendeth him fourth.

27 The fear of the Lord maketh a long life: but the peres of the ungodly shall be shortened.

28 The patient abympying of the righteous shall be turned to gladness: but the hope of the ungodly shall perish.

29 The way of the Lord genueth courage unto the godly: but it is a fear for wicked doers.

30 *The righteous shall never be overthrown: but the ungodly shall not remain in the land.

31 *The mouth of the ungodly shall be talking of wilderness: but the tongue of the godly shall be cut out.

32 The lipses of the ungodly biter that which is acceptable: but the mouth of the ungodly (speake)le trowarde thynges.

The xi. Chapter,

9 The dissembler with his mouth hurtest his neighbour: but through knowledge shall the ungodly be delievered.

10 *When it goeth well with the righteous, the city is mercy: and when the ungodly perisheth there is gladness.

11 In the blessing of the righteous the city is exalted: but it is overthrown by the mouth of the wicked.

12 A fool (hauntereth) his neighbour: but a wise man holdeth his peace.

13 *A dissembling person will discover thynges: but he that is of a faithfull heart will keepe countable.

14 *Where no countable is, there the people decay: but betteras many are that can give countable, there is wealth.

15 *He that is hurrey for a straunger shall smart for it: and he that hateth surety is sure.

16 *A gracious Woman geteth honour: but the strong men attayne riches.

17 *He that is mercifull, both liueth a benefite: but who is hurrety his neighbour, is a tyrant.

18 The ungodly woketh deceptive works: but he that solveth righteousness
The Proverbs

Chapter 19

Verse 1: Like as righteousness setteth you up, and death that shall receive a sure reward.

Verse 2: Though hand be opened, yet the wicked shall not escape: But the seed of the righteous shall be preferred.

Verse 3: The desire of the righteous is acceptable, but the hope of the vungodly is indignation.

Verse 4: A man cannot endure in vungodliness: but the roots of the righteous shall not be moved.

Verse 5: The thoughts of the righteous are right: but the imaginations of the vungodly are deceitful.

Verse 6: The talking of the vungodly is holy: they may lay the wise for blood: But the mouth of the righteous will deliver him.

Verse 7: *God overthrowneth the [state of the] wicked, and they fambe not, but the house of the righteous shall stand.

Verse 8: A man shall be commended for his wisdom, but a fool shall be despised.

Verse 9: Ye that is despised is yet his own man, is better than the glorious that lacketh bread.

Verse 10: A righteous man regardeth the lips of his cattell: but the vungodly have cruel hearts.

Verse 11: Ye that pityeth his lande, shall have plenteouesesse of bread: but he that hateth to be reproved is a fool.

Verse 12: The desire of the vungodly is a net of cupps: but the roote of the righteous is vngodly fruit.

Verse 13: The wicked saileth into the snare that overoweth the mouth of his owne mouth: but the just shall escape out of all peril.

Verse 14: Man shall be satisfied with good things: by the fruite of his mouth, and after the workes of his hands shall he be rewarded.

Verse 15: The way of a foole is straught in his owne eyes: but he that hearkeneth unto counsel is wise.

Verse 16: Afoole uttereth his wrath in all the house: but a discreet man couerest his owne shame.

Verse 17: A just man will tell the truth: and (hew the lying that is right: but a false witness decreaueth.

Verse 18: A laudorous person pitcheth like a noyde: but a wise mans tongue is wholsome.

Verse 19: The lype of truth shall be able for ever: but a stambling tongue is sone changed.

Verse 20: Deceipt is in the heart of them that imagine cupps: but to the countayles of peace shall Ioy.

Verse 21: There shall no aduercente happen unto the just: but the vungodly shall filled with nuberie.
Againe.
26 The righteous realizeth his neighbor: but the way of the ungodly will make them fall.
27 The deepfoul man shall not rest that he toke in hunging: but the riches of the trust man is of great value.
28 In the way of righteousness there is life: and in the same way there is no death.

The xiii. Chapter.
13 Who so dispenseth the word, shall receive for the same: but he that searcheth the commandment, shall have the reward.
14 The lawe of the wise is a well of life, & to anoyde from the snares of death.
15 Good understanding giveth guerdour: but harde is the way of the dispers.
16 A wise man doth all thinges with discretion: but a foolVy shall declare his folly.
17 An ungodly messenger falleth into mischief: but a faithful embassador is of health.
18 He that thinketh slome to be returnned, committeth to peruerce, and shame: but who so regardeth correction, shall come to honour.
19 When a desire is brought to passe, & delivered the soul: but doles count it abomination to depart from evil.
20 He that goeth in the company of wise men, saible wise: but who so is a companion of fools, saible afflicted.
21 Mischiefe followeth upon sinners: but the righteous that have a good reward.
22 He that is veruous leaueth his inheritance unto his children, & the riches of his inner is hyde up for the if.
23 There is plentifoulness of foode in the fieldes of the poor: but the field not well ordered, is without fruit.
24 He that spareth the rofde, hateth his fomie: but who so loueth hym, chalzeth hym bepuves.
25 The righteous eateh & is satisfied: but the belly of the ungodly hath never enough.

The xiii. Chapter.
1. The women upholde their house: but a fool thy lipe plucketh it downe.
2. He that walketh by rightvice, feareth the Lord; but he that
turneth hym lipe from his wypes, dispiseth hym.
3. In the mouth of the fool is the rofde of pyde: but the lipes of the wyple wyll preferce them.
4. Where no open arc, there the criebe is emptie: but much euereake committeth by the
The Proverbs

1. The eyes of the Lord in every place, beholding both the good and the bad.

2. A wholesome tongue is a tree of life: but the scorner thereof destroyeth the spirit.

3. A fool despiseth his father's correction: but he that heareth shall be wise.

4. The tongue of the wise bringeth forth knowledge aright: but a fool by his suing getteth folly.

5. The tongue of the robber speaketh lies: but the mouth of the just bringeth forth righteousness.

6. A just weight and measure, the Lord is loved: but all weighings of deceit are an abomination unto the Lord.

7. A natural son honoureth his father: but a deceitful tongue destroyeth my soul.

8. A just weight shall be more desired in the Lord than sacrifice, and a sin offering than it is hidden.

9. A man's mouth braggeth of his own thing: but a man's heart knoweth the secret thing.

10. An honest heart shall live in prosperity: but he that deviseth evil shall come to the sword.

11. He that is honest and knoweth his own thing, neither regardeth the false and deceitful tongue.

12. The wise in heart will receive commandments: but the mouth of a fool is the destruction thereof.

13. The mouth of the righteous bringeth forth wisdom: but the tongue of the wicked bringeth forth evil.

14. A man's heart企leth his evil: but the Lord killeth it.

15. A man's tongue which speaketh lies, is like a sword: but he that speaketh truth shall find good.

16. The well instructed tongue is the sword of a man: but transgression is an offence to all men.

17. A false tongue is like a sharp sword: a man that lieth speaketh folly.

18. A man that is faultless shall find good: a man that is wise shall find knowledge.

19. A man shall be satisfied with good: and whoso seeketh evil shall find it.

20. In the mouth of the righteous is wisdom, and in the heart of the unrighteous are secrets of mischief.

21. In the mouth of the righteous are wisdom and the mouth of the unrighteous iniquity.

22. In the mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

23. In the mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

24. The mouth of the righteous bringeth forth wisdom: but the tongue of the wicked bringeth forth evil.

25. The mouth of the righteous bringeth forth wisdom: but the tongue of the wicked bringeth forth evil.

26. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

27. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

28. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

29. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

30. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

31. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

32. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

33. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

34. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

35. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

36. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

37. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

38. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

39. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

40. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

41. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

42. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

43. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

44. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

45. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

46. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

47. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

48. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

49. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.

50. The mouth of the ungodly beareth deceit: but in the mouth of the righteous is righteousness.
The house of the righteous is full of riches: but in the fruits of the ungodly there is trouble.

The lips of the wise do some knowledge: but the heart of the foolish do not.

1. The Lord abhorreth the sacrifice of the ungodly: but the prayer of the righteous is acceptable unto him.

2. The way of the ungodly is an abomination unto the Lord: but the way of the righteous is acceptable unto him, and heloveth.

3. Correction is grievous unto him that forsaketh the way: and to hated correction shall die.

4. Hell and destruction are before the Lord: he loveth the hearts of the children of men.

5. A right heart maketh a cheerful countenance: but by the love of the heart the mouth is feed with foolishness.

6. The heart of hyn that hath understanding both like knowledge: but the mouth of fools is fed with foolishness.

7. All the ways of the ponde are miserable: but a quiet heart is continnall feast.

8. Better is a little with the fear of the Lord: then great treasure, and trouble therewith.

9. Better is a dymner of heartes with love, then a fat ore with cupill pynne.

10. An angry man stirreth by strife: but he that is patient keepeth discretion.

11. The way of a mouthful man is as a henge of thomes: but the way of the righteous is playne.

12. A wise man maketh a glad father: but a foolish man despiseth his mother.

13. Foulness is to be hated: by him that is wise of knowledge: but a man of understanding walketh prudently.

14. Though his counsyp shall come to naught: but whereas men are that can geue good counsyp, there is re substance.

15. A joyfull thing is to a man wise: his counsyp is folowed: and prude good is a word spoken in feason.

16. The way of prude " is on hyght to the wife: that a man shoude belle of hell beneayt.

17. The Lord will breake downe the house of the prude: but he shall make fast the borders of the wypdowe.

18. The Lord abhorreth the imaginations of the wicked: but the wodges of the pure are pleasent.

19. The greedy courteous man rooteth by his owne house: but who so hateth regardes shall lyue.

20. The heart of the righteous understandeth his answer: but the wicked mans mouth lyuyet out mischief.

21. The Lord is farre from the ungodly: but he heareth the prayer of the righteous.

22. The cloth of the eye receipl the heart, & a good name feedeth the bones.

23. The care that heartenketh to the resurrection of pynne, shall dwell among the pynne.

24. He that refuseth to be resought, despiseth his owne house: but he that submitteh him selfe to correcction, is prude.

25. The fear of the Lord is the right science of wildorne, and louynesse goeth before honour.

The xvj. Chapter.

1. Man may well purpose a thing in his heart: but the ammber of the tongue commeth of the Lord.

2. A man thinkeeth all his waipes to be cleane: but it is the Lord that judgeth the innodes.

3. Commit thy works unto the Lord: and whatsoever thou deuest it shall prosper.

4. The Lord hath made all things for his owne sake: yea, the ungodly for the day of wrath.

5. The Lord abhorseth all such as be of a prude heart: and though hanbe be fowne in hanbe, yet they shall not be unpunished.

6. With merie and faithfulnessse times be forgessen: and by the fear of the Lord envy is estrabed.

7. When a mans waipes prase the Lord, he makest his very enemies to be his friends.

8. Better it is to have a little with ryghteousness, than great rents wrongfully gotten.

9. A man deueth a way in his heart, but no manner of prude can keepe it.
but it is the Lord that ordreth his goynges.

10 When the prophetic is in the lippes of the kyng, his mouth shall not go wrong in judgemennt.

11 A true Wysght and ballance are the Lordes judgemennt: all the Wysghtes of the bagge are his Wokke.

12 Wicked doers are an abomination to the kyng, for a kynges fate shoude be holden by with righteousethness.

13 Righteous lippes are pleasaunt unto kynges, and them that speake "the trueth shall he love.

14 The kynges displeasure is a messenger of death: but a wise man Wyll pacifie hym.

15 The chearfull countenaunce of the kyng is life: and his louing favour as a doule of the latter rayne.

16 To haue wilson in possession, is better then to haue golde: and to get understanding, is rather to be chosen then to haue fluer.

17 The path of the ryghteous is to Excel wyth euyl, and who so lookeith well to his lopes, kepeth his owne foule.

18 Wyde goeth before destruction, and an hygh mynde before the fall.

19 Better it is to be of humble mynde with the lobbly, she to undre the spoyles with the poude.

20 He that handeth a matter wisely obtayneth good: and blessed is he that putteth his trust in the Lordye.

21 Who so is wyse in heart, shall calle prudent: and the sweetenes of his lippes encrealeth learning.

22 Understanding is a well of lyfe unto hym that hath it: as for the challenging of foesith is but foolishness.

23 A wyse heart ordreth his mouth wisely, andunistreth learning unto his lippes.

24 Fayre wordes are an hony combt, a refreshing of the mynde, and healeth of the bones.

25 There is a way that men thynke to be ryght: but the ende thereof leadeth unto death.

26 A troublous soule dilquieteth her selfe, for her owne mouth hath brought her therto.

27 An ungodly persone striketh with euyl, and in his lippes he is as an hotte burrenyng hys.

28 A towarde body causteth strife: and he that is a blabbe of his tongue maketh deuision among princes.

29 A wicked man beguyleth his neyghbour, and leadeth hym into the way that is not good:

30 He shutteith his eyes to deal well; and mouth his lippes to byng euyl to passe.

31 Age is a crowne of worshiip, if she be founde in the day of ryghteousnes.

32 A patient man is beter the one strong; and he that can rule hym selfe, is more worth then he that Wynneth a citie.

33 The lottes are cast into the lappe: but the owberyng therof standeth all in the Lordye.

The xvij. Chapter.

6 Childers children are a crowne of the aged, and the fathers are the honour of the children.

7 Speache of authentye becommeth not a foole, much lesse a lyng mouth then bescamment a piante.

8 A gyft is as a precious stone unto hym that hath it: but unto hym issueth it upon him, it maketh hym bumble.

9 Who so couereth a fault, procureth love: but he that discloseth, bendeth very frendes.

10 One reproose more seere then a wise man, then an hundred stripes both a fool.

11 A sedition persone feketh gulchefe, and a cruel messengers solel sent a gaynt hym.

12 It were better to meete a wyse beare robbed
The xviij. Chapter.

Who so hath an earnest desire [to wisdom] he will seeketh him seale to sake it, and occupy him selfe in all studious, and founde doctrine.

A fool hath no delight in understanding: but only to taste the favours of his own heart.

When the ungodly commeth, then commeth also dissaflat and with the dishonest person commeth shame and dishonour.

The bodyes of a manes mouth are like deep wateres: and the well of wisdome is like a full streame.

It is not good to regard the person of the ungodly, to overcomowe the righteous in judgement.

A fooles lippes come with brawling, and his mouth provoketh into stripes.

A fools mouth is his owne destruction, and his lippes are the sharpe for his owne soul.

The bodyes of a slanderer are very wounding, and go through into the inward partes of the body.

Who is thought in his labours, is the brother of hym that is a wasted.

The name of the Lorde is a strong tale, the righteous runneth into it, and is in safegarde.

The riches mans goodes are his strong citie, and as an hygh wall in his owne concept.

Before destruction the heart of a man is poude: and before honour goeth humiliation.

A yule heart possesseth knowledge, (a prudent care) seeth his understanding.

A mans gift maketh an open way, to bring hym before great men.

The righteous declareth his owne caufe first hym selfe, and his neighbour commeth, and reproves hym.

The lot caufeth variance to cease, and parteth the mighty a funder.

Beareth beynge at variance are harder to be borne then a strong citie, and their contentions are like the barre of a casket.

A mans belly shalbe satisfied with the fruit of his owne mouth, and with the increase of his lippes shall he be filled.

Death and lyfe are in the instrument of the tongue, and they that loue it, shall eate
Pro. xxiii. 22. *Who so tendeth a wyse, tendeth a
good thing: and recaueth savoure of
the Loode.

23. The poore prayeth meekly: but the

 riches geneith a rough aumunche.

24. A man that wyll have frenede, must
shelve hym selfe freely: and there is a
frenede which is neerer then a brother.

The xix. Chapter.

1. Ette * is the poore
that lyceth godly, then
he that abuseth his
lippes, and is a soole.
The desrve without
discretion is not good;
but [88] a man which
hasteth with his seete offendeth.

2. The stoutheheth of man parnereth
his way: and his heart freche agaynst
the Loode.

3. Riches maketh many frenedes: but the
poore is separated from his neighbour.
A false wittnesse shall not be unpun-
ished: and he that speareth lyes shall
not escape.

4. All the brethren of the poore do hate
lym, pe his owne frenedes withhaue
them liues from hym: and he that
genehly reverence to wydes, geteth noth-
ing.

5. He that is lyve toucheth his owne soule,
and kepyth understanding, that he may
prospert.

6. A false wittnesse shall not be unpun-
ished: and he that speareth lyes shall
periche.

7. Pleasure is not leemely for a soole:
much leesse for a bondman to have rule
of princes.

8. A wye man can put of displeasure, and
it is his honour to let some fautes passe.

9. The kynges displeasure is lyke the
roaryng of a Lyon: but his favoure
is lyke the deale wynt the geese.

10. An inaungere lambe is the beautifull
of his father; and a bawling wyse is
lyke the top of an house wherthoung
it is ere dropping.

11. House and riches may a man have
by the heritage of his sisters: but a dis-
cree woman is the gift of the Loode.

12. The sympathy of a man that is
rich, is more than the bones of a
man that is poverte.

13. A man that is soule is soule of
his soule: and every man forgettest
his soule.

14. The wyse man to knowe what
is good, is soule: and a man that
knoweth what is good, is soule.

15. Slouthehethes bepyngeth sleeepe, and
a soule accluethed with craft, shall
suffer hunger.

16. Who so tendeth the commandement,
kepyth his owne soule: but he that re-
gardeheth not his wydes, shall dye.

17. He that bath pite upon the poore,
tendeth unto the Loode: and take what
he layeth out, it shalbe payde hym
agayne.

18. Chasteth thy sonne while there is hope:
and let not thy soule spare for his crying.

19. A man of great Wyatth shall suffer pu-
imnent: and though thou [once] de-
hyner hym, thou must do it agayne.

20. O gene care vnto good counteplar,
and be content to be forsonned, that thou
mayest be wyse in the latter bydes.

21. There are many beules in amans
heart: nevertheless, the counsale of
the Loode shall stande.

22. It is a mans wythth to do good: and
a poore man is better then a lyer.

23. The feare of the Loode [bringeth a man]
to lyke: and he shall rest the whole night
in plentifulis not without oblivation of
any plague.

24. A slouthshill man shuteth his hands
into his bosomme, and wyll not take
payne to put it to his mouth.

25. If thou liuyst a soonefull perlon,
the ignoamunt shal take better heed:
and if thou repouzet one that hath
understanding, he wyll be the wyser.

26. He that shuteth his father of shuteth
out his mother, is a shamefull and an
vandousty sonne.

27. By some here no more the doctrine
that leadeth thee into erroses from
the wordes of understanding.

28. A Wicked Wittnesse mocketh judg-
ment: and the mouth of the bugody
"devoureth\vithcheuene.

29. Judgementes are ozdyped for the
soonefull, and stripes for fooutes batters.
The xx. Chapter.

The children of the unrighteous man which walketh uprightly, shall be blessed after him.

A lying tongue that speaketh in the thick of judgment, a slacker away all envy with his looke.

Who can say, I have made my heart clean, I am pure from [my] sinne?

Two manner of weightes, or two manner of measures, both these are abomination unto the Lord.

A reproach is known by his conversation, whether his workes be pure and right.

The care to heare, the eye to see: the Lord hath made them both.

Lowe not slye, lest thou come into pestilence: open thine eyes, that thou mayest have bread enough.

It is naught, it is naught (saith he that speaketh): but when he cometh to his owne house, then he boasteth of his petty worth.

There is golde, and a multitude of precious stones: but the lipses of knowledge are a precious bievell.

Lace his garment that is surete for a stranger: and take a pledge of him for the unknouen sake.

Any man lieth the bread that is gotten with deceit: but at the last his mouth shall be filled with gruen.

Thou sayest counsall, the things that men do else are made strong: and with good advice take warre in hand.

The craftie deceiptfull be thy soyle and deceit counsall: therefore meddle not with hym that flattereth with his lips.

Who do curseth his father and mother, his light shall put out in the depth of darkness.

The heritage that commeth hastily at the field, shall not be blessed at the end.

Say not thou, I will recompence euill: but put thy trust in the Lord, and he shall deliver thee.

Dyers dyedges are an abomination into the Lord, and a false balance is not good.

The Lord ordreth every mans goinges: how can a man then understand his owne way?

It is a snare for a man to devour that where is sould, and after the avolue to make inquiure.

A boyle lyking disperseth the vpongly, and bringeth the white under them.

The lanterne of the Lord is the breath of man, searching all the inward parts of the body.

Pity and truth be precious to the king, and with loving kindnes his face is holden vp.

The strength of young men is their worship, and a gray head is an honour unto the aged.

Blewe wounds be easy away euill, and stripes in the inbound parts of the body.
he lynges heart is in the hand of the Lord, lyke as are the river
of water, he may turne it wherther soever he will.
Every mans way seemeth right in his owne eyes: but the
Lorde pondereth the heart.
16 The man that wandereth out of the
way of wypdome, shall remaine in the
congregation of the dead.
17 He that hath pleasure in vankettes
thabe a poore man: and who do delight
in wine and dublettles, shall not be
riche.
18 The vngodly shalbe a raunbome for
the righteousness: and the wicked for the
lust.
19 It is better to dwell in the wypde-
nete, then with a chying pig: and an
angry woman.
20 In a vsie mans house there is a great
treasure and dylke: but a fooliche body
spendeth by all.
21 Who so foloweth righteousness and
merry, findeth both life, righteousness,
and honour.
22 A vsie man skaleth the citty of the
nightie, & overwolde the strength
wheren they trusted.
23 Who so kepeth his mouth and his
tongue, the same kepeth his loue from
troubles.
24 He that is proud and arrogante, is ca-
ted a corner, which he in his wrath
vowseth presumtiously.
25 The desire of the hotsuemfull causeth
him: for his handes wyl not labour.
26 He counteth greedyly all day long:
but the righteous generly and parcely
not.
27 The face of the vngodly is abomina-
tion: "howe muche more when
they offre the thing that is gotten with
vycenentesse;"
28 *A false witnesse shall persue: but[a
good] man speaketh constantly what he
hath hearde.
29 An vngodly man hardeneth his face:
but the fults reformeneth his owne way.
30 *There is no wpdome, there is no
understanding, there is no coumtayle ag
again the Lorde.
31 "The horse is prepared against the
day of battayle: but the Lorde greteth
victorie.

The Prouerbes

The xxj. Chapter.
Chapter.

The xxii. Chapter.

Good name is more to be desired than great riches: and loving favour is better than silver and gold.

The rich and poor meet together: the Lord is the maker of them all.

A wise man feeth the plague, and hy- bel thy soul: but the foolish go on till, and are punished.

By humility and the fear of the Lord, riches, honour, and life.

Thieves and snares are in the way of the foolhardy: but he that kepeth his soul, will see farce from them.

Cease a childe what way he should go: he shall not leave it when he is old.

The ruleth the poor, and the borrower is servant to the lender.

He that soweth wickedness, shall reap wickedness: and the rodde of his anger shall fail.

He that hath a bountifull eye, shall be blessed: for he g_Des of his bread to the poor.

Call out the house of man, and to that arise, and with hym: ye varianceme and clamour shall cease.

Who so loneth cleannes of heart, for the grace of his lippes the hegth shall be his friend.

The eyes of the Lord prefer reasonable knowledge, and he overthoweth the woorde of the transgressors.

The bountifull body of faith there is a Lord without: I might be blame in the great.

"The mouth of strange women is a deep pit: wherin he faileth that the Lord is angrye withall.

Foodliness is bounde in the heart of the childe: and the rodde of correction shall drive it away.

Who so doth a poore man wrong, to increafe his owne riches and greate the childe, at the last commeth to pouer's hym selfe.

\[\text{Verse 17}\]

Wode downe thyne care, and hearre the wordes of the wise: appil thy mind into my doctrine:

For it is a pleasant thing if thou kepe them in thy heart, and ordre them in thy lippes:

That thou mayest put thy trust in the Loide, I have shewed thee this day the thing that is good.

Have not I warned thee, very oft with coumpaile and learning.

That I might make thee knowe the truth, that thou with the verite mightest annuclide them that sende unto thee.

No not the poore, because he is poore: and oppresse not the simple in judgement:

For the Lord him selfe will defend thee in ane, and do violence unto them that have beene violence.

Make no frindship with an angrye wyffull man, and walke not with the furious:

Left thou learnes his wares, and revenge hurt to thy soule.

Be not thou one of them that bindeth their handes upon promises, and are sure.

For if thou shalt nothing to pay, they shall take away thy bed from under thee.

Thou shalt not remove the ancient lande marke, whiche thy forefathers have set.


doth not that they which be diligent in their businesse stand before kings, & not among the simple people:

"So thou therefore take note. 
\[\text{Verse 21}\]

The xxiii. Chapter.

When thou listest to eate with a noble man, consider diligently what is set before thee.

Measure thyne appetite if it be gredly set.

Be not desirous of his baintic meates, for meate beguiles and bereueth.

Take not over great transepte to be rich, beware of suche a purpose.
...and destroys the innocent man.

2. If thou thinkest thy neighbor a bad man, and desire not to be among them:
   For their heart imageth to do hurt, and their lippes taketh much chafe.

3. For thow wipeth is an house built

4. Proverbs differeth shall the chamber be filled with all costly and pleasant riches.

5. A wise manis ever strong; yea a man of understanding increaseth strength.

6. For with differencemust wares be taken in hand; and where as are many that can give counsel, there is health.
Pron. xxiv. 21. *My name, fear thou the Lord and the king, and keep no company with them that slide back; [from his fear] 22. For their destruction shall be sudden, and who knoweth the anger of the Lord? that may come from them both; 23. *It is not good to have respect of any person in judgement.

Pron. xvi. 3. He that telleth lies, and wearyeth the soul of the righteous, and letteth him go astray from the way of his integrity, [is] a snare and a stumbling-block, and a snare to his feet.

Pron. xxv. 1. *It is the glory of God to fear him to keep his commandments: this is the whole duty of man.

Pron. xv. 1. A good name is better than sweet honey; and the outward favor is better than inward parts.

Pron. ii. 1. The heart of the wise teacheth his mouth, and addeth to his learning.

Pron. vii. 1. My son, keep my words; keep my commandments; for they are life unto thy soul.
5 But see thou thy selfe in the presence of the king, and yeasse not into the place of great men: 17 Whoso heareth false wittnesse against his neighbour, he is a very club, a sword, and a sharp arrow.

6 For it is he that it be lade vnto thee, conte by myther: then thou to be put lower in the presence of the prince whom thou seest with thine eyes. 18 The confidence that is put in an unfaithfull man in tyme of trouble, is like a broken tooth, and a slinding stone.

7 Be not haste to go to lawe: lest haply thou knowest not what to do when thy neighbour hath confounded thee. 19 Whoso taketh away a mans garnement in the cold weather, is like begging upon hyme, or lyke hym that singeth longues to an heaine heart.

8 Handle thy matter with thy neighbour hinselde, and discover not thy secrete to another: 20 If thy enemie hunger, feede hym, if he thridt, give him drinke:

9 Lest he that heareth it put thee to shame, and thy insatiable do not ceaseth. 21 For so shall thou haue rules of fire upon his head, and the Loode shall regard be hee.

10 A word spoken in due season, is lyke apples of golde in a greaude woorke of silver. 22 The northwande doth away the rapte: even to both an angry countenance a backbiters tongue.

11 Who so repoussheth a wyple man that hath an obedient eare, is as a golden earring, and an ornament of fine golde. 23 It is better to sit in a corner upon the house toppe, then with a hauling woman in a wide house.

12 As the cold of snowde in the tyme of haruest: so is a faithfull messenger to them that sende hym, for he receieth his masters upbunde. 24 Good neses from a strange country, are as cold water to a thirsty soule.

13 Whoso maketh great boastes and generally nothing, is lyke cloudes and wunde without rayne. 25 A righteouse man falling downe befor the ungodly, is like a troubled vet, and a spring that is corrupted.

14 With patience is a prince pacified, and with a lorde tongue is rigoulesly brooken. 26 As it is not good to eate to muche hony, so curiously to searche the glory of heavenly thinges, is not commendable.

15 If thou findest hony, eate so muche as is sufficient for thee: lest thou be over full, and parbreak it out againe.

16 With drade thy foote from thy neigh- 27 He that can not rule him selfe, is like a citte which is broken downe and hath no walles.

bours house: lest he be heric of thee, and to hate thee.

The Proverbes
As a throne in the hand of a dun- 

darde: so is a parable in a fool's mouth.

10 Like as the dogge turneth agayne 
to his owne domite: even so a fool be-
ginneth his foolishnes agayne after the.

11 If thou seest a man that is wise in his 

the proud heart, and stoln in the middes 
of the creates.

12 Like as the dooce turneth about upon 

the hynge: even so doth the stoutfull 

water him selfe in his bed.

13 *The stoutfull body* thinketh his 

hands into his boosome, and it greeth 

him to put it agayne to his mouth.

14 The buggarde thinketh him selfe 

wiser then seven men *that lie and teache.

15 Who goeth by and medleth with 

other mens crime: he is like one that 
taketh a dogge by the ears.

16 As he that layneth him selfe mad, 
caseth firequakes, deadly arrows and 
darts:

17 So doth a dissenter with his neigh-

Sure, and faith, am not I in spore.

20 Where no wood is, there the fire go-

 eth out: even so where the talebearer 
is taken away, there the fire ceaseth.

21 *As roes hundred heat, and wood the 

fire: even so doth* a bawling felowe 

three by vartiance.

22 A talebearer's bayodes are like " men 

that strike with hammers, and they 

peache the imbrode partes of the body.

23 Burning lippes and a wicked heart, 

are like a pottarde covered with silver 

dooff.

24 An enemie will dispense with his 
lippes, and taypeth by decpet in his 

But when he speaketh faire, belove 

hym not: for there are *seven abhons-
nations in his heart.

26 Hatred maye be covered by decpet: 

but the matter thereof shalbe thelde be-

fore the whole congregation.

27 *Who so diggeth up a pit, that fall their 
in: and he that rolleth by a stone, it Dv-
returneth upon hym.

28 A lying tongue hatheth the afflicte: 

and a flattering mouth worketh mis-

chief.

The. xxvii. Chapter.

Are not thy boast of 
to molest: *for thou 

knowdest not what a 
day may bring forth. 

Let another man 

pass ye thee, and not 

thyne own mouth, 

yet other folkes, and not 

thyne own lippes.

The stone is beaute, and the haun 
dyapthic: but a foolish Wight is heavier 
than them both.

4 Wrayth is a cruell thing, and furious-

ness is a very templet: but who is able 
to abide cruelt.

5 Open rebuke, is better then secreete 

tone.

6 Faithfull are the bondes of a lover: 

but the blusters of an enemie are * cruell.

7 He that is full, abhorret an home 

runde: but into hym that is hungre, 
curry * sourde thing is sweete.

8 He that oft times fliteth, is like a byd 

that fosakeyth her nest.

9 Bauline and sweete incense make the 

heart mercie: to sweete is that frende 

that greteth counsel from the heart.

10 Thyne owne frende, and thy fathers 

frende see thou fosake not, and go not 

into thy brothers house in tyne of thy 

trouble: for better is a * frende at hand, 

then a brother freace of.

11 By some be dysplee, and make me 

a glad heart, that I may make amends 

vnto my rebukers.

12 *A dysple man felling the plague, wyl 

hide hym selfe: as for foolles they go on 

spyll and suffer harme.

13 Take his garment that is succrete for 

a stranger, and take a pledge of hym 

for the unknowen take.

14 He that is to baste to passe his neigh-

bour abowe measure, halve taken as 
one that greteth hym an eercul report.

15 A bawling woman and the roofe of 

the house dropping in a rayne day, may 

be elwell be comparde together.

16 He that shilleth her, shilleth the wunde, 

and stopeteth the smell of the ointment 
in his hande.
The Proverbes

17 Like as one iron whettest another, so both one man " comforteth another; but the righteous are holde as a "
Lion.
For the wickednes of the lande, the prince is oft changed: but thou save a man of understanding and byphrome, a realistic endured long.

20 Ye shall save the labbe, puye the ungodly: but such as kepe the labbe are greened at them.

22 Witcked men understande not judgement: but they that teach the Lord, understand all things.

34 Better is he that walketh in his righteousness: then he that perverteth his vapes, and is riche; he that kepeth the labbe, is a childe of understanding: but he that is a companion of riotous men, shameth his father.

35 He that by blude and unst lawes gathereth riches: he shall lay them in the place of a man that will pyn the poore.

36 He that turneth away his ear from hearing the labbe, his payer rable abhominable.

40 Who to causeth the righteous to go astray by an evil way, shall fall into his owne pit: but the wise shall have the good in possession.

11 The riche man thinketh hym selfe to come; yet Wyll not his foolishnes go from hym.

23 Be thou diligent to knowe the state of thy cattell thy selfe, and take well to thy flockes.

24 For riches abidden not alway, and the crown endureth not for ever.

25 The hay groweth, the grasse commeth by, and herbs are gathered in the mountaines.

27 Thou that haue goates make enough to feede thee, to byholde thy houthe, and to sustayne thy maydens.

The xxviiij. Chapter.

The ungodly sleeth when no man purueth him: but the righ-
E that is hitstched and will not be reformed, shall todayly be destroyed "Without any help.

When the righteous are in authority the people rejoice: but when the wicked bear rule, the people mourn.

Who lovethASMONE, maketh his father a glad man: *but he that keepeth company with harlottes, spendeth alway that he hath.

With true judgement the king establisheth the land: but if he be a man that oppresseth the people with gatherings, he turneth it by false doctrine.

Who scattereth his neighbour, layeth aside his feet.

The name of the wicked is his own shame: but the righteous bothe sing and rejoice.

The righteous considereth the cause of the poor: but the wicked regardeth no underhand doing.

Stonecull men bying a citie into a citie: but wise men turnover alway wealth.

If a wise man contenteth with a foole: whether he be angry or laugh, there is no rest.

The bloodthrie hate the righteous: but the lust *seeketh his soul.

A foole believeth all his mynde at once: but a wise man keepeth it in till afterwarde.

If a prince delight in eyes, all his servants are boogedy.

The poor and the tender meece together, and the Lord lyketh them both their eyes.

The licate of the king that "faithfully" in the Lord shall be well fed.

26 He that truteth in his owne heart is a foole: but he that dealeth wisely shall be farse.

27 *He that getteth unto the poore shall not lacke: but he that hydereth his eyes from them, shall have many a curse.

28 When the boogedy are come by men are fayne to hide themselues: but when they perisse, the righteous increaseth.

The xxix: Chapter.

Judgeth the poore, shall continue sure for evermore.

15 The robbeth and correction getteth will done: but a thiefe left to his owne will, bygeth his mother to shame.

16 When the boogedy are multiplied, wickednesse increaseth: but the righteous shall see their fall.

17 Purturce thy sone with correction, and thou shalt be at rest: pea, he shall doe thee good at thine heart.

18 When the word of God is not preached, the people persethe: but well is hym that keepeth the law.

19 A (subborne) seruant will not be the better for wordes: soz though he understande, yet will he not regarde them.

20 Seest thou a man that is habile to speake undoubtfully: there is more hope in a soole then in hym.

21 He that delicately bygeth by his seruant from a chypte, shall make hym his maister at length.

22 An angry man strieth by streke, and he that beareth cuppl will in his mynde almost euyt.

23 *After psyche commeth a fall: but a lobly spryte bygeth great woorship.

24 *Who so is partner with a thiefe, hacheth his owne soule: he heareth blashpheme and telleth it not southe.

25 He that feareth men shall have a fall: but who to puteth his truch in the Lord, is without danger.

26 *Happ there be that feke the princes faunour: but every mans judgement commeth from the Lord.

27 The righteous aboostreth the boogedy: and the wicked hateth hym that is in the right way.

The
THE words of Agur, the sonne of Jake:

1 And the prophete that the same man spake unto Ithiel, even unto Ithiel and Uchal.

2 Truly I am more foolish than any man, and have not mans understanding.

3 I never learned wisdom, noz had knowledge of holy thynges.

4 Who hath clowned up into heaven, and come downe from hence? Who hath held the lyvre fast in his hande? Who hath gathered together the waters in a garment? Who hath established all the endes of the worlde: What is his name, and what is his names name, if thou canst tell.

5 Every word of God is pure: he is a shield unto all them that put their trust in hym.

6 Put thou nothing unto his wordes, lest he reprovye thee, and thou be found a lyar.

7 Two thynges haue I required of thee, deny me them not before I dye:

8 Remove farre from me banitte and lyues, give me neither pocterie nor riches, only graunt me a necessary lyving:

9 Let peradventure I beying full, shoulde deny thee, and say, Who is the Lorde? or beying oppressed with pocterie fall to straunging, and foildere the name of my God.

10 Accuse not a seruantaunt unto his master, lest he speake cuyl of thee, and thou be hurt.

11 There is a generation that curseth their father, and doth not blesse their mother.

12 There is a generation that thinke them selues cleane, and yet is not cleansed from their filthinesse.

13 There is a generation that hath a pounde loke, and doth call by their eyes lyddes.

14 There is a generation whose teeth are as abodes, and theire chalves as knyues, to devour the poore from of the earth, and the needy from among men.

15 The houlde leache hath two daughters crying: baying hyther, baying hyther.

16 The graine, the barren wombe, and the earth that hath never water enough; as for it faith, never houe.

17 Who so laughter his father to some, and letter his mothers commandement at naught, the raucers of the valleie picote out his eyes, and denouer be of the young Egles.

18 There be three thynges which are wonderfull to me, yeare suche which passe my understanding:

19 The way of an Egge in the aye, the way of a serpent upon a stone, the way of a ship in the middest of the sea, the way of a man with a young woman.

20 Such is the way alfo of a lyple that beareth wedlocke, which byppeth her mouth [like as] when the hart eare, and faith, as for me I have done no wickednesse.

21 For these thynges the earth is disquited, and the fourth may it not abyde.

22 A seruantaunt that hearth rule, a soole that is full seede,

23 A spightfull woman when she is married, and an handynayde that is heire to her maiftresse.

24 These be four thynges in the earth, the which are very litle, but in wilde, they exceede the lyple:

25 The enuntts are [but] a weake people, *which yet gather their meate in the sommer:

26 The conies are but a feeble folk, yet make their "bourgothes among the rockes:

27 The grasshoppers have not a "guide, yet go they sooth together by heares:

28 The hyper laboureth with her handes, and is in lyunges palaces,

29 There be these thynges that go well, yeare suche are come in going.

30 A lion which is stronge among beastes, and shunneth not at the sight of any:

31 A gr parachute strong in the hynder parts, a ramme also, and a king against whom no man arysth by.

32 If thou hast done foolishly when thou wait.
of Solomon.

The xxxj. Chapter.

The words of king Solomon, and the lesson that his mother taught him.

What my sonne: What the sonne of my body, and what shall be beloved sonne:

Genne not over thy strength & wavyes unto women, which are the

destraction even of kynges.

And Lamuel, it is not for kynges, it is not for kynges to drinke wine, nor sauces strong drynke.

Let them by drinking forget the law, and pervert the judgement of all poor mens children.

Genne strong drynke unto such as are red to prisse, and wine unto those that mourn:

That they may drink it, and forget their misery and adversitie.

Be thou an advocate for the dunite, to speake in the caufe of all such as be miscarried in this transitorie world.

Open thy mouth, defende the thyng, that is lawfull and right, and the caufe of the poor and helpelesse.

Who so syneth an honest faithfull woman, she is much more worth than prates.

The heart of her husband may safely trust in her, for she shall fall into no pouterie.

She will do hym good, and not evil, all the dayes of her life.

She occupieth wooll and flaxe, and laboureth gladly with her handes.

She is like a marchantes ship, that bringeth her butter and she that rubbeth his nose, maketh it bleene: even so he that scorneth wrath, bringeth southe stone.

She planteth a vinearde.

She gredeth her lynpes with strength, and incorporateth her armes.

And of the pecesse that her husbandie doth good, her candell goeth not out by night.

She layeth her fingers to the spindles, and her hande taketh hold of the distaffe.

She openeth her hande to the poore, yea she stretcheth forth her handes to such as have neede.

She feareth not that, the colde of her hande shall hurt her houghthold, for all her houghthold solakes are clothed with scarlet.

She maketh herself faire ornementes, her clothynge is white lyke and purple.

Her husbande is much bett in the gates, when he seeth among the rulers of the lande.

She maketh cloth of lyke, and felteh it: and belongeth gredes unto the marshaun.

Strength and honoure is her clothing, and in the latter day she shall reioper.

She openeth her mouth with wisdom, and in her tongue is the labyt of grace.

She taketh well to the wayes of her houghthold: and eateth not her head with idlenesse.

Her children arise by her call her blessed: and her husbande shall make much of her.

Many daughters there be that gather riches together: but thou goest about them all.

As for favour it is deceitfull, a bausite is a bayne thyng: but a woman that searcheth the Lorde, she love pryeple.

She gree th of the fruit of her handes: and let her owne woakes pizele her in the gates.

The ende of the proverbes of Solomon.
The booke of the preacher, otherwise called Ecclesiastes, which is Solomon the king.

The first Chapter.

2 All things in this world are full of vanity and of none indurance. 3 All many wisdom is but folly and griefe.

he words of the preacher or some of David king of Hierusalem.
(1) All is but most vanity vanity with the preacher, all is most vanity (I say) and but playne vanity.

For what els hath a man of all the labour that he taketh under the sune;

The ynde goeth towarde the south and turneth into the north, setteth his compass about, whereto about, and goeth south, and returneth agayne to his circuits from whence he dyd come.

All fluddes runne into the sea, and yet is the sea ete it selfe not filled: For looke ynto what place the waters runne, thence they come to holde agayne.

All thnges are so harde to knowen, that no man can expresse them: The eye is not satisfied with sight, the eare is not satisfied with hearping.

The thing that hath ben,commeth to passe agayne, and the thing that hath ben done, shalbe done agayne: There is no newe thing under the sune.

As there any thing wherof it may be luyde, is this is newe: for it was long ago in the sunes that haue ben before us.

11 The thing that is past is out of recollection: even so the things that are for to come, that no more be thought upon among them that come after.

12 If my selle the preacher was lyng of Israel at Hierusalem,

And dyd appuye my mynde to take out C a searcue for knowledge of all thnges that are done under heauen: (b) Such transouple and labour hath God gotten int the children of men, to exceed them selues therein.

13 Thus have I considered all these thnges that come to passe under the sune: and lo, they are all but vanity and beration of mynde.

(b) The crooked cannot be made straight, nor the imperfect of thnges can be numid.

16 I communed with myne owne heart, saying: lo I am come to great estate, and haue gotten more wisedome then all they that haue ben before me in Hierusalem.

17 Pea, my hynde had great experience of wisedome & knowledge: for thevbd I applie my mynde, that I myght knowe what were wisedome and understanding, what were error and foolishnesse: and I perceaved that this was also but a beration of mynde.

18 For where much wisedome is, there is also great transouple and disquietude: and the more knowledge a man hath, the more is his care.
Pleasures, sumptuous buildynge, riches, and possession, are but vanity. 14 The wife and the soole have both one ende touching the bodily death.

Then sayde I thus in my heart: Powre go to, (1) I will take myne ease, and have good payes: But to, that is vanity also.

Insomuch that I hate unto the man genen to laughter, thou art madam to mirth, what doest thou?

So I thought in my heart to give my selfe unto wine, and agayne to apply my mynde unto wil dome, and to comprehend foolishnesse: untyll the tyme that among all the thynges which are under the sunne, I myght see what were best for men to do so long as they live under heauen.

(5) I made gorgious faire worke: I builded my houses, and planted vineyards.

I made me orchardes and gardens of pleasure, and planted trees in them of all manner of frutes. I made pooles of water, to water the grene and fruittfull trees withall.

I bought fewe, and many pices of lande: I haue provided me men fingerers and women fingeres, and the delites of the somes of men, as a woman taken captive, and women taken captives.

And I was great and in more woorde then all my predecessors in hierusalem: For wil dome remayned with me.

And take whatsoever myne eyes desier, Let them haue it: and wherin Soever my heart desiered or had any pleasure, I wouldbe it from it: Thus my heart recoverd in all that I did, and this was my portion of all my travaile.

But when I considered all the worke that my handes had wrought, and all the labour that I had taken there in, all was but vanity and vexation of

mynde, and nothing of any value under the sunne.

13 Then turned I me to consider wil dome, error, and foolishnesse: for what is he among men that myght be comparde to me the kyng in such worke? 13 And I hate that wil dome excelleth foolishnesse, as farre as light doth darknesse.

14 For a wise man hath his eyes in his head, but the soole goeth in darkness: I perceived also that they both had one ende.

15 Then thought I in my mynde, ye it happen into the soole as it doth into me, what needeth me then to laboure any more for wil dome: So I confesse within my heart that this also was but vanity.

16 For the wise are euer aslable in rememberance as the foolish: for the dayes shall come: When all shall be forgotten: ye the wise man dyeth as well as the soole.

17 Thus began I to be weere of my life: insomuch that I could alwaye with nothing that is done under the sunne: for all was but vanity and vexation of mynde.

18 But I was weere of my laboure which I had taken under the sunne, because I shoule be payne to leaue them unto another man that commeth after me:

19 And who knoweth whether he shall be a wise man or a soole: And yet shall he be loode of all my laboure which I with such wil dome have taken under the sunne: This is also a byne thyng.

20 So I turned me to refrayne my mynde from all such travaile as I toke under the sunne.

21 Forsomuch as a man shoule weere hym selfe with wil dome, with understanding and opportunitie, and yet be payne to leaue his laboure unto another that never useat for them: This is also a byne thyng and great miserie.

22 For what getheth a man of all the laboure and travaile of his mynde that he taketh under the sunne?

23 But heauenesse, forsooke, and disquietness all the dayes of his life: Insomuch that
that his heart can not rest in the night: This is also a bayne thyng.

24. If it be not better then for a man to becote and drikynke, and his soule to be murky in his laboure: yea I saye that this also was a gift of God.

25. For who wille eat or go more lustyly to his bozte then I?

26. And why? God geouth to the man that is good before hyrn, widsome, understandyng, and gnderncte: but unto the smer he geouth Weerincette, that he may gather and heape together the thyng that afterwades shalbe geuen unto hyrne whom it pleareth God. This is nowe a bayne thyng, yea a very disquietenesse and vexation of mynde.

The iii. Chapter.

1. All thynges have their tyme, 14. The worke of God are perfect, and caste to to scare hym. 17. God shall judge both the fult an burnell.

2. Very thyng hath a tyme, yea all that is under the heane hath his evenuent seasure.

There is a tyme to be boyn, and a tyme to bye: there is a tyme to plante, and a tyme to plucke vp the thyng that is planted.

3. A tyme to lay, and a tyme to make whole: a tyme to brake downe, and a tyme to build vp.

4. A tyme to wepe, and a tyme to laugh: a tyme to mourn, and a tyme to daunce.

5. A tyme to cast away stONES, and a tyme to gather stONES together: A tyme to imbaze, and a tyme to refrayne from unbaizeynge.

6. A tyme to vpynce, and a tyme to lose: A tyme to spere, and a tyme to spende.

7. A tyme to cut in piecso, and a tyme to solwe together: A tyme to kepe silence, and a tyme to speake.

8. A tyme to loue, and a tyme to hate: A tyme of warre, and a tyme of peace.

9. What hath a man els that dooth any thyng, but Weerincette and laboure: 20. For as touching the treacle and carfynesse which God hath geuen vs to men, I se that he hath geuen it them to be exercised in.

10. All this hath he ordyned marccious goodyly, to every thyng his due thyng: He hath planted ignouance also in the heartes of men, that they shoulde not compresse the ground of his bookes which he doth from the begyning to the ende.

11. So I perceaueth that in those thynges there is nothing bettcr for a man then to be nery, and to do well as long as he lyneth.

12. (b) as it is to the blissing of God to do suche thinges habitley: so is it so in the blest to refecch hym himely the fineties in many partes. Of bothe thinges that conneect hym faile to have called largely, and to saue happy heretery.
of the preacher.

The iii. Chapter.

1 Therein are oppressed. 4 Men's labours are full of abuse and vanity. 10 A young man poor and wise, it is to be preferred before an old 

1 man to converse with them, or that would bring them and defend them from the violence of their oppressors. 2 Therefore I judged those who are dead, to be more happy then those that be alive: 3 A hymn that is yet unborn, to be better at all then they both: because he feel not the miserable wares that are done under the same. 4 Agayne, I faie that all trauayle and diligence of labour that every man taketh in hand, was done of envy and against his neighbour: This is also a barren thing, and a vexation of mynde.

5 The fool foldeth his hands together, and eateth by his own fether. 6 One handfull [faih he] is better with rest, then both the handfulls full with labour and trauayle of mynde.

7 But I turned me, and beholde yet another vanity under the same: 8 There is one man, no mo but hym selfe alone, hauing neither childe nor brother, yet is there no ende of his carefull trauayle, his eyes can not be satisfied with riches; [yet faih he not] for whom do I take such trauayle? For whose pleasure do I thus consume away my life: This is also a barren and miserable

thing.

9 Therefore two are better then one, for they may well enjoy the profit of their labour: For if one of them fall, his companion helps him by agayne. 10 But who is hym that is alone: for if he fall, he hath not another to help him by. 11 Agayne when two sleepe together, they are warmer: but hoide can a body be warmer alone? 12 One may be overcome, but two may make restancse: A three folde gable is not lightly broken. 13 A poore childe being wise, is better then an olde king that doteth, and can not deliberate in tyme to come. 14 Some one commeth out of prison, and is made a king and another which is born in the kingdom, commeth but to povertie.

15 And I perceaved that all men hymning under the same: Go with the second childe that shall stand by in the face of the other. 16 As for those people that have ben before hym, and that come after hym, they are innumerable, and they that come after hym shall not recopie of hym: This is also a barren thing, and vexation of mynde.

17 When thou commest into the house of God, keep thy foote and deine yee, that God which is at hand may see that thou gue not the offervyngs of sooles: for they knowe naught but to do euill.

The vi. Chapter.

1 Not to speak lightly, chiefly in Gods matters. 2 The courtesies can never have enough. 11 The laboures sleepe is sweeter. 14 Man when he dureth taketh noything with hym. 18 To live joyfully and with a contented mynde, is the gift of God.

B 2 not hastily with thy mouth, and let not thine heart speake any thing rashly before God: For God is in heaven, and thou lyest on earth, therefore let thy words be seuer.

3 If thou make a boyle unto God, be not slacke to perfoune it: As for foolish boyles he hath no pleasure in them: pf thou promis any thing, pay it. 4 For better it is that thou make no boyle, then that thou shouldest promise and not pay.

5 Suffer not thy mouth to cause thy selue

Deu.xxii.11 Barm.c. 4 I say not to boole thy things, the things of God, for which are no cause to per. 4

Deu.xxii.11 Barm.c. 4 I say not to boole thy things, the things of God, for which are no cause to per. 4

Deu.xxii.11 Barm.c. 4 I say not to boole thy things, the things of God, for which are no cause to per.
is the so to *hune, neither say thou before the angel that it is thy ignorance: for then God will be angry at thy voice, and destroy all the work of thy hands.

6 And why: whereas are many dreams and many words, there are also divers vanities: but loke that thou fear God.

7 If thou feest the people to be oppressed, and willingly dealt withall, so that equity and right of the labbe is vexed in the lande, manyplee not then at such a thing: for he that is *higger then the highest regardeth, and there be higger then they.

8 *The increase of the earth veboldeth all thing: yea the yng hyncliffe is manufactured by husbandp.

9 He that loueth money, will never be satisfied with money: and he that loueth riches, alwaie without the sene thereof: This is also a filey thyng.

10 Whereas much riches there are many also that spendeth them: And what pleasure more hath he that posseseth them, sauing that he may take upon them with his eyes:

11 A labouring man sleepeeth sweety whether it be little or much that he eateth: but the abundance of the yng will not suffer hym to sleepe.

12 Pet is there a filey plague which I

have scene under the sunne [namely] riches kepe to the hurt of hym that hath them in possession:

13 For of tyne they persweth with his great miserie and trouble: and if he have a childe, it geteth nothing.

14 Lyke as he came naked out of his mothers wombe, so goeth he thynke agayne, and carneth nothing alway with hym of all his labour.

15 This is a miserieable plague, that he shall goe even as he came away: what helpeth it hym then that he hath laboured in the ynde?

16 All the dayes of his lyfe also he laborte at ease in the daie, with great carefulle, sikerlyke, and soode.

17 Therefore me thinketh it a better and a faire thing, a man to eate and to drink, and to be refresheth of all his labour that he taketh under the sunne, all the dayes of his lyfe which God giveth hym: for this is his portion.

18 For unto whomsoever God giveth riches, goodes, and power, he giveth it hym to empo, to take it for his position, and to be refreshed of his labour: this is the gift of God.

19 For he thinketh not much hode long he shall yng, forasmuch as God willeth his heart with gladasure.

The booke.

The miserable estate of hym to whom God hath given riches, and not the grace to bise them.

1 There is yet a plague under the sunne, and it is a genereall thyng among men: when God giveth a man riches, goodes, and honour, so that he wanteth nothing of all that his heart can desire, and yet God giveth hym not leue to enjoy the same, but another man spendeth them: This is a filey thyng and a miserable plague.

2 If a man beget a hundred children, and bye many peres, so that his dayes are many in number, and yet can not enjoy his good, neither be byed: as for hym I lay, that byynych birth is better then he.

3 For he commeth to nought, *spendeth his tyne in darknesse, and his name is forgotten.

4 Therefore he seeketh not the sunne, and knoweth not of it: and yet hath he more rest then the other.

5 Pea, though he ipset two thousand peres, yet hath he no good lyke: Come not all to one place:

6 All the labour that a man taketh is for hym *liffe, and yet his desire is never yffled after his mynde.

7 What hast thou more then the foole? what helpeth it the poore that he knoweth to walke with foole before the lyng:

8 The clear light of the eye is better then that the soule shoulde walke after devises of the lust: holdweth this is also a filey thyng, and a disquietedness of mynde.

9 The thyng that hast ben, is named alrely,
Divers precepts to follow which is good, and to avoid the contrary.

14. The well the type of prosperity, and remember the type of misfortune: for God both doth temper the one and the other, that a man (a) can finde nothing els.

15. All things have I considered in the time of my vanity: that the (b) last man perisheth for his righteousness sake, & the vngodly lusteth in his wickedness.

16. Therefore be thou neither to righteous (c) nor to wyses, that thou perish not.

17. (d) Be neither to rightousnesse also nor to foolishe, lest thou die before the time.

18. It is good for thee to (e) take holde of this, and not to let that go out of thy hande: for he that seareth God, cometh forth with them all.

19. Wysome geneth more courage into the wysle, then ten nighte men of the cite.

20. (f) For there is not one suck upon earth that both good, and kinde not.

21. Take no heede into every word that is spoken, lest thou heare thy servaunt curse thee: for the whole heart knoweth that thou thy self hast oftentimes spoken evil by other men.

22. All these things have I proved in Wysome, for I thought to be Wysle, but he went farther fro me then she was before: yea and so depe, that I might not reache unto her.

23. I applied my minde also to wyses knowledge, and to seek and search out science, Wysome, and understanding, to knowe the foolishnesse of the vngodly, and the error of doing woles.

24. And I founde that a woman is beter then death, the which halest abode her heart as a net that men fish with, and her handes are chapes:

(a) What so man can finde foolish God doth escape it.

(b) Denying them the least occasions for the innocent to death, spare the blest.

(c) Follow not the good examples in those things which be contrary to Gods commandements, and purpose not every light fault with res remissum.

(d) Be not wise in those same conceits.

(e) Spare not brethren from hurt that is violent.

(f) The heart of wise men adumbrations.

(g) Notwithstanding.

(h) Par.xvi. 5. Prou.xx.vi. 1 John.i.d.

(f) Lxxviii.c

Becoushe woman is entraped only by the grace of God.
To obey princes and magistrates. 17 The works of God passe man's knowledge.

25 Behold (safly the preacher) this have I diligently searched out and pondered: One thing must be considered with another, that a man may come by knowledge, which as yet I seek, and finde it not.

26 Among a thousande men I have founde one: but (c) not one woman among all.

27 Lo this only have I founde, that God made man iust and right: (c) but they bought many inentiones.

1 The viij. Chapter.

1 To obey princes and magistrates. 17 The works of God passe man's knowledge.

A 1

Vho is wise: who hath knowledge to make an aunswere? A man wise Wyldeborne make keth his face to shine: but unhamoffullnes putteth it out of fa
dour.

2 Kepe the kynges commandement, namely for the oth that thou hast made into God for the fame.

3 (b) Be not hauie to go out of his surg, and see thou continuelo in no enuyll thing: for whassoever it pleasaunt hym, that doth he.

4 Like as when a king geteth a charge, his commandement is mightie. Even so, (b) who may lay into hym, what doeth thou?

5 (a) who so kepeth the commandement, shall beeste to hauie: but a wyde mans heart differeth the tyne and judgement.

6 For every thing Wylly have opportunitie and judgment: and this is the thing that maketh men full of carefulnessse and souldere.

7 And why? a man knoweth not what is for to come: for who can tell hym when it shalbe?

8 Neither is there any man that hath power over the spirite to kepe shill the spirite, nor to haue any power in the tyne of death, nor that can make an ende of the battaile, either may Wyldeborne deliuer them that meddle withall.

9 All these things have I considerd, and applied my minde into every worke that is under the summe, howe one man hath lordship upon another to (c) his owne baime.

10 For I have seene often the bugodly bought to their graues, (b) and yet they have returned into the cite agayn: and (c) came from the place of holy men, whiche in the cite were graven out of memorie, as were those also that lived well: This is also a bayne thing.

11 (b) Because no dyre that enuyll worke are not hathly punished, the heart of man geuet hym selue oute into wic
dednesse.

12 Because an enuyll person offendeth an hundred tymes, and God deserveth getting hym long life, therefore am I sure that it shal goe well with them that fear God, whiche have hym before their esyes.

13 Again,B for the bugodly it shal not be well with hym, neither shall he prolong his bates: but even as a shadwode, so shal he be that feareth not God.

14 Yet is there a vanitie upon earth: (c) There be inst men into Whom it happeneth as though they had the Wokses of the bugodly: Againe,there be bugodly, with Whom it goeth as though they had the Wokses of the royallous: This haue I called also a bayne thing.

15 Therefore I commendede gladnesse, because a man hath no beter thing under the summe, then to eate and drinke, and to be merry; (b) for that shal he haue of his labour, at the bates of his life which God geueth hym under the summe.

16 And so I applied my minde to leve Wyldeborne, and to knowe the travaile that is in the Wode, and that of such a fashione, that I suffered not myne eues to sleepe neither day nor night.

17 I understeode of all the Wokses of God, but it is not possible for a man to attayn into the Wokses that are done under the summe: and though he beslowe his labour to seeke them out, yet can he not erach into them: ne though a wyde man would undertake to know them, yet shal he not finde them.

(c) Scientists have not been able to understand the significance of the text on the page. It seems to be a mix of different languages and possibly contains some Latin or Greek terms. The text appears to be a mix of quotes and possibly some original or translated work. The handwriting is difficult to decipher, and the page is somewhat damaged. Some terms or phrases are unclear or ambiguous. The text is written in a vertical orientation, which is not typical for English literature.
Of the preacher.

By no outward thing can man know whom God loveth or hateth. 11 No man knoweth his end. 12 Whoso possesseth, possesseth.

1. Of all these things, purposed I in my mind to seek out: The righteous, 2 the wise, and their scribes: also are in the hand of God; and there is no man that knoweth either love or hate, but all things are before God.

2. It happeneth unto one as unto another: it goeth with the righteous as with the ungodly; 3 with the good and the clean, as with the wicked and the unclean; with him that offereth, as with him that offereth not: like as it goeth with the vertuous, so goeth it also with the sinner: as it happeneth unto the parricide, so happeneth it also to him that is as much to be feared.

3. Among all things that come to passe under the sun, this is a matter, that it happeneth unto all alike: This is the cause also that the hearts of men are full of wickedness, and madde foolishness is in their hearts as long as they live, but all they dye.

4. And why as long as a man liveth, he hath an hope: for a quicke dogge [say they] is better then a dead lion.

5. For they that be living knowe that they shall dye: but they that be dead knowe nothing, neither deferue they any more, for their memoriall is forgotten.

6. Also their love, and their hatred, and their enime is like sufch, neither have they any more part in the worde in all that is done under the sun.

7. (So thou thy way, and eate thy bread with joy, and drinke thy wine with a glad heart, for thy vessels please god: Let thy garments be alwayes white, and let thy head lache no ornament.

8. The thy selfe to live joyfully with thy wife whom thou lovest all the dapes of thy life which is but vayne, that God generally thee under the sunne all the dapes of thy vanite: for that is thy portion in this life of al thy labour and travaile that thou takest under the sunne.

9. Whosoever thou takest in hande to do, that doeth with al thy power: for in the grante that thou goest [unto] there is neither work, countayle, knowledge, nor lybdom.

10. So I turned me unto other things under the sun, and I said that in running it helpeth not to be swift, in battell it helpeth not to be strong, to seeking it helpeth not to be lytle, to riches it helpeth not to be a man of muche understanding, to be had in fauer it helpeth not to be running: but that all heat in tyne and Fortune.

11. For a man knoweth not his time: but like as the fishes are taken with the angle, and as the hyybes are caught with the snare: even so are men taken in the perilous time, when it commeth abruptly upon them.

12. This lybdom have I seen also under the sunne, and me thought it a great thing:

13. There was a little city and a few men within it: so there came a great king, and besieged it, and made great bulwarke against it.

14. And in the citie there was founde a poor man, but he was lytle, which with this Iybdom delivered the citie, yet was there no body that had any respect to such a simple man.

15. Then sayd I, Iybdom is better then strength: Nevertheless, a simple mans lybdom is despised, and his words are not heard.

16. A lytle mans countayle that is followed in silence, is farre above the crying of a captaine among fooles.

17. For lybdom is better then that [the] thyself: but one sinner alone destroeth muche goodness. 18 Sip.vii.a. 1.Reg xvii.c. 1.Reg.xxvii. 1)i. 11. The
The x. Chapter.

The difference of foolishnes and wisdom. 10 A slanderer is like a serpent that can not be charmed. 15 Of foolish kings and rufious princes. 16 And of good kings and princes.

1. Dead sre both corrupt, Sweete oyntment, and makes it to shrive; Even to oye tymes he that hath ben had in estimation for wisdome and honour, is abhorr'd because of a little foolishnesse.
2. Whose mans heart is upon his right hand, but a fooles heart upon his left. A foole Wyl shewe him selfe When he goeth by the way, yet thinketh he that every mans doeth as foolishly as himselfe.
3. If a principal partie be given thee to heare rule, be not negligent then in thine office: for he that can take care of his selfe, anodeth great offences.
4. Another plague is there Whiche I have seen under the Lancme, name, the ignorance that is commonly among princes: in that a foole sitteth in great dignite, and the (b) riche are set downe beneath.
5. If have seen serviamtes ride upon horses, and princes going upon their feete as they were serviamtes.

Psal. cvi. Ezech. xlix. 15

But he that diggeth by a pitte, shall fall therein hym self: and who to braketh bowde the hedges, a serpent shall bite hym.

6. Who foremeth stones, shall have travaile withall: and he that hevelc wood, shallbe hurt therewith.
7. When an iron is blunt and the point not sharpened, (c) it must be Whet at gayne, and that with might: Even to doth Wisdome solowe diligence.
8. A backbiter is no better then a serpent that biteth without shuffling.
9. The Woddes out of a wise mans mouth are gracious: but the lypes of a foole Wyl destroy him selfe.
10. The beginning of his talking is foolishnesse: the last word of his mouth is base madness.
11. A foole is full of Woddes, and a man cannot tell what shall come to passe: who Wyl then warne hym of it that shall solowe after hym.
12. The labour of the (b) foolish is grevous unto them, Whyle they know not howe to go into the cite.
13. Too be unto thee O thou lande, whole kyng (d) is but a chyrple, and whole prises are early at their banquettes.
14. But well is thee O thou lande, whole kyng is come of nobles, and whole prises eate in due season for necessitie, and not for luft.
15. Tho: olde Southfulnesse the balle fall dovne, and tho: olde idole handes it raymeth in at the house.
16. Heate maketh men to laugh, and Wine maketh them merie: but into money are all thinges obiedient.
17. Whyle the king no evil in thy thought, and speake no hurt of the riches in thy pause chamber: for a byde of the age shall betray thy voyce, and with her tehrs shall the bedway thy Woddes.

The xj. Chapter.

1. To be liberal to the poore. 4. Not to doubt of Gods prudence. 8. All worldly prosperity is but bantrie. 9. God will judge all.

(a) Weebe call to the poore, though it seeme to be cast into the aire, yet it shall gather there at the last.
(b) Distribute the silent to his that have need, without respect of person.
(c) To what man hee parget, in that he may be taught at the last day of judgement.

(b) A thy brede upon Wette face, and so shall thou finde it after many dayes.
2. True part true dayes, fell upon the eights: for thou knowest not what miserie shall come upon earth.
3. When the clouds are full, they paradise out raine upon the earth. (c) And the clouds be fall, whether it be towarde the south or north, in what place loose it fall, there it lieth.
4. He that regardeth the winde, shall not prophecy: and he that hath respect unto the clouds, shall not reape.
5. Nobel like as thou knowest not the way of the spirite, no: hbole the bones do growe in the womb of he that is with chyrple: Even to thou knowest not the workes of God, Which is the work maner of all.

6. Earle
The xii. Chapter.

To think on God in youth, and not to deferre till age. The soule returneth to God. Wisdome is the gire of God, and consisteth in fearing him, and keeping his commandements.

At away displeasure out of thine heart, and remove cuill from thy body: for childhooD and youth is but bantrie.

Remember thy ma\(\text{t}\)ker the sooner in thy youth, or enter the days of adversitie come, and as the years balde the ype when thou shalt say, I have not pleasure in them:

Before the house, the light, the moone, and lalrues be darkened, and as the doowes turne agayne after the rayne:

When the keepers of the house shall tremble, and when the strong men shall bowe their lutes, when the nulnes stand still because they be so feble, and when the light of the windowes shall bare dimme:

When the doores in the streets halbe shut, and when the doore of the miller halbe layde doonne, when men shall ryse up at the doore of the hynde, and when all the daughters of mirth halbe brought towe:

When men shall feare in hye places, and be afraide in the streets, when the Almowe tree shall fiolifie and be laden with the groundopper, and when all that passe because man goeth to his long home, and the morners go about the streets.

Duer the siluer lade be taken away, and as the golden well be broken: Or the pot be broken at the well, and the wheele broken upon the reftone.

Then shall the dust be turned agayne from thence it came, and the spirit shall returne into God who gave it.

Alls but bantrie (Faith the preacher) all is but playne bantrie.

The preacher was yet more wise, and taught the people knowledge, he gave good heed, sought out the ground, and set foorth many parables: his diligence was to finde out acceptable doyes, right scripture, the dooves of deceit.

For the dooves of the wyse are like prickes and nayles that go thoreof, of the auncources of gatherings which are gueem of one shippewade.

Therefore beware my louers of that doctrine that is beside this: for to make many bookes, it is an endlesse booke, and to make shilfe Weecrieth the body.

Let as heare the conclusion of all things, Feare God, and keep his commandements: for that toucheth all men. For God shall judge all bookes and secret things, whether they be good or euy.
The longue

The Ballet of Ballerines of Solomon,
called in Latin, Canticum Canticorum.

The first Chapter.

That as he would kiss me with the
kisses of his mouth: so thy
love is more pleasaunt than wine,
and that because of the good and
pleasaunt favour of thy most prece-
ous baulnes.
(b) Thy name is a sweet smelling oym-
ment when it is hedd forth, therefore do
the myndens love thee.

Davide thou me [unto thee] we will
rome after thee. The kyn hath
brought me into his princie cham-
bers: we romde glad and recioipe in
the, we thinke more of thy love then of
wine: they that be righteous love thee.

I am blacke (O ye daughters of
Hierusalem) but yet I faye and well
favoured, like as the tentes of the
Dactenes, and as the hanginges of So-
lonom.

Warrerpe not at me that I am so
blacke for why the kynne hath thun-
d upon me: my mothers chyldren have
enpiled byll at me, they made me the
keeper of the vineyardes, but mine owne
vineyarde have I not kept.

Tell me O thou whom my soule lov-
eth, where thou seedest the shepe,
where thou makest them rest at the
noon day: for why shall I be like hym
that goeth Wrong about the flothes of
thy companions?

If thou knowe not thy selfe (O thou
fayest among women) then go the
way foorth after the footsteps of
the shepe, and seeke thy goats beside
the shephardes tentes.

Unto the boast of Pharaos charets
have I compared thee, O my love.

Thy cheekes and thy necke is beauti-
ful as the turtles, and hanged with
spanges and goodly teides, a neacband
of golde byll we make thee, with bluer
buttons.

When the king stentes at the table,he
shall smell my Hairus: a bundell of
myrc is my hone into me, he will pe
beburst my bestes: a stuffer of Camp
phire in the vineyardes of Engaddi is
my hone into me.

My holie faye art thou my hone,
O holie faye art thou thou hal
dowes eyes. O holie faye art thou my
beloued, holwe well favoured art thou.

Our bed is dect with floures, the fee-
tinges of our hone are of Cedar tree,
and our croule ionytes of Cysيط.

The. ij. Chapter.

The Church desireth to rest under the shadowe of Christ. She heareth his
voice. 14 She is compared to the hone, 15 And the enemies to the foxes.

As the litle among the thones: so
is my hone among the
daurteres.

My delight is to sit under his
honde, for his fruite is licente into my
throte.

He bringeth me into his wine celler,
his banner spread over me, which is
his lone.

Set about me cuppes of wine, confor-
me with apples, for I am like of love.

His left hande lyeth under my head,
and his right hande shall uncover me.
The Church desireth to be joined inseparable to Christ the husband. So her destiny cannot be another but Christ.

The iiij. Chapter.

1. Night in my bed I sought hym whom my soul longed: ye diligently sought him, but I found him not.

2. I will get up and go about the city, in the squares in all the streets thereof: I seek him whom my soul longed: but when I sought him I found him not.

3. The watchmen also that go about the city, said to him whom I found: Salvation ye not hym whom my soul longed.

4. So when I was a little pat them, I found him whom my soul longed: I have gotten holde upon hym, and will not let him go, but I bring him into my mothers house, and into her chamber that bare me.

5. I charge you of daughters of Jerusalem by the roes and hinds of the field; that ye wake not my love, till she be content her self.

6. Who is this that commeth by me out of the wilderness like capon of smoke, as it were a smell of myrrh, frankincense, and all manner spices of the Apothecaries?

7. Behold, about Solomon's bedchamber there stood threefrofe balaurum, of the most mightie in Israel: They hold divines every one, and are expert in warre.

8. Every man also hath his sivode upon his thigh, because of fear in the night.

9. King Solomon had made him sife a palatte of the wood of Libanus, the pillars are of silver: the covering of gold, the seat of purple, the ground is pleasauntly paved with love for the daughters of Jerusalem.

10. Go forth (O ye daughters of Zion) and behold king Solomon in the crown wherewith his mother crowned him in the day of his marriage, and in the day of the gladness of his heart.
The. iii. Chapter.

1. The popes of the Churche. 7. She is without blemish in his sight. 9. The love of Christe towards her.

1. A flocke of goates that be shome upon mount Silead.

2. Thy teeth are like a flocke of sheepe of the same bignesse whiche went by from the washing place, where every one bearctneth two thimbnes, and not one unfruitfull among them.

3. Thy thimbnes are like a rose coloured ribande, thy woodes are loosely, thy checkes are like a piece of a pomegranate within thy heeres.

4. Thyneke is like the towre of David builded with costly stones, lying out on the hoves whereupon there hange a thousande theses: yea all the weapons of the gaunttes.

5. Thy two breathes are like two thimbnes of young Roes, which feede amongst roses.

6. That I might go to the mountaine of mypre, and to the hill of frankencense, till the day breake, and till the shadowes be past alway.

7. Thou art all saye (O my loue) and no spot is there in thee.

8. Come to me from Libanus (O my spouse) come to me from Libanus: looke from the top of Amane, from the top of Sante and Hermon, from the hounse derrnes, and from the mountaine of the lopardes.

9. Thou hast [with love] bewished my heart O my sister my spouse, thou hast bewished my heart with one of thyne eyes, and with one chayne of thy nekke.

10. O howe thy saye are thy breathes, my sister, my spouse: Thy breathes are more pleasant then vine, and the smell of thyne oyminentes pasteth all spiccs.

11. Thy thimbnes, O my spouse, drop as the honey combe, pea mylike and honie is under thy tongue, and the finell of thy garments is like the finell of Libanus.

12. A garden well locked is my sister, my spouse: a garden well locked, and a sealed well.

13. The frutes that are planted in thee, are like a very paradise of pomegranates with sweeete frutes, as Cypriec, Harunos, Saffron, Calamus, Sinamon, with all sweeete liuing trees, Mypre, Aces, and all the belt spires, a well of gardens, a well of liuing waters which runne downe from Libanus.

14. Up thou north wynde, come thou north wynde and blode upon my garden, that the finell thereof may be caryd on every hoe: yea that my beloved may come into his garden, and eate of the sweeete frutes [that grome therein.]
5 I stood up to open unto my beloved, and my hands dropt down to PSalm, 11.3 the Pyre committed mine fingers upon the lock.
6 I opened up to my beloved, but he was departed and gone his way: now while he spake, my heart was gone: (b) I sought him, but I could not find him: I cried upon him, nevertheless he gave me no answer.
7 So the watchmen that went about the city, found me, smote me, and wounded me: yea they that kept the walls took away my kerchief from me.
8 I charge you therefore O ye daughters of Jerusalem, yee stand by your beloved, yee tell him how that I am like for love.
9 what manner of man is thy love above other loving: O thou fairest among women: O what can thy love do more then other lovers, that thou chargest me so straitly?
10 As for my love, he is whyte and red coloured, a goodly person among tenne thousand.
11 His head is as the most fine gold, the locks of his heare are wavy and blacke as a crowe.
12 His eyes are as the eyes of doves by the water brooks, as though they were wawashed with myrrh, and are set lyke pearles in golde.
13 His cheeks are like a garden bed, wherein the Apothecaries plant all manner of sweete thinges.
14 His lippes are lyke lilies that disppe of sweete smelling Pyre: his hands are lyke golde ringges, having inclosed the precious stone of Tharshis.
15 His body is as the pure ivory, decked over with Saphires: his legges are as the pillars of Marble set upon pockettes of golde.
16 His face is as Libanus: and as the beautie of the Cedr trees.
17 The voices of his mouth are sweete: yea he is altogether lovely: Such a one is my love O ye daughters of Jerusalem, such a one is my love.

The vii. Chapter.

2 The Church allureth her lisse of the loue of Christe; The praises of the Church.
8 She is but one and indesited.

1 Whither is thy loue gone then O thou fairest among women: Whither is thy loue departed, and we will take him with thee?
2 By loue is gone dothume into his garden unto the sweete smelling beddes, that he may refresh the hym life in the garden.
3 By loue is upwne, and I am his, which feedeth among the lilles.
4 Thou art beautiful O my loue as is the place: Thyra, thou art faire as Hierusalem, peacefull as an armie of men with their banniers
5 Turn away thine eyes from me, for they have set me on fire: Thy heeby loydes are like a floche of goates borne upon the mount of Sylend.
6 Thy teeth are like a floche of thone theere where go out of the wawisyng plate, where every one beareth tibunes, and not one unfruitfull among them.
7 Thy cheekes are like a piece of a pomegranate within thy lockes of heare.
8 There are three flore queenes, three flore wines, and dantelles without number.
9 One is my doue, one is my darlings: She is the only beloved of her heart, and bare unto her that bare her: When the daughters sawe her, they sayde she was blest, yea the queenes and wines payed her.
10 What is the this that lokeoth sooth as the mouyng, face as the moonne, clear as the sunne, and fearfull as an armie of men with their banniers?
11 (b) I went doome into the nut garden to see what grewe by the brookes, and to laye vp the vinearde floisht, or vp the pomegranates were not sooth.
12 I knewe not that my soule had made me the charpoyt of the people that be under tribute.
13 Turne agayne turne agayne O thou perfect one, turne agayne turne agayne and we will take upon thee: What will ye see in the (c) Solomone: She is lyke men of Warre singyn in a companie.

(c) Solomone, the last in Hierusalem, the father of Josiah, that sonnedly prays.

The
The beautie of the Churche in all her members. 10 She is assured of Christes love towards her.

The viiij. Chapter.

The Church shall be taught by Christe; she is vpphalden by hym. 6 The vehement love wherewith Christe loueth her. 11 She is the vine that bringeth forth fruit to the spirittual Solomon, which is Jesus Christe.

That (a) I might finde shee without and kisse thee, whom I love as my brother which liketh my mothers breles, and that thou shal not be dispushed, 2 I will leave thee and byinge thee into my mothers house, that thou myghtest teach me, and that I might give thee dyninge of the spiced wine, and of the sweete sypppe of my pomegranates.

*his* left hande shalbe under my head, and his ryght hande shall impatie me. 4 I charge you O ye daughters of my ruftalen that ye wake not by my love, nor touche her, till she be content her selfe.

5 What is the this that cometh by from the woderness, and leaneth upon her loyne? I wake thee vp among the apple trees where thy mother conceaued thee, where thy mother (I say) brought thee into the woodde.

6 O set me as a seale upon thine heart, and as a seale upon thine arme: for love is mightie as the death, and goodly as the hell.

7 Her coales are coales of fire, and a very vehement flame [of the Lord]: to that many waters are not able to quench love, neither may the streams drown it: Pea if a man woulde gene all the good of his house for love, he shoulde count it nothing.

8 (b) Our sister is but young and hath no breles: What shall we do for our sister When shee is spoken for?

The viij. Chapter.

The Church shall be taught by Christe; she is vpphalden by hym. 6 The vehement love wherewith Christe loueth her. 11 She is the vine that bringeth forth fruit to the spirittual Solomon, which is Jesus Christe.

That (a) I might finde shee without and kisse thee, whom I love as my brother which liketh my mothers breles, and that thou shal not be dispushed, 2 I will leave thee and byinge thee into my mothers house, that thou myghtest teach me, and that I might give thee dyninge of the spiced wine, and of the sweete sypppe of my pomegranates.

*his* left hande shalbe under my head, and his ryght hande shall impatie me. 4 I charge you O ye daughters of my ruftalen that ye wake not by my love, nor touche her, till she be content her selfe.

5 What is the this that cometh by from the woderness, and leaneth upon her loyne? I wake thee vp among the apple trees where thy mother conceaued thee, where thy mother (I say) brought thee into the woodde.

6 O set me as a seale upon thine heart, and as a seale upon thine arme: for love is mightie as the death, and goodly as the hell.

7 Her coales are coales of fire, and a very vehement flame [of the Lord]: to that many waters are not able to quench love, neither may the streams drown it: Pea if a man woulde gene all the good of his house for love, he shoulde count it nothing.

8 (b) Our sister is but young and hath no breles: What shall we do for our sister When shee is spoken for?
9 If she be a wall, we shall build a
silver bulthbarke therbypon: if she be a
booke, we shall fetten her with boordes
of Cedar tree.

10 If I am a wall, and my breastes lyke
towres, then was I as one that hath
founde fauour in his sight.

11 Solomon hath a vineyarde at Baal-
hamon: and this vineyarde delivered
he unto the kepers, that every one for
the fruite therof shoue be gyue hym a
thousande pieces of silver.

12 By vineyarde which is nyne, is nyny
sight: thin (O Solomon) must haue
a thousande, and the kepers two hun-
dred, which kepe the fruite.

13 Thou that dwellest in the gardens,

14 (O get thee away my lone, and be as
a roe or a young harte upon the sweete
finelyng mountaynes.

The ende of the ballet of ballottes of Solomon, called in
latine Canticum Canticum.
The booke of the prophete Efai.

The first Chapter.

1 The prophete accuseth the sines of the people: namely of ingratitude, subversion, faithlesse service of God, and the weth Gods terrible judgement against them unlesse they repent.

2 Heare O heavens, and hearken O earth: for the Lord hath spoken, I have nourished and brought vp children, and they have done wickedly against me.

3 The ore hath knowen his owner, and the ass his masters tribe; but Israel hath not knowen, my people hath given me heed.

4 Alas! a full nation, a people laden with iniquity, a seede of the wicked, corrupt children; they have solatid the Lord, they have provoked the holy one of Israel into anger, they are gone backwarde.

5 Why shoulde ye be stricke out any more: ye are ever falling away: every head is diseased, and every heart heavy:

6 From the sole of the foote unto the head there is nothing sound in it: but wounds, blaines, and putrefieing sores: they have not ben sathid, neither wrapped vp, neither molified with the oilment.

7 Your lande is wasted, your citie is burnt vp, strangers devour your lande before your face, and it is made desolate, as it were the destruction of enemies [in the tyme of warre.]

8 And the daughter of Zion halfe left as a cottage in a vineyard, lyke a lodge in a garden of Cucumberes, lyke a besieged tite.

9 Except the Lord of hoastes had left vs a small remnant, we shoulde have ben as Sodoma, lyke unto Gomorra.

10 Hearce the wordes of the Lord ye loves of Sodoma, and hearken unto the lade of our God thou people of Gomorra.

11 Why offer ye so many sacrifices to me, why the Lord say: I am full of the burnt
burn offerings of Heathers, &c.

12 When ye come to appear before me 

treading in my courtes, who hath 

required this at your hands?

13 Offer me no inobligations, for it is but 

lost labour: insomuch is an abominable 

thing unto me. I may not away with 

your new moones, your sabbathes, 

seasons meetings, your solemn 

assemblies are wicked.

14 I hate your new moones and 

appointed feates even from my very 

heart, they make me lvery, I cannot 

abide them.

15 When you holde out your hands, I 

will turne my eyes from you: and 

though ye make many prayers, yet I 

will heare nothing at all, trying your 

hands are full of blood.

16 Walke you, make you clean, put away 

your cupl thoughts out of my sight: 

leave from poping of cupyl,

17 Learne to do well, appilte your selves 

to equity, deliver the opprest, helpe 

the fatherless to his right, let the 

widdowees complaint come before you.

18 And then go to, faith the Lorde, let vs 
take together: though your finnes be 

as red as scarlet, they shalbe as white 
as snowe: and though they were like 

purple, they shalbe as white as snow.

19 If ye be wylling and obedient, ye shal 
take the good of the lande:

20 But if ye be obstinate and rebellious, ye 

shall be bouured with the woode for 

the mouth of the Lorde hath spoken. [6]

21 Who hath happeneth it then that the righ-


teous citie which was full of equitie, is 

come unworthy full as a whore: Right-

eousness dwelt in it, but noisse murm-

therers.

22 Thy sluer is turned to drasle, and thy 

wine nure with water.

23 Thy princes are wicked, and compa-
nions of theeues: they londe grifes al-

together, and gape for rewardes: As for 

the fatherless they helpe hym not to 

his right, neither will they let the 

widdowes caules come before them.

24 Therefore saith the Lorde God of 

hosts, the nightie one of Israel: Ah 

I must eke me of mine enemies, and 

avenge me of mine aduerstaries:

25 And I shall lay my hande upon the 

and purely purge away thy drasle, and 

take away all thy tyme:

26 And let thy judges agayne as they 

were sometyme, and thy senatours as 

they were from the beginning: and 

then thou shalt be called the ryghteous 
citie, the faithfull citie.

27 Sion shall be redeemed with equitie, 

and her concures with righteousshess.

28 But the treangrefours, and the vun-

godly, and such as forsake the Lorde, 

shall algethe be utterly destroyed.

29 For ye shall be confounded for the trecs 

which ye have dyredit: and ye shall 

be ashamed of the gardens that ye 

have chosun.

30 For ye shall be as a tree whose leaves 

are fallen away, and as a garden that 

hath no meoiliness.

31 And the very strong one [of your doubts] 

shall as owde, and the maker of it as a 

sparke [of fire] and they shall both burne 
together, and no man quench them.

The .ij. Chapter.

The prophecie of Christes and his kyngdom. 12prophet, conscientousse, superstition, and idolatry are reproved. 17 Gods terrible judgment against these.

1 The seftt name Wode 

hat that the same of 

Amos faibe upon Ju-

da and Hierusalem.

And [this] shall come 
to passe in the latter 

vayes: the hyll of the 

Lodes house shall be prepared in 

the height of the mountaynes, and shall 

be a hyll more then the hyllies, and all nations 

shall praftle into hym.

And a multitude of people shall go,
shall not lift up a weapon against another, neither shall they learn to fight from thenceforth.

5 Come ye O house of Jacob, and let us walk in the light of the Lord:

6 For thou hast forsaken thy people the house of Jacob, because they be replenished [with culs] from the east, and with sorceries like the Philistines, and in strange children they thyse themselves to have enough.

7 Their lande is full of siluer and goldde, neither is there any ende of their treasure: their lande is also full of horses, and no ende is there of their cattell.

8 Their lande also is full of byne gods, and before the worke of their owne handes they have bowled them selves, yea even before the thyng that their owne fingers have made.

9 There kneeleth the man, there falleth the man bownde [before them:] therefore fogeue them not.

10 Gettree into the rockke, and hyde thee in the grounde for fear of the Lord, and for the gloire of his maiesie.

11 The high looks of man shall be brought lowe, and the haughtiness of men shall be bowled bownde: and the Lord alone shall be exalted in that day.

12 For the day of the Lord of holles [halfe] upon all the proude, loftie, and upon all that is exalted, and he shall brought lowe:

13 And upon all high and stout Cedar trees of Libanus, and upon all the beakes of Sathan,

14 And upon all the high mountaynes, and upon all the high hilles,

15 And upon every high towre, and upon every fenced wall,

16 And upon all the chippes of Charsis, and upon all pictures of pleasure.

17 And the pride of man shall be brought bownde, and the lusynesse of men shall be made lowe, and the Lord alone shall be exalted in that day:

18 As for the idoles he shall utterly abside:

19 And they shall creepe into hales of stone, and into canes of the earth for fear of the Lord, and for the glory of his maiesie, when he ariseth to destroy [the wicked ones] of the earth.

20 In the selfe same day shall man cast away his gods of siluer, and his gods of golde, into the hales of Howles and Bactes, Which he neuerthelesse had made to lymt selle to honour them.

21 And they shall creepe into the cistes of the rockes, and into the toppes of the harde stones for fear of the Lord, and for the glory of his maiesie, when he ariseth to destroy [the wicked ones] of the earth.

22 Castale therefore from man in whose nothes hilles there is breath: so where is he to be acompted of?

The 11. Chapter.

1 She myfthethes that God sendeth on common weakes for the contempte of his wode.

14 The courteousnesse of rulers reproued. 16 The proude niceneesse of women punished to their shame.

10, the Lord God of holles doth take a hate from Hierusalem and Juda all maner of slay all slay of meate and drinke,

The captayne and the soulord, the judge and the prophete, the prudent and the aged man,

The captayne of histre the honorable, the senator, the cunning artificer, and the eloquent oaxter.

And I shall give children to be their princes, and babes shall rule over them.

And the people shall eat one of them violently oppress another, and every one against his neyghbour: the boy shall presume against the elder, and the person of lowe degree against the honorabile.

6 Pea one shall take a friende of his owne kinrede by the bowonde, and say: thou hast cloathing, than that be our head, and say this wyle with thy hande.

7 Then shall he sweare and say, I can not helpe you: there is neither meate nor clothing in my house, make me no ruler of the people.

8 For Hierusalem and Juda must depre: because that both their woods and companyes are against the Lord to provoke the presence of his maiesie to anger.
Theprophecie

Theiii. Chapter.

[The mirac le of the subburne. ]

1. The promise of God's favour to the residue.

That day, seven women shall take holde of one man, saying: We will finde our selues mate and apparel only let vs be called by thy name, to take our shamefull reprooche from us.

2. In that day shall the budde of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and pleasant, for them that are escaped of Israel.

3. Then shall the remnant in Zion and the remnant at Hierusalem be called holy: (namely) all lych as are written among the lyuing in Hierusalem;

4. After that the Lord had washed away the fitchinesse of the daughters of Zion, and had purged the blood out from Hierusalem in the spirit of judgement and in the spirit of fire.

5. And upon all the dwelppinges of the hylles of Zion, and upon her congregations, the Lord shall create a cloude and smoke by day, and the lyning of a flaminge fire by night: for all the glorious lyning shall be preferred.

6. And there shall be a tabernacle for a shadowe in the day time from the heat, and a safe place and refuge from weather and rape.

The
Chapter.

Lo. To have my beloved friend, a song of my friend touching his vineyard: My beloved friend hath a vineyard in a very fruitful plentiful ground, and gathered out the stones from it, and planted it with the choicest vine: In the midst of it he builded he a tower, also made a wine press therein: and he looked that it should bring him grapes, and it brought forth goodly wine grapes.

3 Holub Ocitzen of Hierusalem, and man of Juda, judge I pray thee betwixt me and my vineyard:

4 What more could have been done for it, that I have not done? Wherefore then hath it brought me grapes, where I looked to have had grapes of it?

5 Well now I shall tell you holub I will do with my vineyard: I will take the hedge from it, that it may perish, and break down the wall thereof, that it may be trodden under foot.

6 I will lay it waste, it shall neither be dug nor cut, but bear thorns and briers: I will also destroy the couples that they shall not come upon it.

7 As to the vineyard of the Lord of hoaftes, it is the house of Israel: And the man of Juda, the plant of his pleasure: Of these be looked for equitie, but see there is oppression for righteousness, and lo it is a crying.

8 Wo unto them that toyne one houte to another, and bring one lande so nigh but to another, that there is no more place: Wo will ye be placed alone in the midst of the earth?

9 These thunge are in the cares of the Lord of hoaftes: of a truely great and faire house shall be without any dweller in them.

10 And enue acres of vinees shall gene but a quart, and thicke bushels of leede shall gene but an Ephah.

11 Wo be unto them that ride by early to solowe drunkenesse, continuing bloody night, till they be fet on fire with wine.

12 In their feastes are harpes and lutes, tabretes and pipes, and wine: but they regard not the word of the Lord, and consider not the operation of his hands.

13 Therefore commeth my soule into captivity, because they have no understanding: Their glory is famished with hunger, and their multitude is spent by thirst.

14 Therefore gapest hell and openest her mouth maruelous bydye, that their glory, multitude, and wealth, which such as rejoice in her, may descend into it.

15 Thus hath man a fall and is brought tobe, and the hygh locke of the powde shall be doone.

16 But the Lord of hoaftes shall be craf ted in judgement, and God that is holy is sanctified by righteousnesse.

17 Then shall the theepe eate as they were wont, and the richens landses that were lade waste shall strangers devour.

18 Wo be unto them that slabe wickedinesse with couples of bannie, and sime as it were with a cart rope.

19 Which be to speake on this manner, Let hym make sheede and hassen his word, that we may see it: let the contemple of the holy one of Israel come and slabe nyc, that we may knowe it.

20 Wo be unto them that call cupp good, and good cupp, which make darknesse light, and light darknesse, that make sodwe sweete, and sweete sowe.

21 Wo be unto them that are wise in their owne light, and thynke them felues to have understanding.

22 Wo be unto them that are strong to lyppe out wine, and expert men to set by drunkenesse.

23 Wo be unto them that gene sentence with the bugody for rewardes, but condemyne the lust cause of the ryghtous.

24 Therefore, lyke as theke liden by the straue, and as the flame consumeth the stubble: even to their roots shall be corruption, and their blossome shall burne away lyke butt: for they have rast away the lade of the Lord of hoaftes, and despised the word of the holy one of Israel.

25 Therefore is the wrath of the Lord bounded.
Ixxiiij

Ixxiiij

The vj. Chapter.

1 Esai sawe the glory of the Lode. 9 And was sent to prophesie the desolation of Juirie.

1. N the pere that king Dyzah dyed, I saide also the Lode sittyn upon a high and glorious seat, and his traine filled the temple.

2. And about hym floorde Seraphims, whereof one had fire wynges, with twayne ech one touere his face; with twayne his seete, and with twayne did he see.

3. They spyyt also ech one to another on this maner. Holy, holy, holy is the Lode of hoastes: the whole earth is full of his glory.

4. And the imes of the doore cheeckes moved at his spynge, and the house was full of smoke.

5. Then saide I, wo is me; for I am lost, as much as I am a man of buxtean lippes, and dibbell among people that hath buxtean lippes also: soke my eyes have seen the king the Lode of hoastes.

6. Then fawke one of the Seraphims unto me, having a bote cole in his hand, where he had taken from the aultere with the tongue,

7. And lapyde it upon my mouth, and

lapde: Lo, [his] hath toucheyed thy lippes, and thine brightonfullesse hath be taken away, and thy syne forgotten.

8. Also I seide the voyce of the Lode on this maner: Whom shall I sende, and who will se be our messenger: Then I lapyde, here am I, lende me.

9. And he lapyde, So and tell this people: Hearre in decede, yet understande not, ye shall playnely see, and yet percewe not.

10. Harden the heart of this people, stopp their eares, and shut their eyes: lest they see with their eyes, hearre with their eares, and understande with their heartes, and convert and be healed.

11. Then spak my Lord, howe long: He answirered, untill the tyme be breerly wasted without inhabite, and the houses without men, and tyl the lande be also breerly desolate.

12. For the Lode shall put the men farrce away, and [there shall be] great waefte in the middes of the lande.

13. Yet in it shall sucede ten kinges, and it shall returne and be afterwarde wasted: [But] as the Tere tree and the Oke in the fall of their leaves haue yet the lappe remayning in them, [even so] the holy seere shall be the day therof.

The
It happened in the time of Ahaz's son of Jotham, which was the son of Uzziah king of Judah, that Razin the king of Syria, and Pekah the son of Remnah king of Israel, went up to take Jerusalem to believe it: but Razin was not able to winne it. 

Ridive when the (o) house of Dauid hearde wordes thereof, that Syria and Ephraim was cededate together, his heart quaked, yea and the heeretis alio of his people, yxe as when the trees of the wood were moved with the winde. 

Then sayd God unto Elia: Go meete Ahaz thou and thy sonne Sear Jashub, at the head of the ouer poole in the footpath by the fullers grounde, 

And say unto him: Take heede to thy selfe and be hyll, feare not, neither be faynt hearted, for these two tylles, that is, for these two smoking firebrandes, the wrath and furiousesse of Razin the Syrian, and Romelies sonne: 

Because that the Syrian, Ephraim, and Romelies sonne have wickedly conspired against thee, 

Saying, we will go vp against Juda, bere them, and lyting them under vs, and set a kyng thare, even the sonne of Label: 

Thus saith the Lord God thereto, 

It shall not go foorth, neither to come to passe. 

For the head citie of the Syrians is Damascus, but the head of Damascus is Razin: And after thefere and the peeres shall Ephraim be no more a people. 

And the head of Ephraim is Samaria, but the head of Samaria is Romelies sonne: if ye beleue not, surely ye shal not be establisshed. 

Moreover, God shalke agayne unto Ahaz, saying: 

Require to thy selfe a token of the Lord by God, whether it be towards the depth beneath, or towards the height above. 

Then said Ahaz, I will require none, neither will I tempt the Lord. 

The prophete answered, Then heare ye of the house of Dauid: Is it not enough for you that ye be greuous unto me, but ye must greene my God also? 

Therefore the Lord heem selfe shal geve you a token: Beholde, a virgin shall concerne and heare a sonne, and shall call his name Sionam. 

Butter and house shal he eate, untill he knowe to refuse the cuppe and choose the good. 

For ouer the chylpe come to knowledge to eschewe the evil and choos the good, the lande that thou so abhorrest (halbe desolate of both her kynges. 

The Lord alfo shal sende a tyne upon thee, upon thy people, and upon thy fathers house, such as never came since the tyne that Ephraim departed from Juda, namely thosonde the kyng of the Assyrians. 

For at the same tyne shal the Lord hisse for the syres that are about the water of Egypt, and for the bees in the Assyrians lande: 

These shall come and shall light all in the desolate valleys, in the holes of stones, and upon all thome and bullye places. 

At the same time that the Lord shalke the (o) here of the head, and the fette, and the barende cleane of, with the rage that he shal hype beyonde the waters, namely with the king of the Assyrians. 

At the same time that a man nurseth a young cowe, and two sheepe. 

Then because of the abundance of mylke that they gene he shall cate buter: to that every one which renayth in the lande shal cate butter and hony. 

At the same time al vineyards where in there shalbe a thousand bines, with a thousande shutterings, halbe turned to bypers and thomes. 

Thy shall come into the lande with arrooves and holoves, because all the lande shall become bypers and thomes: As for all hilles that shalbe digged with the inatocke, there shal not come upon them any feare of bypers and thomes: but the carell shalbe brenn thyther, and the sheepe shal feed there.
The. vii. Chapter.

The deliverance of the lande by Emmanuel. 14 The sole of offence, at which many shall stumble.

A.1

Pray for the Lord, sayde unto me, Take thee a great stone, and write in it as men do with a pen: make haste speedily to rob, and haste to the people.

2 And I called unto me faithfull witnesses to record, Uriah the priest, and Zachariah the sonne of Saraciah.

3 After that went I unto the prophet, and the counsaunc I bare a bone: Then sayde the Lord to me, Say he his name, a speedie robber, an hastie spoyler.

4 For why, or ever the chyldre shall have knowledge to cry my fathers name, shall the riches of Damascus and the people of Samaria be taken away before the king of the Assyrians.

5 The Lord shalke also vnto me a gaine, sayyng:

Forsinne as this people refuseth the spill running water of Soio, and putteth delight in Razin and Rome:

6 Beholde, the Lord shal heacing mighty and great studdes of water, vpon them, namely the king of the Assyrians with all his power, whereunto shall clithe vpon all his studdes, and runne over all his babes.

7 And shall breake in vpon Joppa, he shall foole and passe thorowde, till he come to the necke thereof: he shall fall also the wisedome of the lande with his bygnes of Emmanuel.

8 Breake downe O ye people, and ye shalbe broken downe, hearken to all ye of farre countreyes: muste you, and you shalbe broken downe, prepare you, and you shalbe tone in pieces.

9 Take your counsell together, yet shall your counsell come to naught: determin the matter, yet shall it not prosper: for God is with us.

10 For the Lord spake thus to me in a mighty prophesie, and warned me that I should not walke in the way of this people, sayyng:

11 Ye shall not speake words of conspiracie in all thinges, when this people shall say conspiracie: feare them not, neither be afraid of them.

12 But sanctifie the Lord of hostes, set him be your feare and dread.

14 For he shall be the holy place to see to, and none to stumble at, the roche to fall vpon, and to fall, and be broken, you they shalbe feared and taken.

15 And many among them shall stumble, and fall, and be broken, ye they shalbe feared and taken.

16 Vnde by the testimonie, sealke the law in my disciplyes.

17 And I will vnto you, Asse counsauc at the soothsayers, witches, Charmers, and Conuurers: then make them this auntre: Is there a people any where that aftereth not counsauc at his God? shoulde men runne vnto the dead for the living?

20 Get thee to the lande, and the testimonie: and if they speake not after this lande, there is no light in them.

21 And they shall wander thorowde this lande hardly bestrade and hungry, and when they suffer hunger, they shall be one of patience, and curse their King and their God, and shall take vpwarde and downwarde to the earth,

22 And beholde there is trouble and darkness, dynamesse is round about him, he shalbe drawn into darkness.

23 Heretoforth, the darkness shall not be luche as was in her veracion, when at the first he lightly afflicteth the lande Zadulon, and the lande of Nebythai, and afterwarde vnde more greuously afflicteth her by the way of the sea beyond Joseph in Sichem of the heathen.
The prophesie of Christes natiu sic and dominion.

The ix. Chapter.

HE people that walked in darkness, have seen a great light: As for them that dwell in the lande of the shadow of death, upon them hath the light shined.

2 Thou hast multiplied the people, and not increased their joy: they rejoice before thee, even as men make merrie in harvest, and they be troubled as men that do deude the yole [after the victorie.]

3 For thou hast broken the yoke of his burden, the staffe of his shoulder, and the rod of his oppressour, as in the day of Nadian.

4 And truly every battayle that the Warrior maketh, is done with confused yole: and defiling their garmente with blood, but this battayle shall be with burning and consuming of fire.

5 For unto vs 

6 He shall make no ende to encrease the rule of peace, and shall sit upon the seate of Dauid, and in his kingdom, to order the same, and to stablishe it with equitie and righteouesse from hence forth: for evermore: This shall the seale of the Lordes of hoastes bring to passe.

7 The Lord sent a bothe into Jacob, the same is come into Israel.

8 And all the people of Ephraim shall know, and they that dwell in Samaria that say with yole and high stomachers on this maner.]

9 The yole is fallen howse, but the yole will yole it with squared stone: the Mitberie timber is broken, but we shall set it by aagayne with Cedar.

10 But the Lord shall strengthen the enemies of Razin, and lyke his aduersaries together against him.

11 The syrians before, and the Philis thus behinde, and shall devour Israel with open mouth: After all this is not the Wrath of the Lordes caesed, but yet his hande stretched out styll.

12 For the people turneth not unto hym that chastiseth them, neither do they seeke the Lordes of hoastes.

13 Therefore hath the Lordes rooted out of Israel both head and tayle, both ead and redee in one day.

14 By the head, is understande the enaour and honourable man, and by the tayle, the prophete that preached lyes.

15 For the guiders of this people are deceausers, and yole that be governde are utterly lost.

16 Therefore shall the Lordes have no pleasure in their young men, neither have pittie of their fatherieffe and ypoolde: for they are altogether hypocrites and wicched, and at their mouths speake folly: After all this is not the Lordes Wath caesed, but yet his hande is stretched out styll.

17 For bugodipness burneth as a fire, and shall devour byres and thomes, and it shall burne as in the thicket of a wood, and [the wyld] abundance them selves, as the smoke is carped by.

18 Thosonde the wrath of the Lordes of hoastes is the lande full of darkness, and the people be conformed as it were with fire: no man doth spare his brother.

19 But he robbeth on the right hande, and doth familie, he eateth on the left hande, and he shall not have toough: everyone shall eate the flesh of his owne acorne.

20 Manasses [shall eate] Ephraim, and Ephraim Manasses, and they both together shall eate Iuda: After all this is not the Lordes Wath caesed, but yet his hande stretched out styll.

The
The.

Chapter.

1 And prophesie against Semachthos.

2 Do be unto them that make unrighteous lades, and that causeth their actarities to dyse grovewinnesse, where the poor are put from their right, and my secte people robbed of judgment, that wydowes may be therpay, and that they may rob the fatherlesse.

3 What wyll ye do in the tyrne of visitation, and what destruction shall come from farre; to whom wyll ye runne for helpe; and where wyll you leane your glory?

4 That when I withzathe my hand, ye come not among the peisoners, nor be among the dead; After all this doth not the wight of the Loade restasse, but yet is his hande stretched outstall.

5 Of after which are the stafie of my waith, in whose hand is the rod of mine indignation.

6 I wyll sende hym among those hypocriting people, among the people that have defered my disfavour, wyll I sende hym, that he utterly rob them, spoyle them, and redace them doublie and the more in the streete.

7 Hidbeet, his meaning is not so, neither thinkest his heart on this fashion: But he imagineth hondo he may rote out and destroy muche people.

8 For he faith, Are not my princes all byges?

9 Is not Chano as case to winne, as Chatamias? Is it harder to conquer Hamath, then Arphad? or is it highter to overcome Damascus, then Samaaria?

10 (As who say) I were able to winne the hydones of the dossaters and their gods, but not Hierusalem and Samaaria.

11 Shall I not be Hierusalem and her images, as I dyd into Samaaria and her doles?

12 Wherefore it shalle come to passe, that assoone as the Loade hath perfourmed his whole worke upon the hill of Sion and Hierusalem, then wyll I bite the fruit of the soute heart of the kyng of Assyria with his proude lookes.

13 For he handes his in his owne concept, This do I thhowowe the power of myne owne hande, so thhowowe my wydome: for I am wyple, I am he that removeth the landes of the people, I rob their treasure, and have pulled doonw the inhabitatees like a baallamman.

14 By hand hath found out the strength of the people as it were a nest: and like as egges that were layde here and there, are gathered together, so do I gather all countreys, and there was none [to bode] as to move the winge, that dare open his mouth, or once whisper.

15 Shal the the ar beget it seyfe against him that he weth therewith; or that the sade maye any bagging against hym that ruleth it? That were even lyke as if the rod did elect it seyfe against hym that beareth it, as though the sasse should magnifie it seyfe (as who say) it were no wood.

16 Therefore shall the Loode the God of hoastes sende among his sittinges leaneesse, and burne by his gloyp as it were with a fire.

17 And the light of Israel shalbe that fire, and his holy one shalbe the flambe: and it shall glimbe and burne by his thomes and byrtes in one day.

18 Pea all the glory of his wooddes and stelthes shalbe consumed with body and soule, and they shalbe as an hoast of men, whose standard beareth fayleth.

19 The trees also of his wood which reamayne shalbe of such a number that a chynde may tell them.

20 After that day shall the remanunt of Israel, and suche as are escaped out of the house of Jacob, seeke no more comfort at hym that smite them: but unexpected shall they trueth unto the Loade, the holy one of Israel.
The prophesie

21. The remnant, even the posterity of Jacob, shall convert unto God the nightiote.
22. For though thy people O Israel be as the sande of the sea, yet shall the remnant of them convert unto him: The decreed consummation overhodeth with righteousness.
23. And therefore the Lord of hosts shall perfectly fulfill the thing that he hath determined in the midst of the whole world.
24. Therefore thus saith the Lord God of hosts: Thou people that dwell in Sion, be not afraid for the king of the Assyrians: he shall smite thee with a rod, and shall lift his staff against thee, as the Egyptians dyd sometime.
25. But deep soone after shall my wrath and indignation be fulfilled in the destruction of them:
26. Moreover, the Lord of hosts shall strike by a stroke for him, like as was the daughter of Paddan by the rocke Oreb, and as the destruction of the Egyptians when he lifted by his rod upon the sea.
27. Then shall his burden be taken from thy shoulers, and his yoke from thy necke, for the same yoke shall be destroyed because of the buckton.
28. He shall come to Raph, and go through toward Mizeron, at Richmas shall he lay by his harness.
29. They shall go over the flood, Seba shall be their resting place, Alama shall be afraid, Sibea Saul shall cleave away.
30. Lift up thy boyse O daughter Galbin, gener case to Lulia thy poor: A nathloth.
31. Baddmna shall tremble for fear, but the citizens of Gabim are many.
32. Yet shall he remaine at Hob that day: after that shall he lift by his hands against the mount of the daughter Sin on the hill of Hierusalem.
33. But see, the Lord God of hosts shall break bough the bough with fear, he shall helpe bough the proud, and tell the high minded.
34. The thicketts also of the wood shall he root out with iron, and Libanus shall have a fall thorowe the nighte.

The xj. Chapter.

Be prophesie of the natuiter of Christe, and of his people. Of the remnant of Israel, to And of the faith of the heathen or gentiles.
of Elai.

The xij. Chapter.

1 And in that day thou shalt say, O Lord I will praise thee, for thou hast delivered me, but restrain thou from thy wrath, and comfort me.

2 Behold, God is my salvation, in whom I will trust and not be afraid: for the Lord God is my strength and my song, he also is become my salvation.

3 Therefore with joy shall ye draw waters out of the wells of salvation:

4 And then shall ye say, O Lord I will praise thee, for thou hast delivered me, but restrain thou from thy wrath, and comfort me.

5 Sing praises unto the Lord, for he hath done great things, as it is known in all the earth.

6 Cry out, and sing thou that dwellest in Zion: for great is the holy one of Israel in the midst of thee.

The xijj. Chapter.

1 Be prophesied the destruction of Babylon, the captivity and the coming again of the people.

2 This is the burden of Babylon, which Gai said in the name of Amos did see.

3 Lift up the banner upon the high hill, call unto the nations, gather your hands, that they may go into the gates of the princes.

4 Have also called my battaunt ones, looking in my honour to execute my wrath.

5 There is a multitude in the mountaynes, lyke as of a great people, a rusting as though the kingdoms of the nations came together: the Lord of hosts mustreth his arme to battle.

6 They come out of a farre countrey from the ende of the heauen, even the
Lorde hyue selfe with the ministers of 
his wrath, to destroy the whole lande.
2. Howe rese, for the day of the Lorde is 
at hande, and shall come as a destroyer 
from the almightie.
3. Therefore shall all handes be letten 
downe, and all menes heartes shall melt 
away.
4. They shall stand in fear, carthines 
and foode shall come upon them, and 
they shall have payne, as a woman that 
trauylycheth with chyldre: One shall be 
badly of another, and their faces shall 
brune like the flame of fire.
5. Beholde, the day of the Lorde 
shall come terribly and full of indignation, 
swrie and wrath, to make the lande waste, 
and to roote out the sinners thereof.
6. For the staries and planettes of hea-
uen shall not sete their light, the sunne 
shall be darkned in the rising, and the 
moone shall not shine with her light.
7. And I will visite the wickednesse of 
the boylde, and the simne of the bogyd-
lye. The high nomakes of the proude 
wyll I take away, and will lay downe 
the boasting of the stcam.
8. I will make a man beeore then fine 
gold, and a man to be more worth then 
a golden wedge of Ophir.
9. Therefore I will shake the heauen, 
and the earth shall remove out of her 
place in the wrath of the Lorde of 
hautes, and in the day of his fearesfull 
indignation.
10. And [Babylon] shall be as an hunted 
orchased Doe, and as a sheepe that no 
do not taketh vp: Every man shall turne 
to his owne people, and flee eche one in 
to his owne lande.
11. Who so is founde shall be shote downe: 
and who so taketh their part, shall be 
destroyed with the sword.
12. Their chyldren shall slayne before 
their eyes: their house spoitle, and their 
wives ransched.
13. For lo, I shall bring by the Pedes ag-
ainst them, which the shall not regard 
forr, nor be destrous of golde:
14. With bowes shall they destroy the 
young men, and have no pite on wo-
men with chyldre, and their faces shall 
not spare the chyldren.
15. And Babylon that glory of kingdomes, 
and beautie of the Chaldees honour 
shall destroyed, even as God destroy-
ed Sodome and Gomor.
16. It shall not endure for euer, neither 
shall there be any more dwelling there 
from generation to generation: The 
Arabians shall pitche no tentes there, 
neither shall the shephearde make 
their foldes there any more.
17. But fearefull lyke beastes shall bee 
there, and the houses shall be ful of great 
Dyles, Estridges shall dwell there, 
and Apes shall dance there.
18. Wylde cattes shall eare in the palaces, 
and dragons slayle in the pleasant 
houses: And as for Babylon tyne it 
is at hande, and her bapes shall not be 
prolonged.

The prophecy.

The returns of the people from captiuitie, the properties of the people of God, and 
affliction of their enemies. A B The prophecy of Babylon.

1. But the Lorde will be mercyfull unto Ja-
cob, and will percyole Israel againe, and set 
them in their owne lande, strangers shall 
clene and get them 
to the house of Jacob.
2. The people shall take them and carry 
them home to their owne lande, strangers shall 
possesse them in the lande of the Lorde, that thay may be 
seruants and handymepes: and they 
shall take thoes prisoners whose cap-
times they had ben before, and rule thoes 
that had oppressed them.
3. When the Lorde will be mercyfull 
to reft from the trauayle, fear, 
and hard bondage that they were 
ûghten withall.
4. Then shall thou see this wooshage 
upon the kyng of Babylon, and lay: 
Bodbe happeneth it that the oppositour 
leaueth of: Is the golden tribute come 
to an ende:
5. The Lorde hath broken the keper 
the of the bogydy, and the rod of the lode-
she,
which when he is Woth, suflheth the people with continual strokes, aud in Woth raingeth over the heathen, who he persecuteth with compassion.

And therefor the whole world is noise at rest and quieteness, and men sing for joy.

Heauen the Fire trees and Cedars of Lebanon rejoice at the fall, saying: Have thou are layde downe, there come no upp to helpe downe vs.

Bell also beneath trembles to meete thee at thy comynge, and for thy sake hath rayled his dead, all mighty men and princes of the earth, all lynges of the earth stande up from their fates.

That they may all asemble and speake unto thee. Art thou become weak also as we? Art thou become lyke unto vs:

Lby pomp and thy pride is layde downe into the pit, and do is the melody of the instrumentes. Wormes be layde under thee, wormes be thy courting.

Hobe are thou fallen from heauen of Lucifer, thou faire murming chynde: Hobe hast thou gotten a fall even to the grounde, which didst weaken the nations:

For thou saydest in thine heart, I will chynde vs into heauen, and exalt my throne above beside the starrs of God. I will sit also upon the mount of the congregation towards the North.

I will chynde vs above the cloudes, and I will be pyke the lyghtest of all.

Per thou shalt be brought downe to the depe of hell, to the sides of the lake.

That they see thee shall narrowl y lachte upon thee, and thinke in them selves, saying: Is this the man that brought all landes in fear, and made the kyngdomes atcaype:

Is this he that made the world in a mister waste, and layde the cities to the grounde, which let his phisoners go out?

The lynges of the nations ye every one in his owne house with worship.

And thou art call out of the grave like a filthy abonnauncer namely, like as dead men raymente that are hot charuade with the Soude, and goe bouldre to the bones of the depe, as a dead coare that is tromen under seere.

Thou art not buried with them: even because that thou hast vasted thy lande & destroyed thy people: The generation of the wicked shall out of memorie for euer.

Let there a way be sought to destroy their children that be in their fathers wickednesse, that they come not by agayne to possesse the lande, and fyll the world full of enemies.

I will stonde by agaynst them faith the Lord of holiest, and roote out the name and remnant, some and sonne of Babylon faith the Lord.

I will geue it to the Otters, and will make water puddels of it, and I will swepe them out with the del notice faith the Lord of holiests.

The Lord of holiest hath directed an othe, saying: If shall come to passe as I have determined, and haue suffyled as I have deuised.

So that Assyria shall I destroy in my lande, and upon my mountains vs I treade hym under foote, whereas I have by which shall come from them, and his burthen shall take from their shoulder.

This deuile hath God taken through the whole world, and this is his hande stretched out over all people.

For if the Lord of holiest determine a thing, who is able to disannull it: And if he stretch forth his hande, who may returne it agayne:

The same were that lyng Ahaz dyed, was this burthen:

Reicopre not thou whole Palestina, because the rod of him that beateth thee is broken: for out of the serpentes roote there shall come an Ader, and his fruite shall be a kerc sleeping vnione.

But the first bone of the pooste shall be fruite, and the simples shall dwell in fresye: Thy roote also wyll I destroy with hunger, and it shall flap the remnant.

Pourne thou pooste, wepe thou crie, for, O whole lande of Palestina, thou art laid waste: for there that came from the north a smoke, that not one alone may abide at home in his times.

What shal he then annuere the messengers of the Gentiles: For the Lord hath established Zion, and the pooste of his people that be therein shall put their trust in it.

The
The prophecy against Moab.

Prophecy of God against the Moabites.

A 1

This is the burden upon Moab.

1. Moab shall be as a vault that is broken by its inhabitants, and its bars are not put in their place. For the Lord shall destroy it, and will make it like to a hole with no bottom. He shall make the rain to cease from it, and the glory of the Moabites shall be cut off. Moab shall have no victor, and he shall be spoiled.

2. Moab is escaped, but was turned back: he was driven from the pursuers; for the waters of Moab are dried up. He shall have none to help him among the nations.

3. For the waters of Moab, which are the spring of the city, are dry; and the trees thereof are withered: his captains are round as stubble, and his princes are not worthy of bread.

4. Therefore the praisers of Moab are as the praisers of Jazer: for the men of Moab shall belike those that are cut down by the destroyers, and come to the destruction of the earth.

5. For the waters of Moab shall be turned into salt, and the land shall be full of the blood of the Moabites.

6. Thus saith the Lord of hosts: Because Moab hath been an enemy, and hath put the复习 1

The destruction of Moab.

Prophecy of God against Moab.

1. Moab shall be as a vault that is broken by its inhabitants, and its bars are not put in their place. He shall make the rain to cease from it, and the glory of the Moabites shall be cut off. Moab shall have no victor, and he shall be spoiled.

2. How doth Moab say: I am adored, the people is not cut off, the children of the Moab are two and twenty princes, of the tribe of Reuben.

3. Gather your counsel together, and hear the counsel of the princes of the people. How say ye: We are adored, the people is not cut off, the children of the Moab are two and twenty princes, of the tribe of Reuben.

4. Let my persecutors dwell among you, Moab be thou their refuge against the destroyer; for the adversary is brought to naught, the robber is turned, the traitor is wasted out of the land.

5. And in mercy shall the scribe be prepared, and he shall sit upon it in the courts of the tabernacle of David, judging and deciding, and making haste unto righteous judgments.

6. He has heard the voice of the pride of Moab, he is very proud, presumptuous, arrogant, and full of indignation, and vain are his eyes.

7. Therefore shall Moab make lamentation because of the Moabites, that he hath made, yea, they shall make wail altogether; because the foundations of the city is made of bathe shall ye complaint, even ye land people that are left only behynde.

8. For the vine of Hebron is cut down; as for the vine of Sibim, the lodes of the heathen have broken down her principal branches, they are come even unto Jazer, they went on wandering into the wilderness; her goodly branches were thrown down as they went over the sea.

9. Therefore peal I mourn, for Jazer, and for the vine of Sibim, I weep my tears upon thee. O Helbon and Elath; for the cry of thy enemies is fallen upon thy sommer fruits, and upon thy harvest.

10. The north and easter is taken away out of the plentiful field, and in the vineyards there shall be no joy no gladness; the treadle shall tread out no wine in their presses, the song of their nery
of Isai.

Ixxviii.

The, xvij. Chapter.

A prophecy against Damascus.

1 This is the burden upon Damascus: Behold Damascus is taken away to be no more a city, but shall be a heape of broken stones.

2 The waste cities of the nations shall be holden by a carrele which shall ye set there; and there shall be none to stay them a day.

3 Ephraim also shall no more be strong, and Damascus shall no longer be a kingdome, and the remnant of Syria shall be as the glory of the children of Israel, saith the Lord of hosts.

4 And in that day it shall come to passe, that the glory of Jacob shall be made very thin, and the fatnes of his kine shall ware leane.

5 And he shall as one that gathereth vp corn in harvest, even lyke hym whose arm reapeoth the ears of corn: he shall also lyke hym that gathereth ears of corn in the valley of Repham.

6 Some gathering in doore shall there be left in it, even as in the shaking of an Olive tree there remaine two or three berries in the toppe of the highest bough, and soore or drye in the boone fruitful haunches thereof, saith the Lord God of Israel.

7 Then shall man turne againe to his maker, and his eyes shall have respect to the holy one of Israel.

8 As for thealters which are his oluye handy toile he shall not regard them, and the thynge that his fingers hath made, as groves and images, though he not cast his eye unto.

9 In that day shall there strong cities be as the forstaken hyoobbes & branches, which they left because of the children of Israel, and the lande shall be desolate.

10 Because thou hast forgotten the God of thy salvation, and hast not ben rynd full of thy strong rocke: therefore shall thou set pleasant plantes, and shall graffe the bannualc of another mans vine.

11 In that day shalt thou make thy plant to groode, and early in the mornynge shalt thou make thy seede to southe: The harvest shall gone in the day of inheritauce, and there shall noe groode without hope of comfort.

12 Wo thalbe to the multitude of much people, which shall make a bounde lyke to the nolie of the sea, and the violence of the nations which shall rage lyke the cutting in of many waters.

13 Even lyke many waters that the people rage, God shall rebuke hym, and he that see farre of, he shall chaule away lyke as drye strawe vpon the mountaynes before the wynde, and lyke a thynge that turneth before the storme.

14 At even beholde there is trouble, and ouer it be mornynge for it is gone: This is the portion of them that opposte vs, and the lot of them that robbbe vs.
The prophecie

The xviij. Chapter.

1. In herodation to the Ethiopians and the countreys nigh adjoyning to them.

2. The location of the Gentiles.

3. To the Lorde sayde vnto me [as for me] I will take my reed, and loke vpon the matter in my habitacion, lyke a faire heate after the rayne, and lyke a clode of daewe in the heate of harket.

4. For the harvest where the broune is grown, there shall come ripe fruite of the flour: and he shall cut downe the increas with fishes, and the brounces shall he take away with hookes.

5. Thus shall they be left together vnto the souls of the mountaines, and to the beasts of the earth: for in sommer the birdes shall renayne vpon it, and euer beast of the lande shalbe vpon it in bynter.

6. In that tyme shall there a prent be brought vnto the Lord of horsest, euery people that is scattered abode and robbed of that they had, that same people which haue ben scarftull from their begynnyng hyther, a nation troden downe by little and little, whose lande the turbules haue spoyled.

7. The waters of the sea shall falle, and the river shall decrease and be dyed vp. The waters shalbe drawn out, the rivers of Egypt shalbe emptied and dyed vp, the reedes and haggges shalbe cut donue.

8. The lyינג in the river and by the rivers bankes, and all that groweth by the river, shall wither alwaye, and be brought to naught.

9. Moreover, they that worke in flure and make fine workes, shalbe contamned, and so shall they that meane open workes.

10. For their open workes shall euery be destroyed, and all they that make pondes and lies for fish shall come to naught.

11. But you foolish princes of Zan, ye shall remember of the countrey of Pharao, whose doth is turned to foolishness, holde faire into
The xx. Chapter.

Agains Egypt and Ethiopia.

1 As the vre that Charthan came into Abod when Sargon the king of Assyria had sent hym, and had sought against Abod, and taken it:

2 At the same tyme spake the Lord by the hande of Elai the tounge of Amos, saying: Go and take of the lacedoth from thy lopenes, and put of thy shoe from thy foot, and be dyd to, vallyng naked and baredoote.

3 And the Lord tayde, lyke as my seruante Elai hath walked naked and baredoote, for a signe and wonder they see.

4 Even so shall the king of Assyria take away out of Egypt and Ethiopia, children and olde men naked and barefoote, with their lopenes buncered, to the great shame of Egypt.

5 They shall bongu on feare also, and be ashamed of Ethiopia their hope, of Egypt wher they are wont to gloate.

6 And they that dwell in the same Ille shall say in that day, Beholde such is our hope, whether shall we see for helpe, that we may be delueryed from the king of Assyria: And holwe shall we escape.
The prophecie

A 1

The burthen of the waste sea. Even as the stormie weather passeth through the noone day from the witternesse, so shall it come from the terrible lande.

2 A greuous vision was shewed unto me: let one becrystfyl offenbour come against another, and one destroyer against another: Up Elam, lay siege thou of Media, all their groning haue I layde downe.

3 Therefore are my loynes fylled with foode, heauenesse hath taken hold of upon me as the panges of a woman that is travayling: it made me foute when I heard it, and it vexed me when I slaine it.

4 By heart panted, fearefulnessse came upon me: the nyght of my voluptuousnesse hath he turned against me into feare.

5 Whyle they garnished the table, the watchman loked: and whyle I was eating and drinking, it was slayde, by ye captaynes, take you to your chairde.

6 For thus saith the Lord slayde vnto me: So and set a watchman to tel what he seeth.

7 And he saide a charret which two hosemens fat upon, with the carriage of an Aife, and the carriage of a Camel: So he loked, and toke diligent lyere.

8 And he reade, a lion, my Lord slayde continually upon the watche lyde in the day tyme, and an appointed to kepe my watch every nyght.

9 And behold here commeth a charret of men, with two hosemen, and he aumhered and sayd, Babylon is fallen, it is fallen, and all the images of her gods hath he limiter downe vnto the grounde.

10 Thou art he whom I must sheepe, and thou belongeth to my nome flour: This that I heard of the Lord of holies the God of Israel, haue I sheeld vnto you.

11 The burthen of Duma. He calleth to me out of Sce: Watchman what hast thou elpeth by nyght: Watchman what hast thou aispeth by nyght:

12 The watchman sayde, The morning commeth, and fo both the nyght: If ye wyll ask me any question, then ake it: returne and come agayne.

13 The burthen concerning Arabia. In the wooddes of Arabia shall ye tary all nyght, even in the streets of Dedanim.

14 The inhabitants of the lande of Phena brought foureth water to hym that was thirstie, they prevented hym that was fded away with their head.

15 For because of Nabode they are become fugituy, Even so, the draven Nabode, and for the bent bowde, and because of the greynessness of warre.

16 For thus saith the Lord slayde vnto me: There is yet a yere, according to the yeres of an hiree seruaunt, and all the glose of Edom shall slayde.

17 And the number of them that shall escape from the bowdes, halbe minished by the myghty children of Edom: for the Lord God of Israel hath spokenn it.

The xxij. Chapter.

I prophecie against Jerusalem.

A 1

The burthen of the baile of vision, what hast thou to do here, that thou climbest to the house toppes?

2 Thou that art full of tumultuousnesse, thou troublesome and proude cite: Why slaye men are neither put to death with the Nabode, nor dead in battayle.

3 All thy captaynes are fugituy togeth, the archers have taken them prisoners: All they I say that are founde in thee are in captivite togeth, and they also that fled fare of.

4 Therfore slayde I, Let me alone, and I wyll make lamentation: He shall not be able to comfort me, because of the destruction.
To the destruction of the daughter of my people.

For this is a day of trouble, of ruin, and of distress, that the Lord the God of hosts will pouring to pass in the valley of Vision, breaking dower, and crying into mountains.

Elam bare the quiver with a charret of footmen and horsemen, and the city of Persia the thirde open.

Thy cleft valley also was full of charrettes, and the horsemen set their faces directly towards the gate.

And that day dyd the enemies take away the corner of Joppa, and then dyd thou look towards the armour of the house of the forest.

And have I seen also the broken places of the city of Dauid, howbe they that are many, and ye gathered together the waters of the lower pool.

And for the houses of Hierusalem ye have numbered them, and the houses ye have broken dower, to make the wall strong.

And it also have ye made betweene the two vallies for the waters of the olde pool, ye have not regarded the maker thereof, neither had respect unto hym that fashioned it long ago.

And in that day dyd the Lord God of hosts call men unto weeping and mourning, to baldness and to girding about with sackcloth.

And behold they have joy and gladness, saying oen, and kyping theepe, eating flesh, and drinking wine: Let us eat and drinke, for to morrow we shall dye.

And it came to the cares of the Lord of hosts, This iniquity shall not be purged from you till ye dye, saith the Lord God of hosts.

Thus saith the Lord God of hosts: Get ye into yonder treasuruer, even unto

*Sebna, which is the ruler of the house.

16 What hast thou to do here? and whom hast thou here? that thou shouldest here beide thee out a sepulchre, as it were one that lieeth hym out a sepulchre on hye, or that graneth an habitation for hym felle on an harde rocke.

17 Behold O thou man, the Lord shall carry thee away into captivity, and shall surely cover thee with confusion.

18 The Lord shall turne thee over like a ball with his handes (and shall tread thee) into a farre country: there shall thou dye, and there in stead of the charrettes of thy pompe, shall the house of thy Lord have confusion.

19 I will drive thee from thy place, and out of thy dwelling thou shalt overthowe thee.

20 And in that day shall I call my seruaut Elias, the comme of Eleaza:

21 And with thy garments will I D clothe hym, and with thy girdle will I strength hym: thy power also will I commit into his hande, and he shall be a father of such as didwell in Hierusalem, and in the house of Joppa.

22 And the key of the house of Dauid will I lay upon his shoulder: so that he shall open and no man shut, he shall shut and no man open.

23 And I will slaine hym as a naple in a sure place, and he shall be the glorious fame of his fathers house.

24 Moreover, all generations and possteuries shall hang upon him all the glory of their fathers house, all vessels both great and small, and all instruments of measure and musique.

25 In that day saith the Lord of hosts, shall the naple that is fastened in the sure place, depart and be broken, and fall: and the burden that was upon it shall decline away; for to the Lord hath spoken.

The xxiii. Chapter.

1 I prophesie against Tyrie, and a promise that it shalbe restored agayne.

2 We say that dwell in the Isle, the marchauntes of Zion, such as passe over the sea have made them plentiful.

3 The come that growth by the great waters of Niles, and the springs of the ruer were her bittaples, so that it became.
The prophesie

A 1  And he saide: Take no more thy boats
O virgin thou daughter Zidon, thou
Shalt be brought downe: Up, get thee
Over into Tiffiu, where nevertheless
Thou shalt have no rest.

12  By the sea and the strength of
The sea, is meant Tyre.

4  Be ashamed thou Zidon: for the sea,
Even the strength of the sea hath spoken
Saying, I have not transpaied not
Bought sooth children, nor nighest by
Young men, or bought by virgins.

13  Behold, these people came not of the
Chaldbes, but Asur made them strong
With great ships: They set up the
Strong holdes thereof, and destroyed his
Palaces: and he brought it in decay.

10  Get thee out of thy land like a fluyde
Unto the daughter of Charsis, for thou
Hast no more strength.

14  Turne ye chippes of Charsis, for your
Strength is brought downe.

11  He that note the kingdoms together,
Holdeth out his hands over the
Sea: even the Lord him selfe hath geuen
A commandement agaynst the fame
Common place of marshaundise, that
They shall utterly destroy the myght
Thereof.

The xxiii. Chapter.

1  A prophesie of tribulation to come upon the world because of sinne.

Cholde, the Lord maketh the earth waste
And empiet the earth, it vsipide doth, and
Leveth abode the inhabitants thereof.

2  And the people shall be as the people, and the master as the
Servaunt, the mistresse lyke the mayde,
The feller lyke the byre, he that tendeth
Upon bluirie, like him that boasteth upon
Bluirie, the creditor is the debtor.

3  The lande shall be wasted and
Utterly spoiled: for so the Lord hath
Spoken.

4  The earth is soye, and consumeth
Away, the world is feeble, perisheth,
The pride people of the earth are come
to naught.

5  The earth also is become unprofitable
Under the inhabitators thereof, which
Have trespassed the lawes, changed
The ordinance, broken the everlasting
Covenant.

6  Therefore bath the curse consumed the
Earth, and they that dwel there are
Fallen into restfull: Wherefore the inhabi-
Tators of the earth are perished with
Drought, and fele men are left behinde.

7  The wine fayleth, the wine hath no
Myght, all they that haue ben myr of
Heart are come to mourning.

8  The myrth of tabrettes is laphe
downe, the noyle of such as haue made
Mery is ceased, the top at the harpe is
At an ende.

9  They shall dynteke no more wine with
Mirth, strong dyntke shall bette to them
of the earth.

18 It will come to pass, that whosoever escapeth the fearfulness, shall fall into the pit, and he that commeth by out of the pit, shall be taken with the snare: for the windows from on high are open, and the foundations of the earth are moved.

19 The earth is utterly broken down, the earth hath a hole in it, the earth quaketh exceedingly:

20 The earth shall reel to and fro like a drunkard, and Shalheb removed like a tent, and the iniquity thereof Shalheb heave upon it, it shall fall, and not rise by again:

21 And in that day shall the Lorde visit the host above that is on lyre, and the kings of the world that are upon the earth.

22 And they shall be gathered together as they that be in lyre, and they shall be shut in wards, and after many days shall they be visited.

23 *The moon shall be abashed, and the sun ashamed, when the Lorde of hostes that reigneth in mount Sion and in Jerusalem with worship, and in the light of suche as Shalheb of his counsell."

The. xxv. Chapter.

1 I thankes getting to God for his workes.

2 Thou art my Lorde my God, I will magnifie thee, I will give thankes unto thy name, for thou hast bought wonderfull things to passe, according to thine ode counstes truely a faithfully.

3 Thou hast made a citie a heare of bones, and brought a strong tower into decay: the habitation of strangers hast thou made to be no citie, neither shall it be builded any more.

4 Therefore shall the nighte people give glory to thee, the citie of the balaam heareth shall fear thee.

5 For thou hast been a strength unto the poor, and a sucrour for the needy in his trouble, a refuge against enemie weather, a shadow against the heat: for the blast of springe men is like a furnace that causeth downe a wall.

6 Like as the heat in a drye place wasteth all things: so shall thou suppress the nolye of aliantes, the heate is abased with the shadowe of the cloud, [erue to so lade God] all waige the nolye of the cruel tenantes.

7 And in this mountaine shall the Lorde of hostes make unto all people a feast of plenteous and delicate things, even of mostpleasant and dainty dishes.

8 *As for death he hath destroyed it for ever," and the Lorde God shall wipe away tears from all faces, and the rebuke of his peole shall he take away out of all the earth, for so the Lorde hath layde.

L (1) 9 And
And that day shall this long be long in the land of Juda: we have a strong city, salvation that God appoint instead of wallace and bulwarks.

2. Open ye the gates, that the righteous people which keepeth the truth may enter in.

3. By an assured purpose by it thou preserve perfect peace; because they put their trust in thee.

4. Put ye your trust always in the Lord: for in the Lord God there is strength forevermore.

5. For he hath brought buyer the high minded citizens: as for the poude cities he hath brought it lowe, even to the ground shall he cast it downe, and bring it into dust.

6. The foote, even the foot of the poode, and the steepes of such as be in necessitie shall tread it downe.

7. The path of equitable justice thou graunte unto the illustrious [i.e., thou makest the path of law] that is righteous.

8. Be in the way of thy judgements, O Lord, have we put our trust in thee: thy name also and the remembrance of thee, is the thing that our soule longeth for.

9. By justice hast longed for thee all the night, and with my spirit whitho is within me will I feeke thee early in the morning: For when thy judgements are in the earth, the inhabitants of the world shall leaue righteousness.

10. Shall the vngodly man be favoured, which hath not learned righteousness,

but both wickedly in the earth, where nothing ought to be done but that which is righteous: he shall not see the glory of the Lord.

11. Lord, when thy hande is lyst up to strike, they see it not: but they shall see it, and be confounded with the zeal of the people, and the fire that continueth ye thy enemies shall devour them.

12. Lord unto vs thou haile poude peace:* for thou also hast brought all our works in vs.

13. O Lord our God, other Lordes beside thee hast subdued vs: but we will be mindful only of thee and of thy name.

14. The dead will not lirfe, they that be of life will not cry againe, therefore half thou devise and rooted them out, and destroyed all the memorie of them.

15. Thou hast increased the people, O Lord, thou hast increased the people, thou art glorious, thou hast set them farre of unto all the coasts of the earth.

16. *O Lord, in trouble haue they visited thee, they polished out their paper whe thy chastening was upon them.

17. *Like as a woman with child which travaileth, her travayle is longe and peryth in her pynes; even so have we been in thy sight O Lord.

18. *We have ben with child and suffered paine, as though we had brought forth a burden: for there is no salvation in the earth, neither do the inhabitants of the world submit themselves.

19. *The dead men shall live, even as my body shall they rise againe: Awake and sing ye that dwell in dust, for the dead is such as the death of heares, and the earth shall call out them that are under her.
Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as a little ape, until the indignation be overpast.

For behold, the Lord is coming out of his place, to visit the wickedness of such as dwell upon earth: the earth also shall disclose her blood, and shall no more hide them that are slain in her.

The xxvij. Chapter.

A prophecy of the coming of Christ, and destruction of idolatry.

That day the Lord with his sore, great, and mighty floods, shall visit (c) Lebanon than the figure of serpents, even Lebanon that crooked serpent, and he shall flap the dragon that is in the sea.

Even the Lord doth hope it, in due season shall I water it: and left the enemie do it any harme, I will both night and day preserve it.

There is no displeasure in me, els when the vineyard begeth me sowe byers and thomes I would goe chorde it by warre, and burne it by togethe.

Let it take holde of my (d) strength, and it thrall at one With me, even at one shall it be With me.

The days are comming that Jacob shall take root, Israel shall be greene and doushe, and the world shall be filled with fruite.

Hath he shitten hym as sore as he did the other that smote hym? Or is he slayne with a sore slaughter as they that smote him?

Thou wilt punishe it in the beaum...
The propheticue

4 So that the flower of his savannetoue  
and beautie which is in the head of the  
valley of savannetoue, shall fade away as  
doth an incontinent ripe figge before har-  
vest: where when a man espieeth he lo-  
keth upon it, and whyte it is yet in his  
hand he eateth it vp.
5 In that day that the Lord of hostes  
be the eminence of glory and diamond of  
beautie unto the residue of his peo-  
ple.
6 He willbe also a spiritue of perfect  
knowledge to him that sticheth in judge-  
ment, and strength unto them that  
turne away the battaile to the gate [of  
the enemies.]

7 But they are out of the way by rea-  
son of wine, yea farce out of the way  
are they throdowe strong drunke: *The  
prist also and the prohete are gone a-  
straie by the mens of strong drunke,  
they are drunken with wine, they go a-  
niffe throdowe strong drunke, they fayle  
in prophesying, and stumble in judg-  
ment.
8 For all tables are full of vomit and  
hittynece, that no place is clean.
9 Whom then shall fuche one teache  
knowledge: and Whom shall he make  
to understand the thing that he hear-  
eth: for they are as ignoquant as  
young chyarren that are taken from the  
milke, and are weaned.
10 For they that be fuche, must take af-  
after one teccion, another teccion, *after  
one commandement, another com-  
mandement, for one rule, another  
rule, after one instruction, another in-  
struction, there a little, and there a  
little.
11 For ye that speakeis unto this people,  
it is euens as one that veth rudenesse of  
speache, and a strangue language.
12 If any man laye unto them, lo, this  
is the rest wherewith ye may eafe hym  
that is weere, this is the refreshing:  
they will not heaken.
13 Therefore shall the word of the Lord  
be unto them, lesson upon lesson, com-  
mandement upon commandement,  
rule upon rule, instruction upon instruc-  
tion, there a little, and there a litle: that  
they may go on and fall backward, be  
builed, tangled, and snared.
14 Wherefore heare the word of the Lord  
Ye mockers, ye that hauie rule of this  
people which is at Hierusalem.
15 Because ye have sain, We have made  
a covenante with death, and with hell  
are we at agreement: and though  
there go sooth a fexe plague, it shall not  
come vnto vs, for we have made false-  
hood our refuge, and under banuite are  
we hid.
16 Therefore thus saith the Lord God,  
Behold, I lay in Sion for a founda-  
ton a stone, even a tried stone, a precious  
comer stone, a sure fouation: Who do  
believethe, let hym not be to fadie.
17 Judgement also will I laye to the  
rulc, and righteouseth to the balane,  
so that the (b) nayle shall sweepe abay  
as a broome your bypane confidence, and  
the prine place of your refuge shall the  
Waters runne over.
18 And thus the covenante that ye made  
with death, shall be disansulted, and your  
agreement that ye made with hell shall  
not stand, yea when the foe plague go-  
eth sooth, pe shall troden downe bur-  
der it.
19 From the tyme that it goeth sooth it  
shall take you abay: for early in the  
morning every day, yea both day and  
night shall it go throdowe, and when the  
noyle thereof is percieved, it shall gen-  
der veracion.
20 For the bed is narrowe and not large,  
and the covering so small that a man  
cannot wunde hym selue [under it.]
21 *For the Lord shall stand as in mount  
Herrazim, and shalbe Wotth like as in  
the valley *Gideon, that he may do his  
work, his strange worke, and ypping  
to passe his acte, his straunge acte.
22 Nowe therefore see that ye be no moc-  
kers, lest your punishment increaue: For  
I hearde of the Lord of hoaftes, that  
there shall come a short ende upon the  
whole earth.
23 Hear ye then, and hearken unto  
my voyce, consider and ponder my  
speache.
24 Dost not the husbandman plowe all  
the day, and openeth and breaketh the  
clothes of his grounde, that he may  
sow?
25 When he hath made it playne, why  
he not spreade abode the sitches, and  
sowe corn, and rash in wheete by mea-  
sure, and the appointed barleye and rye  
in their place.

26 God
The xxix. Chapter.

1 A prophecy against Jerusalem, and against the bane traditions of men.

28 God wille instruct hym to have discretion, even his God wille teache hym.
29 For stiches shall not be stched wite an harrowe, neither shalle a car witeke be whowe the convin: but the stiches are beaten out with a staffe, and convin with a rode.

30 But the seede that bread is made of, is the shed, though it be not alway a sheding, and the car witeke must be brought ouer it, lest he grounde it with his teeth.
31 This also commeth of the Lord of hoastes, which worketh with wonderfull wipesome, and hungerly excellent workes to passe.

32 Unto thee O Ariel
Ariel, thou citie that Davids dwelt in: So on from pere to pere, and let the lambes be flayne.

33 I wille lay sege but to Ariel, so that there shalbe heaviness and sore with me: and it shalbe unto me even an aurther of slanghister.
34 A will besiege thee rounde about, and fight against thee, and whatsoeuer a bulbarke, and wille care by tiches against thee.
35 Thou shalt be brought downe, and shalt speake out of the ground, and thy speache shall goe loade out of the dust:
36 Thy boype also shall come out of the ground lyke the boype of a bitches, and thy talypng shall whisper out of the dust:
37 Moreover, the noyle of the strange enemies shalbe like thyme dust, and the multitude of trauantes shalbe as d ye sable that can not tare: even sightly and in hate that their blast go.
38 Thou shalt be visited of the Lord of horse with thundr, earthquake, and with a great noyle, with shone and tempest, and with the flambe of a continuing fire.
39 And the multitude of all nations that fight against Ariel, shalbe as a dreame fene by night: even so shalle they be that make barre against it, and strongholds to overcome it, and that lay any seige unto it.
40 In conclusion, it shalbe euen as when a hungry man drea meth that he is etting, and when he awaketh, his soule is empe, or as when a thicke man drea meth that he is drinking, and when he awaketh, he is yet saime, and his soule

hast appetite: even so shall the multitude of all nations that fightmeth against mount Sion.

9 Ponder these thinges once in your mindes, and wonder: Blinded are they them selues, and the blinde guides of other: They are drunken, but not with wine: they are dullable, but not thowards strong bonke.

10 For the Lord hath covered you with a slumberly spirit, and hath closed your eyes: your prophets also and rulers that shoulde fee, them hath he covered.

11 *And the vision of all the prophets is become unto you as the bookes of a booke that is sealed up, which men deliver to one that is learned, saying, Readeth thou not: and he faith, I can not, for it is sealed.

12 And the booke is given to him that is not learned, saying, Readeth thou in it: and he faith, I am not learned.

13 Therefore thus hath the Lord said: * Forsomuch as this people when they be in trouble, do honour me with their mouth and with their lippes, but their heart is farre fro me, and the feare which they have unto me proceedeth of a commandment that is taught of men:

14 Therefore wille I do maruerie among this people, even maruerious things [I say] and a wonder: *For the wyfdom of their wyse men shall perishe, and the understanding of their witte men shall hyde it selfe.

15 WO unto them that kepe secrete their thoughtes, to hide their counsel from the Lord, and to do their workes in darkness, saying: *who seeth vs: and who knoweth vs:

L (iii) 16 Doubtlesse
The prophecie

16 Doubtlesse your destruction is in reputation as the porters say: And both the worke lay of hym that made it, he made not me: And both an earthen vessel lay of hym that fashioned it, he had no understanding:
17 Is it not harde at hande that Libanus shall be turned into a lowe fielde, and that the lowe fielde shall be taken as the wood:
18 And in that day shall deafe men hear the wordes of the bookes, and the eyes of the blinde shall see, even out of the cloudes, and out of darkness.
19 The meke spirite also shall be merie in the Lord, and the poore among them that be lowly shall rejoyce in the holy one of Israel:
20 For he that dyd violence is brought to naught, and the scornfull man is confumed, and they rooted out that made haste early to birtighness:
21 Making a man to finne in the wode, and that take him in a hare, where he repoured them in the open place, and they that have turned the caufe of the righteous to naught.
22 Therefore thus saith the Lord to the house of Jacob, even thus saith he that redeemed Abraham: "Jacob shall not be confounded, nor his face pale.
23 But when he seeth his chyldren the worke of my handes in the middes of hym, they shall sanctifie my name, and pryele the holy one of Jacob, and feare the God of Israel.
24 They also that have ben of an accuruous spirite shall come to understanding, and they that have ben scornfull shall learne doctrine.

The, xxx. Chapter.

Against them that forsake the counsell of God, and cleaue to the counsell of men,

The propheye also threateneth the remnaunt of the people, that after the destrucion of Hierusalem went into Egypt.

A 1

Lath for those disobedient chyldren saith the Lord, "that they shall take counsell and not of me, that they shall take a secrete advice and not out of my spirite, and therefore addde they shene into synne.

2 Even they that walke to go devente into Egypt, and have asked no question at my mouth, but seeke strengthe in the might of Pharaon, and trust in the shadowe of Egypt.
3 Therefore shall the strengthe of Pharaon be your confusion, and the trust in the shadowe of Egypt your shame.
4 For his captaynes were at Zoan, and his embassadours came into hanes.
5 They were ashamede of the people that could do them no good, and that might not helpe them no; shelve them any profit, but were their confusion and rebuke.
6 The burthen of the beastes of the south, In a land of trouble and anguish, from whence shall come the young and old eion, the viper and fire serpent that sweeth against them that upon coltes bare their riches, and upon canels their treasures, to a people that can do them no good.
7 For byawe and nothing worth shall the helpe of the Egyptians be: Therefore have I creped into Hierusalem, they shall have strengthe though if they wylle telle their mindes in quietnesse.
8 Nothe therefore go thy way, and write this before them in a table, and note it in a book: that it may finally remaine and be kept well for ever.
9 For this is an obstinate people, "and dissembling chyldren, chyldren that refuse to heare the sade of the Lord.
10 For they raye unto the feares, see not, and to them that be cleare of judgement, loke not out right things for: but speake saxe wordes unto vs, loke out errors.
11 Get you out of this way, depart out of his path, and turne the holy one of Israel from vs.
12 Therefore thus saith the holy one of Israel: Because your heartes rese against
against this word, and because you trust in wrong dealing and pernicious judge-
ment, and put your confidence therein:
13 Therefore shall ye have this mischief
for your destruction and fall, like as an
hay wall that falleth because of some
riot or blast, whose breaking commeth
suddenly.
14 And the hurt thereof is like an ear
then vellell which breaketh without
help; to that in the bursting of it, there
is not found one then her to fetch fire in,
or to take water withall out of the pit.
15 For thus saith the Lord God, even
the holy one of Israel: In repentance
and in rest shall ye be made; in quiet-
ness and sure confidence shall ye be
strength, but ye have had no rest there-
to.
16 For ye have said, No, but the byphl
shall sleep as we sleep, therefore shall
ye see: And the byphl get his by upon
swift beasts, and therefore shall your
perfections be twitter.
17 A thousande shall see at the rebuke
deone, and at the rebuke of fine shall ye
all see, till ye be left as a chip mast upon
the top of a mountain, and as a beaten
bypon an hill.
18 Therefore doth the Lord cause you
towardeth, that he may have mercy upon
you, to the end that he may have the
preeminence when he is gracious unto
you; For the Lord is the God of judg-
ment, Blessed are all they that hope in
him.
19 If the people remaine in Sion and at
Jerusalem, thou shalt not be in beau-
nesse: but at the voope of thy complaint
shall he have mercy upon thee, and
when he heareth it, he shall give thee
manifeste.
20 And thougth the Lord gave you the
bread of trouble, and the water of ad-
versity, thy rayne shall no more so
faunt, but thyne eyes shall see thy
rayne.
21 Pea and thyne ear shall hear the
talking of him that doth speake behinde
thee: This is the day, walke in it, turne not aside neither to the right
hande, nor to the left.
22 He shall destroy all the courting of
your fitter images, and the decking of
your golden idols, even as fithynesse
shall thou put them away: And thou
shall lay by it. Get thee hence.
23 Then saith God generayne unto thy
seede, that thou shalt sowe the grounde
withall, and bread of the increas of the
earth, which shall be fat and very plen-
teous: in that day also shall thy cattell
be fed in large pastures.
24 The oreyn lykewyse and the young
affes that eare the grounde shall eate
delese pouender, whiche is purged
with the burne and the same.
25 Finally, upon euery lyce mountayne
and hyll shall there be rivers, and
streames of waues in the day of the
great slaughter when the towres fall.
26 Whereover, the light of the moone sha-
de, as the light of the sonne, and the
same light shall be seven soles, and have
as much shine as in seven daies before,
when the Lord didde by the soxe of
his people, and heareth the stroke of
their wounde.
27 Behold, the fame of the Lord con-
necth from farre, and his presence is to
hotte, that no man is able to abide : his
lypes are full of indignation, and his
tongue is as a consuming fire.
28 His breath is a vehement fume of wa-
ter, that reacheth by to the necke : that
he may lift abay the heathen in the
fume of banite, and his breath is a by-
dle of errour in the olaves of the
people.
29 And ye shall sing lyke as in the night
when the holy temple nitte beginneth,
ye shall haue gladnesse of heart,
like as when one connecth with a pipe
unto the hille of the Lord, and to the
most mightie one of Israel.
30 And the Lord shall cause his glor-
ious boype to be hearde, and shall de-
clare his fretched out arme with a ter-
rible countenaunce, & with the flambe
of a consuming fire, with notsome light-
tening, with a hothe, and with hale
stones.
31 Forsoothe the boype of the Lord
shall * Astar be destroyed, whiche finote
other men with the rodde.
32 And it shall come to passe, that why-
ther soever he goeth the rodde shall
eate into him which the Lord shall
laye upon hym, with tablettes and
harpes: and with great warre shall he
fight against his hoath.
The prophecy

The.xxxi. Chapter.

1 He curseth them that forsake God, and seek for the help of men.

2 Be ye unto them that go bold into Egypt for help, and trust in horses, and put their confidence in chariots because they be many, and in horsemen because they be lustie and strong: but they regard not the holy one of Israel, and they ask no question at the Lord.

3 And he nevertheless is wise, and will plague the wicked, and goeth not from his vine, he shall appease the judgment of the word, and against the help of evil doers.

4 For thus hath the Lord spoken unto me; *Lyke as the lion and *lions whiche roareth upon the prey, that he hath gotten, and is not afraide though

5 The multitude of the shepharthes crye out upon him, neither be abashed for the heap of them: so shall the Lord of hosts come bold to fight for mount Sion, and defend his hyl.

6 Like as the bydes flutter about their nestes, so shall the Lord of hosts, kepe, save, defend, and deliuer Hierusalem.

7 Therefore O ye children of Israel, turne againe unto him whom ye haue obtained forsaken.

8 For that day every man shall call B out his idols of silver, and his idols of gold, Whiche ye have made with your owne hands and your finne.

9 Asfure also shall hee laye with the woodes, not with a mans woode, neither that the woodes of any man devoure hym, and he shall see from the daunger, and his choise young men shall be consumed.

9 He shall goe for seare to his strong holdes, and his princes shall flee from his standerd vaille the Lord, Whose fire is in Sion, and his square in Hierusalem.

The.xxxij. Chapter.

1 The conditions of good rulers and officers.

2 *Choise, a kyng shall goerne after the rule of righteousness, and the princes shall rule according to the balaunce of equitie.

3 And that man shalbe unto men as a defence for the vine, and as a refuge for the tempes, lyke as a ryuer of water in a thriste place, and the shadowe of a great roche in a dype lande.

4 The eyes of the king shall not be dim, and the cares of them that hear shall take diligent heedde.

5 The heart of the bulbye shall attayne to knowledge, and the imperfect tongue shall speake playnely and distinctly.

6 But the inuagarde wyll speake ignorantly, and his heart wyll work enuy, and play the hypocrites, and imagine abominations against God, to make the hungry leane, and to withholde drinke from the thriste.

7 The Weapons of the churcbse are enuile, he deuilerly noplome deceuseth, that
he may beguile the poor with deceitful words, yet even there as he should give sentence with the poor.

3 But the liberall person imagineth honest things, and communicateth liberal acts into promotion.

4 All ye rich and idle women, hearken into my boye, ye carless daughters mark mine and the\'.

5 Many years and days shall ye be brought in peace: Ye carless women, for the vintage shall faille, and the harvest shall not come.

6 Be alashed you that lyue in abundance, tremble you that lyue carless, cast of your cuppyment, make your fiftures bare, and putt fleshliness about you.

7 For as the infants wepe when their mothers teares are dyed by: so shall you wepe for your faire fildes and fruitfull vineyards.

8 My people felle shall byng thomes and thistles: and so shall it be in every houle of voluntuounshesse, and in every cite that reprochet.

9 The palaces also shalbe broke, and the greatly occupied cities desolate: The crownes and bulvarkes shall become shames for evermore, where lybide ales take their pleasure, and sheepe their pasture.

10 Unto the tyne that the spiire be pouered upon vs from above, and that the wilderness be a fruitfull fildie, and the plentious field be reckoned for: a wood.

11 Then shall equite dwell in the desert, and righteousnesse in a fruitfull lande.

12 And the woxie of righteousnesse shalbe peace, and her fruite reft and quietnesse for ever.

13 And my people shall dwell in the times of peace, and in lyure dwellynges, in lat place of comfort.

14 And when the halie faulles, it shall fall in the wood, and the cite shalbe let lode in the valley.

15 O holwe happy shall ye be when ye shall safely lode your seede before all waters, and byue thyther the seate of your oxen and ales.

The xxxiiij. Chapter.

1 Threatening against the Algiians. 20 A destruction of them that shall see the Lord.

D to thee that destroyest when thou wast not destroyed, thou breaste the league where as none hath broken it with thee: for when thou shalt leave destroyong, thou thy selfe shalbe destroyed: and when thou caelest from breaking the league, then shall they brake it to thee.

O Lorde have mercie upon vs, we have put our whole trust in thee: be an armie to finch carly, and our health in the tyne of trouble.

3 At that confuses noble the people fled, and at thine extacyng the heathen were scattered.

4 And the popoles shalbe gathered, which shalbe yours, which are the gatheryng of Brutus, and the multitude going to it shalbe as Lousies, running to and fro.

5 The Lorde is exalted, for it is he that dwelletch on lyce, he hath filled Sion with judgement and righteousnesse.

6 And a lycre abanlyng of thy times, shall be strength, health, Winborne, and knowledge: and the very fear of the Lorde shalbe the treaure of it.

7 Behold the messengers shall cry without: and the embassadours of peace shall wepe bitterly.

8 Their streets are waste, there wanteth no man therein: God hath broken the appointment, the cities are cast away, and men are nothing regarded.

9 The desolate earth is in heauntess, Libanum is staine and heiden doubne, Saron is like a wilderness, Safan and Charmel are spoled of their frutes.

10 And therefore faith the Lorde, I will by noie, noie bylI will be abomined, noie byll I be exalted.

11 Ye shall conceaue stubble, and beare strafe: and your spicre shalbe the fire, that it may confime you.

12 And the people shalbe burnt like lime, and as thones burnt that are heven of and cast in the fire.

13 Holwe
13 Poive hearten to ye that are faire of house, I have done, and consider my power ye that are at hande.

14 The sinners at Sion are ashayde, a sodainye fearfulness is come upon the hypocrites: what is he among vs say they that shall dwell by the continuing fire: which of vs may abyde the everlastinge heate?

15 He that leade by a godly life, and speaketh the truth, he that abhorreth gynes by violence and deceit, he that kepeth his hande that he touche no rewarde, which stoppeth his ears that he heare no conspaire against the innocente blood, which holdeth double his eyes that he fee no cuylt:

16 He it is that shall dwell on hye, whose safegarde shalbe in a bulldarke of rockes: to hym halbe germen icate, and his waysters halbe not saile.

17 Thine eyes shalbe the kyng in his glorie, even the kyng of the faire countreys shalb they see.

18 Thine hart stubed for seare thinking thus: What shalbe then become of the scriue of the receaure of our money: What of hym that tared our fairest houses?

19 There shalbe thou not see a cruell people of a straunge tongue, to have so diuised a language that it may not be understood, neither to straunge a speache but it shalbe percieved.

20 Loke upon Sion the head citie of our solenmpe feastes: thynne eyes shalb see Hierusalem that glorious habitation,

*The tabernacle that never shalbe removed, whose nappes that never be taken out.

21 For the glorious mauchie of the Lorde shalbe there present among vs as a place Where faire hydes rivers and streames are, through the which shalbe neither galley colde nor great shipplye.

22 For the Lorde is our judge, the Lorde is our lawde gener, the Lorde is our king, and he hym fele we shalbe our famour.

23 Thy tachlyn is loosed, therefore it can not make salt the maste, nor spread the speyle: then there is dealt great spoyle, pe aane men runne after the pay.

24 There lyeth no man that faith, I am sike: but all cuylt is taken awaie from the people that dwell there.

The.xxxiiiij. Chapter.

The last destruction of the synagoge, in which the keymonde and pesthood of the people was translated to the Church and congregation of Christ.

1 One ye heasen and hear, take heed you people: hearken thou earth and all that is therein, thou ounde compass and all that dwell eth therupon.

2 For the Lorde is angry with all people, his diuillie is kinded against all the multitude of them, he hath destroyed them, and deluyed them to the slaughter.

3 So that their blute shalbe cast out and their bodyes limke, that euen the very hyles halbe wet with the blood of them.

4 All the staries of heaven shall waks, and the heauens shall solde together lyke a roll, and all the staries therof shall fall, yeke as the leaues fall from the bines and sige trees.

5 For my nybode shalbe bathed in heauen, and shalbe immediately come downe to judgement upon Idumea, and uppon the people which I have curted.

6 And the Lodes Nyoede shalbe full of blood, and be ruly with the fatinesse and blood of lambes and goates, with the fatinesse of the hybeps of heathens: For the Lorde shal lyll a great offering in Bozra, and a great slaunder in the lande of Idumea.

7 There shall the unttoues fall with them, and the bulles with the giannes, and their lands halbe througely solde with blood, and their grounde corrupt with fatinesse.

8 For it is the day of Gods vengeaunce, and the pere of recompence for the vengeance of Sion.

9 And his stubbes shalbe turned to pitch, and his earth to brimstone, and there with shall the lande be kinded.

10 So that it shall not be quenched day nor nighte, but smoke evermore, and so dought ype waks: and no man shall go through it for ever.

11 But Pellecane, Stokkes, great Dukes,
Ivies, and Rauens shall have it in possession and dwell therein: For God shall spread out the line of desolation upon it, and the stones of emptinesse.

Her nobles shall call, and there is no kingdome: and all her princes shall be nothing.

Thomas shall grove in their palaces, netts & thistles in their strong holdes, that the dragons may have their pleasure therein, and that they may be a court for Striches.

There shall strange blures & monstrous beastes meet one another, and the wyde hepe company together: there shall the Laman lye and have her lodging.

There shall the Owle make her nest, build, be there at home, & crying forth her young ones: there shall the Hyles come together, eache one to his lyke.

Seek through the booke of the Lord and reade it: there shall none of these thynges be left out, there shall not one not be such lyke theale: for his mouth commanbeth, and that fame both his spirit gather together,or fulfill.

He shall cast the lot for them, and to those beastes hath his hands devised it by the line: therefore those shall possess it for ever, from generation to generation shall they dwell therein.

Chapter.

Ut the desert & Wilderness shall rejoice, the waste ground shall be glad and joyful as the Litle.

She shall flow the pleasantly and be joyfull, and ever be glowing thankes more and more: For the glory of Libanus, the beautie of Charmel and Saron shall grauen her: These shall knowe the honour of the Lord, & the majestie of our God.

And therefore (b) strength the weake hands, and comfort the feeble knees.

Say unto them that are of a fearesfull heart, be of good cheer and fear not, behold ye God cometh to take vengeance, and you shall fee the wrath of God generallye; God commeth his owne selfe, and will deluyer you.

Then shall the eyes of the blind be lightned, and the cares of the beasse opened.

Then shall the lame men leap as an hart, & the dumbe mans tongue shall gene thankes: *for in the Wilderness there shall Welles spring, and fuddes of water in the desert.

The drye grounde shall turne to rivers, and the thirsty to springs of water: whereas dragons dwell above, there shall grove sweete flowes & greene rushes.

There shall be foote pathes & common streetes, this hath beene called the holy way: no beast nor person shall go through it, for the Lord by shee shall goe with them that way, and the wayfayre nor ignorant shall not erre.

There shall be no lion, & no rauishing beastes shall come therein noz be there, but men redeemed shall goe there free and lye.

And the redeemed of the Lord I say shall conuerse and come to Zion with thankesgiving: euerlasting joy shall they have, pleasure and gladness shall be among them, and as for all spoil and haumesse it shall vanishe.

The xxxvij. Chapter.

*Hierusalem is besieged by Sennacherib in the tyne of hyng Hezekias.

1. *the fourteenth yere of king Hezekias came Sennacherib king of the Assyrians doone, to lay siege unto all the strong cittoes of Juda, to conquer them.

2. And the king of the Assyrians sent Rabshakeh from Lachis towarde Hierusalem, against Hezekias with an exceeding horde, which set hym by the conduit of the ouer pool in the way that goeth through the fuller's lands.

3. And so there came fowte unto hym Eliahim Hezekiasson, the chiefe over
The prophesie

the householde, *Sodna the scribe, and
Joah Alaphis sorne the secretarie:

4 And Rabshakeh sayde vnto them, Tell
Hezekia that the great kynge saith thus
vnto hym: What presumption is this
that thou trustest vnto:

5 I sayde surely that thou trustest in
byne wordes, when countayle and
strength are necessary to battayle: but
nowe vnderstond thou, that thou
rebellst against me?

*Lo, thou puttest thy trust in a broken
staffe of reede [Imane] Egypt, Which
he that lea\neth vpon, it goeth into his
hande and floo\r\eth it through: eu\n
so is Pharao the kynge of Egypt vnto all
them that trust in hym.

B 7 But if thou wouldest lay vnto me, we
trust in the Lorde our God: Is not he
that God whose bygh places s\n\nters Hezekia doce doubl\n\e, and commanded
Juda and Hierusalem to worship only
before this auter?

8 Nowe therefore deliever hostages that
thou rebell no more agaynst my Lorde
the kynge of the Assyrians, and I wyll
gene thee two thousande horseys if thou
be able to set men vpon them.

9 Nowe barest thou resist the power of
the smallest prince that my Lorde hath:
Nowe barest thou trust in the charretes
and horsemen of Egypt.

10 Po\nzeuer, thinkest thou that I am
come up hyther to destroy this lande
without the Lorde\s wyll: The Lorde\nlaid vnto me, Go vp agaynst this lande
and destroy it.

11 Then sayd Eliakim, Sodna, & Joah,
vnto Rabshakeh: Speake to vs thy se\n\ntauntes we pray thee in the Syr\nas\nlanguage, for we understande it well,
and speake not to vs in the Hebrew\ntongue, lest the olke heare which ly\n\eth vpon the wall.

12 Then answerd Rabshakeh: Hath
my master sent me to speake this only
to thy master and thee: hath he not
sent me to them also that lye vpon the
wall: that they may be compelled to
care their owne dunges, and drinke their
owne stale vith you:

13 And Rabshakeh (vnder stife, and cryd
vith) a lounde voyce in the Hebrew
tongue, and sayde: Nowe take heede
holde the great kynge of the Assyrians
gently you Warning.

14 Thus saith the kynge: Let not He\zek\ia decea\ne you, for he shall not be able
to deliever you.

15 Po\nzeuer, let not Hezekia comfort
you in the Lorde when he saith, The
Lorde without double shall defende vs,
and shall not gene over this cite into
the handes of the kynge of the Assyrians.

16 Harken not to Hezekia, for thus
saith the kynge of Assyria: Obayme my
favour, encline to me, to may every man
enjoy his vineyarde and figge trees,
and dispote the water of his cethrene.

17 Unto the tyme that I come my selfe,
and byng you into a lande that is like
your owne, Wherin is \b\mate & Wine,
which is both fowen with secede and
planted with vineyardes.

18 Let not Hezekia decea\ne you, when e
he faith vnto you, The Lorde shall de\luer vs: Oght the gods of the gen\tiles kepe every mans lande from the
power of the kynge of the Assyrians:

19 Where is the god of Hamath and Arphad:
where is the god of Sepharu\nnum: and who is able to defende Sama\ria out of my hande:

20 Of which of all the gods of these
landes hath delivered their country
out of my power: Is the Lorde in de\ble able to deliever Hierusalem from my
hande:

21 Unto this Hezekias messengers helde
their tongues, and aunswered not one
worde: for the kynge had charge\nthat they should gene him no aunswere.

22 So came Eliakim Helkias some the
chief over the householde, Sodna the
scribe, and Joah Alaphes some the se\crarie vnto Hezekia with rent clo\thes, and tolde hym the words of
Rabshakeh.

The
V

HEA HEZEKIA HUMBLED HIMSELF BEFORE THE LORD; FOR THE ARMY OF Sennacherib IS CAPTIVE IN THE HANDS OF THE LORD, AND THE HUMILIATION OF THE LORD IS EARNESTLY DESIRED.

1. Hezekiah heard that he was going to be attacked by the king of Assyria and his army. He sent a letter to the prophet Isaiah, asking for his advice.

2. Isaiah declared that the Lord would protect Jerusalem from the enemy. Hezekiah was relieved and his fear subsided.

3. Hezekiah asked for a sign from the Lord to confirm his faith. Isaiah said that the shadow on the wall of the temple would extend ten cubits.

4. The shadow did indeed extend ten cubits. Hezekiah knew that this was a sign from the Lord and he rewarded Isaiah for his faithfulness.

5. Hezekiah repented of his sins and prayed to the Lord. The Lord answered his prayer and Hezekiah was saved from the Assyrian army.

6. Hezekiah became very sick and the Lord granted him a sign that he would live. Hezekiah thanked the Lord for his mercy.

7. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

8. Hezekiah asked for a sign from the Lord to confirm his faith. Isaiah said that the Lord would send a vision of the heavens opening.

9. The Lord opened the heavens and Hezekiah saw the angels of the Lord ministering to the Lord. Hezekiah was humbled and praised the Lord for his greatness.

10. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

11. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

12. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

13. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

14. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

15. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

16. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

17. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

18. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

19. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

20. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

21. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.

22. Hezekiah's servant Isaiah came to Jerusalem and told him that the Lord was going to save him. Hezekiah was grateful for the Lord's mercy.
The prophecie

O daughter of Jerusalem, 23 But thou Sennacherib, whom hast thou defied and blasphemed: Agagush, whom hast thou lifted by the boyster, and erated thy pride in thee: even aganist the holy one of Israel.

D 24 Thou wert with thy seruantes hast blaspheim the Lord, and thus holdest thou of the selle: I will cover the hyle mountaynes and hyes of Libanus with my housemen, and there will I cut downe the hyle Cedar trees, and the fayrest Fyre trees: I will by in the heighit of it, and into the chiefeest of his tymer woods.

25 If there be no water, I will gnue and brynte: and as for waters of defence, I will bye them vp with the keepe of impure boats.

26 Pec, hast thou not heared what I have taken in hynde and brought to passe of olde tymne: That same will I doe noth else, and walle, destro, and byng strong cities bnto heapes of stones.

27 For, their inabitantes shall be lkea tame men brought in feare and confounded: they shall lyke grasse and greene heartes in the fielde, lyke the hy byn houte toppes, that wythereth before it be gnoten by.

28 I knowe thy wapes, thy going sooth, and thy conning home, yea and thy madnesse against me.

29 Therefor thy surioussete against me, and thy pride is come before me, I will put my ryng in thy nose, and my bridde but in the calves of thee, and turne thee about even the same way thou caunst.

30 I will gne thee also this token [ O }

Hezekiah, this pere shalt thou caste such as growth of it felle, and the second pere that which hyngeth agayne of the same, in the third pere ye shall howd and reape, yea ye shall plant vineyards, and enjoy the frutes thereof.

31 And such of the house of Juba as are escaped shall come together, and the rennauent shall take roote beneath, and byng douoth frute above.

32 For the escaped shall go out of Hierusalem, and the rennauent from the mount Sion: and this shall the zede of the Lord of hoalettes byng to palle.

33 Therefor thus saith the Lord concerning the kyng of the Assyrians: he shall not come into this tittle, and shall hy百分 no arrowen into it, there shall no childe hurt it, neither shall they tak ditches about it.

34. The same way he came he shall returne, and not come at this tittle, saith the Lord.

35 And I will kepe and bauke this tittle [ faith be ] for impure obvne and for my renuante Davids take.

36 *Thus the angel of the Lord went soothe, and sute of the Assyrians haft an hundred fourrse, and five thou fande: and when men arose by early in the monyng, behold they were flaine, and all lay full of dead bodeys.

37 So Sennacherib the kyng of the Assyrians brake by & dibelt at Nine.

38 Afterwaide it channed as he played in the temple of Phryco his God, that Aduamaterch and Sarazer his owne somes fite hym with the towoode, and sted into the lande of Armenia: and Xarabbon his somse raigne in his steede.

The xxxviiij. Chapter.

1 Hezekiah is sicke into death, but is yet recuired by the Lord, and lyeth fiftene peres after: of which benefite he g/settings.

2 But this synne was Hezekiah sike into death, * and the prohete Esai the soune of Amos came bnto hym, and sayde, Thus commyndeth the Lord: Set thy house in order, for thou must dye, and shalt not escape.

3 And sayde: Remember O Lord I beseeche thee, that I have walked before thee in truythe, and a seattt heart, 8 have done the synne that is pleauant to thee. And Hezekiah wepte sore.

4 Then sayde God into Esai: 5 Go and speake into Hezekia: The Lord God of Dauid thy father (ended thee this word, I have hearde thy prayere, and considered thy teares: be hold I will put fiftene peres no bnto.
The xxxix. Chapter.

Hezekiah is reproofed of Esai, because he showed his treasure unto the embassadors of Babylon.

Then came Esai the prophet to king Hezekiah, and sayde unto hym: what have the men sayde, and from whence came they unto thee? Hezekiah answered, They came out of a farre country unto me, out of Babylon.

Esai sayde, What have they lookd upon in thy house? Hezekiah answered, All that is in my house have they seen, and there is nothing in my treasure but I shewed it them.

Then sayde Esai unto Hezekiah: Understand the worde of the Lord of heastes:

Beholde, the tyne shall come that every thyng which is in thyne house, and

done, I lift vp mine eyes into the heighth: O Lord, sayde I, my handekepeth me doone, eache thon mee.

What shall I say? The Lord hath made a promisse to me, sayde he: that selfe hath performed it: I shall therefore so long as I saye remember this bitterness of my lyse.

O Lord, to all those that shall lyse hereafter, sayde he: to all men shall it be known, that even in these yeares I have a topsol lyse, and that it was thou that causéd me to sleepe agayn, thou hast gien my lyse to me.

O Lord, bitter as gall was my pelvesness, so longed I for health, and it was thy pleasure to deliuer my lyse from the kynth pit: for thou it is [O Lord] that hast cast all my times benended the backe.

For hell payleth not thee, death doth not magnifie thee: they that go downe into the grave payleth not thy truech.

But the lyng, say the lyng, knowledge thee, as I do this day: the father tellich his children of thy sayings.

To heale me it is the Lordes woake, and he will sing my songes in the house of the Lord all the dayes of our lyse.

And Esai sayde: Take a platter offigges, and lay it upon the sore, to shal it be whole.

Then sayd Hezekiah: O Lord what a miracle is this, that I shall goe into the house of the Lord.

of Esai. lxxxvii.
and all that the progenitors have
layde up in store bounti this day, shalbe
caryed to Babylon, and nothing left be-
ynde, thus saith the Lord.
7 Ye and part of thy sones that shal
come of thee, & whom thou shalt beget,
shalbe caried hence, and become gilded
chamberlaynes in the kyng of Babyl-
ons court.
8 Then sayde Hesdina to Elai, God is
the Word of God which thou hast tolde
me, he sayd moreover, For there shalbe
peace and faithfulnesse in my tyne.

The xl. Chapter.

1 The commynge of sainte John Baptiste, 9 The preparation of the Apostles.
The calling of the Gentiles.

A 1

[Image of a page from a historical document, containing text in English.]

man, he shall gather the lambs toge-
ther with his arme, and carry them in
his bosone, and shall kyrlyd utterate
those that beare young.
12 Who hath measured the waters in
his fist? Who hath measured heauen
with his palme, and hath comprehend-
ed all the earth of the World in three
measures: Who hath waved the mount-
aynes and bylles in a ballaunce.
13 Who hath directed the spirite of
the Lord: or who gave hym counfyle,
and the Wed hym?
14 Who is of his counfyle, and giveth
hym understanding, and hath taught
hym the path of judgment: Who
taught hym cunning, and opened to
hym the way of understanding?
15 Scholde, all people are in comparison
of hym as a droppe of a bucket full,
and are counted as the least thyng that the
ballaunce wapeth: yea and the Jucs
he taketh vp as a very little thyng.
16 Libanus is not sufficient to munifier
fire to his offering, and all the beastes
thereof are not enough for one sacrifice.
17 All people in comparison of hym are
reckoned as nothing: ye if they be com-
pared with hym, telle then nothing,
and as it that is not.
18 To whom then shall ye hken God;
y what advantage will ye let by to hne
19 Shall the caruer make hym a carued
image: and shall the goldsmith cover
hym with golde, or cast hym into a
fourne of siluer plates?
20 Moreover, shall the image maker
that the poore man which is disposed may
have some thyng to let by also, seake out
and choose a tree that is not rotten, and
cave thercout an image that moueth
not.
21 Knowe ye nothing: beare ye no care
of it: hath it not ben preached unto you
since
since the beginning: have ye not been en- 
sourced of this by the foundation of the 
earth:
22. It is he that stretcheth upon the circle of 
the heavens, whose inhabitants are in com- 
parison of him: but as grasshoppers, he 
spreadeth out the heavens as a cou- 
ring, he stretcheth them out as a tent to 
behold it.
23. He bringeth princes to nothing, and 
the judgments of the earth as though they 
were not.
24. So that of them it may be said, they 
do not plant nor sow the agayne, ne- 
ther their stocke rooted agayne in the 
earth: for as soon as he bloweth upon 
them, they wither and fade away like 
the grass in a Whible wind.
25. To whom noise will ye liken me, and 
whom shall I be like, saith the high 
one:
26. Lift up your eyes on high, and con- 
sider who hath made those things 
which come out by so great sheapes, and
he calleth them all by their names: there 
is nothing hid from the greatness of 
his power, strength, and might.
27. Godd may then Jacob think, or may 
Israel say, by wares are hid from the 
Lord, and my God knoweth not of my 
judgments?
28. Knowest thou not, or hast thou not 
heard that the everlasting God, the 
Lord, who made all the corners of the 
earth, is neither wertie nor faint; and 
that his wisdom can not be comprehended:
29. It is he that giveth strength into 
the wertie, and power into the faint.
30. Children are wertie and faint, and 
the strongest men fall.
31. But unto them that have their trust 
in the Lord, shall strength be increas- 
ed: Egles shalj strength shall growbe upon 
then, when they runne they shall not 
fall, and when they go they shall not be 
vieere.

The xlj. Chapter.

1. Of the goodness and mercy of God towards the people.

2. He spaketh of the landes, and hearken unto me: let the people lay their 
strength together, let 
then come hither, and then thev their caufe: we will go to the lawe 
together.

3. Who rapeth by the landmanc from the 
est, and called him to go forth: who 
call davbe the people, and saboured the 
kings before him: that he may shoul 
them all to the ground with his sword, and 
scatter them like stubble with his 
bowle.

4. He bloweth upon them, and goeth 
late him folfe, that in a way where 
before his loote had not troden.

5. Who hath made and created these 
things: even he that calleth the gener- 
ations from the beginning, even I the 
Lord which am the first, and with 
the last.

6. The Iews gave and did feare, and the 
ends of the earth were abashed, were 
ere, and came hither.

7. The carpenter conferred the gold- 
smith, and the goldsmith the hammer- 
man, saying, lower yull do very well 
meat: and they fastened it with 
naples, that it should not be moved.

8. But thou, Israel, art my seruant, 
that Jacob whom I haue choese, thou 
art the seede of Abraham my beloved.

9. Thou art he whom I led from the 
ends of the earth: for I called thee 
euen from among the glorious men of 
ife, and spake unto thee, thou art my 
seruant, I have choosen thee, and not 
call thee alway.

10. Be not afraid: for I am with thee: 
Me not away as water, for I am thy 
God to strength thee, help thee, and 
keep thee with the right hande of my 
righteousnesse.

11. Behoove, all they that resteth shall 
come to confusion and shame, and 
their abuncaries shalbe destroyed: | brought 
to naught.

12. So that who do seeketh after them, 
shall not finde them, thy destroyers 
shall perish: and is shall they that un- 
dertake to make barttle against thee 
be as that is not, as a thing of naught.

13. For
The prophecy

13 For I the Lord thy God will strengthen thy right hand, even I that say unto thee, Fear not, I will help thee.

14 Be not afraid thou little vine of Jacob, and thou despised Israel; for I will help thee, faith the Lord, and the holy one of Israel thy redeemer.

15 Behold, I will make thee a reaping cart and a Nebiha slate, that thou mayest thrive the she and grudge the mountaine, and huel the hilles to powder.

16 Then shall famme them, and the vine shall serve them away, and the white vine shall scatter them, but thou shalt rejoice in the Lord, and shalt delight in the holy one of Israel.

17 When the thirstie and poore seekke water and finde none, and when their tongue is drye of thirst, I geue it them faith the Lord, I the God of Israel for sake them not.

18 "I drinking forth studdes in the hilles, and belles in the playne fieldes: I turne the wilderneffe to rivers, and the drye lande to conduites of water.

19 I plant in the waste groundes trees of Cedar, Zore, Myre, and Olives, and in the drye I let Fresse trees, Elmes, and halbthomes together.

20 All this do I, that they altogether may lee and marke, perceame with their hearts and consider that the hande of the Lord makereth these things, and that the holy one of Israel bringeth them to passe.

21 Stande at your cause faith the Lord, and drinking forth your stronges grounde, faith the lyng of Jacob.

22 Let them drinking forth their gods, and let their gods tel vs what shall chauce hereafter, yea let them shewe vs the things that are past what they be, let them declare them unto vs, that we may take them to heart, and know them hereafter.

23 Either thevy do things so to come, and tell vs what shall be done hereafter, so shall we know that ye are gods, do somthing either good or bad, so wyl we both knowledge the fame, and tell it out.

24 Behold ye are gods of naught, and your making is of naught: yea abominable is the man that hath chosen you.

25 Nevertheless, I have waked you from the north, and he shall come from the east, he shall call upon my name, and shall treate upon princes as upon clay, and as the potter treateith downe the mirc.

26 Who declared this from the beginning, and we will knowe hyn: or from the olde times, and we will confess, and say that he is righteous: but there is none that declareth any thing, there is none also that heareth your voudes.

27 The first is he that shall say to Sion, beholde, beholde, they are present; and to Jerusalem it selfe wyl I gene an evangellist.

28 But when I consider, there is not a man among them, not any that can gene counsylle, nor that when I examine them that can anfwer one vodde.

29 Lo wicked are they, and byyne, with the thunges also that they take inhand, yea their images are but wunde and byyne thunges.

q The, xli. Chapter.

The comming of Chryste.

A

B

Chold "this is my seruaunt upon whom I have euened my spirrite upon him, that he may shewe southe judgement among the gentiles.

2 He shall not be an ouerper, not last by his voyce, his voyce shal not be heard in the streets.

3 And a boosed rede shall he not breake, and the smoking flarr shall he not quench: but saythfully and truely shall he gene judgement.

4 He shall not be penfull nor carefull, that he may restore righteousnesse vnto the earth: and the gentiles also shall loke for his lawes.
-

ofEfai.
Hf^fSuBfeuF^oi) tDc HojDe bnto
cucnbc that maDc the fccaucns
SSfwcaD tl)cm ab?oaDe,anD fct foojtb

** ;.<

fi

the fluDDes to become 3JlanDes, ano
tyinbebptberiuers.

vni,

i6

mcreafc, tt>biebe ge*
lie earth u>ttl) Hets
b;catb unto the people that is in it,

S7
i(ljib.

3

Scue to
name *anDmpglo?ptt>pll
noneotbec,neitbeeminebottonrtogra*

Deafeas mpmeacngertt»hom3l fent
bnto fhentf fo? ibho is fo blinbe as the

uen images.
jscbolDc olDe tbinges are

perfect man^nD fo blinbe as the 31o?ds

mm

3

:

come

3

w

to

ammeibe tbingesbogj Declare*
tell you of
ano 0} cner tbep come
paffe,

fernauntr

zo

3

SmigDnto the ILojDe a nett>e fongof
thanfeefgeuing , blotbc out his pjapfc
from the cnDCff the UwiDc: the? that
be bpon the fea, anD all that ts therein
pjapfe hpm, the 3jdes anD the? that
DiMitntbcm.
Hct tlje ttMDcrnefte

egmh

Math.xv.I).
fb)l£?tljc
ftr«aunt,mrrs
fcn5tt,.w"
perfect
t)c

Xhou haft feene mucb,anD ftepeft no*

man,

meaner!?

Ssrjo ougijt o:

nliotbcr^u
l>le

zi

l,

tticitwic.ta.

thing: the eares are open, anD no
beared).

them.

ii

:

Dungeon boufe.
3 am the ILojd, anD this is nip

ncfle out of the

10

bjpng the bitnbe into a ftreete
tbep bnoib not, anD leaDctbcm in*
to a footc path that tbep are iguojaunt
in :
(ball matte Dailmcflc light before
tt>pll

them, anD the thing that isccoobeD to
be ttratgbt'. Xhcfc things Dane
Done
bnto them, ano not fotfaftenthem.
IChcp are fallen bacftcpea anD let
17
them be aajameD carneftip that hope
iniDols,anD fap to the moultcn images,
peareourgoDS.
18 $care &> pe Deaft men, anD fbarpen
pour epes to fee tf> pe blinoe.
i9
*fl9ho is WinDc but mp feruannt; 02 fo

S be tUtMisUt of the gentiles.
Oattbou mapeft open tibe eyes of
thcbltaDc,*let out the pjifoners from
their bonbes, anD them that fit in Darb*

filiU

3

tljai

icth

Dibcll therein,
anD foicttc to them that
caileo thee in rtgU^
Si me ?Lo;dc hauc
te&nefle, anD tbpliboiDe thee bp the
DefcnDc tljccanO
hanDc, "anD ibpll alfo
of the people,
acuc tftee to a couenaunt

xc

XbtlLomis

man

to )jauc

biiom
lcagc.ano (o
lut)

Ijauc fcrctco

iSooptrfectlp.

mcrcpfull bnto

them

fo? h<s righteoufnefle fabe, that his

D

ibojD might be magnificD anD pjapfeD:
2i 25ut the people them fclucs is robbcD
(0

anDtroDenbnDerthcfootc, cbapneD in
Dungeons, anD thep all
fap, are fljut
Deutlgt.
into pm"on houfes: *thcp be carpeD a* (OSgwcuousftnttitec
lbap captiue, anD no snan Doth ioofc njai''
t
them: tljcp be troDetUwoer faore, anD «l)«S»?ilnot
btlmiit
wlj
nomanboth labour to typng them a* liB«
fum?"), no;
b:\tut 4D-..U
gapne.
23 *2Sut tti!;o is he among pou tljat pon* itis^jtaclj.D.

3

the cities
lift Dp her bopcc,tf)e tottmes alfo that
tbitft

tir>'e

them be
flian that fit bpon rocbes of done, anD
tbep of Celiac Dttiell in

:

let

them erpe Dottme from the high
mountames,
let

n
CI3

afcctbinggiojpbnto the fLojbe, anD

niagnmyngbinn among the gentiles.
XbefLojDeOwli come foojtb Ipbe a
gtaunt, anD tabc a ftomacbe to him line
aftcibeman oflbarre: he (ball roare
ano ccpc,anD ouercome
his enemies.
J hauc long boiDcn mp peace [foit&
Je lojte] wgj tj aiie ben ftpll ant) rcfwt;
mp feife, but nott) ibpll crie lifee a
(ns Ionian, anD at once tt>pll
JbeftropanDDeuour.

H
Knikb
PMSb

MMgi
S&t"*
Bfcfa

E5

t'ic

:ii it

Llai.x:ili...l.

Dereth this , that confiijcreth it, anD ta*
beth it fo? a ibarning in tpme to come;
24 *n9bo gaue JJacob to be troDen bnber Baruc i.J.
foote,anb 3Jfcacl to be fpopleDi 3DiD not Tob. iii.a.
Vim. ixj.
tbcfLo;De<2eecaufett>e hauc fmneD ngainft hpm, anD
ttnilfec in

i

m

SW

*

3

„*Wlmafee ^afteboth mountaine

5™ WUnDDjpe Dp eucrp grecne thing
"jatgroibetbtberon:

3 rbpii D?pc bp

hauc hao no Delight to
his ibapes, neither ben obeDi*

ent bnto his larbe:

25

Xberfotf be hath poib?eb bpon h?»»
his tti?athfull Difpieafurc anD ftrong
battaplc,auDhathfircD hpm on eucrp
fiDcpct ibpll he not bnDcriTanD: he bur*
netb

hpm bp,

pet fmftcth it not into his

heart.
(ii)

The


The prophesie

The, xliij. Chapter.

1 God promiseth to send his Chistine which shall deliver his people. He forgiveth thine for his own sake.

2 It calleth the Lord, who hath redeemed thee, D Jacob, and he that hath sanctified thee, D Israel, to the Lord, thus: Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine alone.

3 If thou goest through water, I will be with thee, the strong streams shall not overwhelm thee; and if thou walkest through fire, it shall not burn thee, is the name that is not mine upon thee:

4 For I am the Lord thy God, the ho

5 puse of Israel thy favour; I gave Egypt for thy deliverance, the Ethiopians and the Sabeans for thee:

6 Because thou walkest bare in my sight, and because I set by thee and loved thee: I will enjoin all men for thee, and deliver by all people for thy sake.

7 Fear not, for I am with thee, I will help thee, and deliver thee from the wilderness.

8 I will say to the north, Set, let go, and to the south hope not: but bring me my sons from farre, and my daughters from the ends of the world.

9 [sarnctly] all those that be called after my name: For them have I created, I sanctified, and made for mine honour.

10 King forth that people which is blind and yet hath eyes, which are deafen, though they have ears.

11 All nations come in one and be gathered together, whiche among them shall declare these things, and tell by the things that are past, let them bring their vinasesse, so that they be unable to tell them hearce, and say, it is truth.

12 You are my witnesses, saith the Lord, and my servants whom I have chosen: therefore be lifted, and give me faithfull, and with and consider that I am the befor whom there was never any god, neither shalhe alway after me.

13 I am, even I am the only Lord, and beside me there is no other name.

14 I gaue warning, I made whole, I taught you when there was no strange god among you; and this revelation beareth mean thy visions, saith the Lord, I that am God.

15 And even he am I who was from the beginning, and there is none that can take anything out of my hande: I do the worke, and who shall able to let it?

16 Thus saith the Lord the holy one of Israel your redeemer: for your sake I have sent to Babylon, brought it down: at they are suffitcous with the Chaldaces, whose forscall cote is in their hallowes.

17 Thus saith the Lord, even he that maketh alway in the sea, and a footpath in the nightwates.

18 Remember not things of old, and regard no nothing that is past.

19 Behold, I shall make a new thing, and shortly shall it appear, and shall you not know it? I will make a way in the desert, and rivers of water in the Wildeberesse.

20 The wilde beasts shall worship me, the dragons and the young Elstiches: for I shall give water in the Wildeberesse, and streams in the desert, that they may give drink to my people whom I have.

21 This people have I made for myself, and they shall worship, my people, and they shall notifer my people.

22 For thou Jacob wouldst not call upon me, but thou hastest an enlil red me to thurme, D Israel.

23 Thou gauest me not thy beastes for burnt offerings, neither diddest honour me with sacrifices: I have not ben chargable unto thee in offerings, neither greenious in incense,

24 Thou boughtest me no deare spice with thy money, neither poished the fat of thy sacrifices upon me: but thou hast eaten me with thy hollines, and degrade me with thy vonggedykeles.

25 Whereas as ye yet, even I am onle that for my owne feeues take do alway thine offences, and forget thy feeues, so that I will yeever shalhe upon them.

26 Put me not in remembrance, for the I will reason together, and shew wha thon hast for thee to make thee righteous.

27 Thy first father offended, and thy rules have leamed against me:

28 Therefore I profaned [or cleare] the princes of the sanctuare, I dyd curse Jacob, and gave Israel into reproose.
Chapter 2

1. O hear now, O Jacob my servant, and Israel whom I have chosen.

For thus saith the Lord that maketh thee, fashioned thee, and helpeth thee even from thy mothers womb: Be not afraid. O Jacob my servant, thou righteous whom I have chosen.

2. For I shall pour out water upon the dry ground, and rivers upon the thirsty: I shall pour my spirit upon thy seed, and my blessing upon thy work.

3. They shall grove together like as the grass, and as the wildolives by the waters side.

4. One that lay, I am the Lord: another shall call my name after the name of Jacob: the thirde shall subscribe with his hande unto the Lord, and give hym selfe under the name of Israel.

5. Thus hath the Lord spoken, even the king of Israel, and his redeemer the Lord of hostes: I am the first and the last, and besides me there is no God.

6. If any be like me, let hym call foorth the thing past, and openly shew it, and lay it plaine before me, what hast chambered since I appointed the people of the boarde, and what that be short, or what that come to passe (in time long to come), let them shew these things:

7. Be not afraid, nor afraid: for have not I ever tolde you hithereto and warned you: ye can heare me recorde your lines: is there any God except me, or am I maker, that I should not know hym?

8. Allcure of images are but bayne, and the carved images that they love can do no good: they must heare recorde their lines, that seeing they can neither see nor understand, they shall be confounded.

9. Who dare then make a god, or fashion an image that is profitable for no thing:

10. Behold, all the fellowship of them must be brought to confusion, truly all the workemakers of them are men: they shall all be gathered together, they shall stand, tremble, and be confounded one with another.

11. The smith maketh an arme, and tempereth it with hotte coales, and fashioneth it with hammers, and worketh it with all the strength of his armes, yet sometime he is saunte for very hunger, and sotheth that he hath no more power.

12. The carpenter or image caruer taketh measure of the timber, and spreadeth forth his line, he marketh it with some colour, he playneth it, he ruledeth it, and squareth it, and maketh it after the image of a man, and according to the beautie of a man, that it may stand in the house.

13. Wherefore, he goeth out to hewe Cedar trees, he bringeth home Timnes and Dues, and taking a bold courage, he seeketh out the best timber of the wood: he him selue hath planted a pine tree, which the rayne hath distilled,

14. Which wood serveth for men to burne: Of this he taketh and warmeth hym selfe withall, he maketh a fire of it to bakebread, and maketh also a god therof to honour it, and a graven image to kneele before it.

15. One piece he burneth in the fire, with another he casteth it seethe, that he may eate rote his belly full: Whith the thirde he warmeth him selfe, and faith, Zha, I am well warmed, I haue ben at the fire.

16. And of the residue he maketh hym a god, and graven image for him selfe: he kneelth before it, he vowthpper it, he prayseth unto it, and faith, Delivered me, for thou art my god.

17. *Yet men neither consider nor understand, because their eyes be stopped that they can not see, and their hearts that they can not perceive.

18. They ponder not in their minds, for they have neither knowledges nor understanding to think thus: I have bent one piece in the fire, I have baked bread with the coales thereof, I take

19. *
Thus faith the Lord thy redeemer, even he that fashioned thee from thy mothers womb: *I am the Lord thy God, and there is none other, for without me there is no God: *I have prepared thee of ever thou knowest me.

24. Thus saith the Lord thy redeemer, even he that fashioned thee from thy mother's womb: *I am the Lord thy God, and there is none other, for without me there is no God: *I have prepared thee of ever thou knowest me.
I have made the earth, and created man upon it: with my hands have I spread forth heaven, and given a commandment for all the host thereof.

I shall wake him up with righteousness, and set all his ways straight: he shall uprightly rule withme, and govern his house, and not be overcharged with riches; therefore the Lord God of Jacob shall be called, the Shepherd of Israel.

Thus saith the Lord, The occupiers of Egypt, the merchants of Ethiopia, Sabae, that come even unto thee with tribute, they shall fall within before thee, and go within and within upon their feeble, they shall fall before thee, and make supplication within thee: for God without whom there is none other God, shall dwelle with thee.

O how profound art thou, O God, thou and favour of Israel:

Confounded are they all and put to dishonour, they are gone hence together with shame, even like the makers of images.

But Israel shall be saved in the Lord with an everlasting salvation: ye shall not come to shame nor confusion among the nations.

For thus saith the Lord, Even he that created heauen, the God that made the earth's fashioned it, and let it follow, he did not make it for naught, but to be inhabited, even I the Lord, without whom there is none other.

And the whole seed of Israel shall be saved, and glory in the Lord.

The xlii. Chapter.

Exo. xxvii.

The first of the Reubenites is repaired: The health that commeth by Christ is prophesied.

A 1

El is fallen, Naboth is broken down: whole images were a burden for the beasts and cattle, to overiade them, and to make them beece.

They are broken down and fallen together, for they may not ease them of their burden, therefore must they go to capture.

Hearten unto me O house of Jacob, and all ye that remain yet of the house of Israel, whom I have borne from your mothers womb, and brought you by your path.

It is even I which shall bear you into your last age: I have made you, I will also nourish thee, bear you, and laue thee.

*When I will I make me lyke, and to whom I will I make me equall or compare me, that I should be like him.*

*Take out silver and gold out of your purses, and way it, and hyve a golden shulph to make a god of it, that men may knece bowde and worship it.*

*Yet must he be taken on mens shoulders and borne, and set in his place, that he may stand, and not move out of his place: and if one eye unto hym, he geth no ashamed, and declereth not the man that calleth upon hym from his trouble.*

Consider this well, and be ashamed: go into your owne fluues.

Remember
The prophecy of the Lord against Babylon.

1. Behold, I will make thee a stone of惊奇, a sorrow of wisdom, and a grudge of the house of Israel, to thee, O daughter of Babylon, who art to be destroyed; for in thine own day are thy sentences fulfilled.

2. Go and tell this tale of thy sorrows, and thine virgin sabbatical, that thou mayest say, I am made desolate, I am destroyed; be not moved at thine heart when I say, for she is not come upon thee.

3. For thus saith the Lord against the vengeful house of Israel; The virgin is full of blood, she is full of the fruit of the arm: they feed upon thee with the feeding of a horseman.

4. For thy & fall by the hand of thy enemies; and thine high places shall be burned up in the fire: the sword of thine enemies shall devour thee, through the multitude of thy sorceries, and through the multitude of thy wrath.

5. The multitude of thy sorceries shall fall upon thee, and the multitude of thy wrath shall pass over thee; and thine eye and thy tongue shall be consumed, and thou shalt be consumed.

6. For thou hast trusted in thy sorceries, and the multitude of thy affirmations, and thous hast said, I am not a woman, to whom sorceries are lawful; but thou hast built an polygon, and thou hast sworn in the day of thine execution.

7. And thou hast defiled the land, and transgressed against the covenant of thy fathers, by afflicting and oppressing thy neighbour: for I will make thee desolate, and will have none in thee to dwell.

8. Therefore shall the sword of thine enemies come upon thee, and the multitude of thy sorceries shall pass over thee; and they shall sing a song of sorrow upon thee, saying, I am thy brother, and thou art my sister, saith the Lord.

9. Thus saith the Lord, I will be thy adversary, and I will work upon thee in thine days, and in thy sorrow, and in thine execution, and in thy labour, and in thine affections.

10. Therefore shall the multitude of thy sorceries be come upon thee, and the multitude of thy wrath shall pass over thee; and they shall sing a song of sorrow upon thee, saying, I am thy brother, and thou art my sister, saith the Lord.

11. Therefore shall the multitude of thy sorceries be come upon thee, and the multitude of thy wrath shall pass over thee; and they shall sing a song of sorrow upon thee, saying, I am thy brother, and thou art my sister, saith the Lord.

12. Thus saith the Lord, I will be thy adversary, and I will work upon thee in thine days, and in thy sorrow, and in thy execution, and in thy labour, and in thy affections.

13. Therefore shall the multitude of thy sorceries be come upon thee, and the multitude of thy wrath shall pass over thee; and they shall sing a song of sorrow upon thee, saying, I am thy brother, and thou art my sister, saith the Lord.

14. Therefore shall the multitude of thy sorceries be come upon thee, and the multitude of thy wrath shall pass over thee; and they shall sing a song of sorrow upon thee, saying, I am thy brother, and thou art my sister, saith the Lord.

15. Thus saith the Lord, I will be thy adversary, and I will work upon thee in thine days, and in thy sorrow, and in thy execution, and in thy labour, and in thy affections.
The hypocrify of the Jews is propos'd. 
1 The Lorde alone will be worshipped, which hath choen vs, and which succoureth vs for his owne sake.

1. Care this, O thou house of Jacob, ye that are called by the name of Israel, for the Lorde, and beare witness by the God of Israel, but with truth and right.

2. For they are named of the holy cite, and are grounded upon the God of Israel, whose name is the Lorde of holdes.

3. The thynges that I have shewed you euery since the beginning, haue I not brought them to passe immediately as they came out of my mouth, and declared them, and they are come?

4. Howbeit I knowe that thou art obstinate, and that thy necke hath an iron kninde, and that thy browe is of basche.

5. Nevertheless, I have euery since the beginning shewed thee of thynges for to come, and declared them unto thee or euery they came to passe: that thou shouldest not say, my neidd hath done it, my euered or molten image hath shewed it.

6. Thou hearest it before, and beholde it come to passe: And shall not ye your times theewethoofthou confesseth the same: But as for me, I tolde thee before at the beginning newe and secrete thynges which thou knewest not of.

7. And some done of olde tymne, whereof thou never hearedst before they were brought to passe, that thou canst not say, beholde I knovest of them.

8. Moreover, there be some whereof thou hast neither heard nor knowne, neither have been opened unto thyne eares afore tymne: For I knowe that thou wouldest vnitiously offend, therefore have I calleth thee a transgressour, even from the mothers wombe.

9. Nevertheless, for my namesake I will withdawe my wrath, and for my honours sake I will patiently so bare thee, that I do not root thee out.

10. Beholde I have purged thee; yet nor as yet, "I have choen thee in the fire of affliction."

11. And that only for my neidd sake, yea even for my neidd sake will I do this: or els what dishonour would they do to my name; surely I will not give my glory unto another.

12. Hearken unto me O Jacob, and Israel whom I have called: I am even he that is, I am the first and the last.

13. My hande hath layde the foundation of the earth, and my right hande hath spanned ouer the heauens: as done as I call them, they blende together.

14. Gather you altogether and hearken: which of ponder gods hath declared this: The Lorde hath a loue unto him, and he that performeth his bluyll against Babell, and declare his power against the Chaldees.

15. If my flesse alone, even I have tolde you this, I dyde call him and bryng him south, and he shall make his journey prosperous.

16. Come to me and heare this: haue I spoken any thyng darkly since the beginning: From the tyne that this thyng begyvynge I am there: Wherefore the Lorde God and his spirite hath sent me.

17. And thus saith the Lorde God thy redeemer, the holy one of Israel: I am the Lorde thy God which teachethee * profitable thynges, and leadethe thee the way that thou shouldest go.

18. *O that thou hadst regarded my commandementes, then had thy wealthie

nesses ben as the water freame, and thy righteousnesse as the waues flowing in the sea:

19. Thy leede also had ben lyke as the lande in the sea, and the fruite of thy body lyke the greuell stone thoresc: his name shoulebe not be rooted out, no destroyed before me.

20. *Go away from Babylon, see from the Chaldees, with a rauoye speake of this, declare it abode, and go toth into the ende of the worlde, say: The Lorde hath redeemed his freuame Jacob.

21. They suffered no hurt, he led them through the wildeernesse, and raued the waters.

Rom.vii.5.
1 Thimit.1.b.
Tit.iii.b.
Deu.xxviii.

Ier.e11.a.
1.Edia.b.


The prophesie


22 "As for the ungodly, they have no peace, saith the Lord.

6 Christ shall gather together all nations be they never so farre of.

1 And thus saith the Lord: "In the time accepted have I heard thee, and in the day of salvation have I helped thee: "I will preserve thee, and make thee to be the attencion of the people, that thou nayest helpe by the earth againe, and possesse againe the desolate heritages.

9 "That thou mayest lay upon the prisoners, go forth, and to them that are in darkness, come into the light: they shall fee thee in the lyke wypes, and get thei pastoure in all lyke places.

10 "They shall neither hunger nor thirst, heat nor shone shall not hurt them: for he that favoureth them shall leade them, and give them drink of the well springes.

11 I will make Wapes upon all my mountains, and my footpathes shall be exalted.

12 And beholde, these shall come from farre, to some from the north and west, some from the lande of Sinis (which is in the fourth.)

13 "Rejoyce ye heauenis, and sing praises thou earth, tale of joy ye hylites: for God hath comforted his people, & will have merce upon his that be in trouble.

14 But Sion sayde: "God hath forsaken me, and my Lord hath forgotten me.

15 Will a woman forget her owne infant, and not pite the some of her owne wombe? And though they do forsake yet will I not forget thee.

16 Sicholde. I have written thee by by on my hands, thy walles are erect in my light.

17 They make haste who buildeth thee by against as for those that overthrow thee and make thee waste, they shall depart from thee.

18 "Lift up thine eyes and loke about thee, all these gather them together and come to thee: As truly as I lyue faith the Lord, thou shalt put them all upon thee as an apparell, and give them to thee as a hide doth her velues.

19 As for thy lande that lieth desolate, wasted, and destroyed, it shall be able for them that shall dwell in: and they that woulde destroy thee, they shall be farre away.

20 Then thy children whom the barren shall bring forth, shall lay in thine care: This place is to narowe, give place that I may have roome.

21 Ezru
Then shalt thou think by thyself, who hath begotten me these, keeping I am born and alone, a captive and an outcast: and who hath nourished them up for me? I am belated and alone, but from whence come these?

And therefore thus saith the Lord God: Behold, I will stretch out my hand unto the gentiles, and set my foot in the midst of them, and they shall bring thee thy fruits in their lap, and every thy daughter their upon their shoulders.

For kings shall be thy nursing fathers, and queens shall be thy nursing mothers: They shall fall before thee with their face down upon the earth, striking the bulk of thy feet: that thou mayest know have that I am the Lord, and that who so putteth their trust in me shall not be confounded.

Shall the MSP be taken from the mighty? or the lawful prisoner from the taker?

But thus saith the Lord: The prisoners shall be taken from the mighty, and the spoil shall be recovered from the violent: for I will cause to cease forever war throughout the earth, and they shall all sleep in peace.

And I will feed thy enemies with their own flesh, I will make them drunken with their own blood, as with sweet wine: And all flesh shall know that I am the Lord thy Saviour, thy noble redeemer.

The L. Chapter.

1. The Jews are reproved, and also called.
Consolation and comfort is promised unto the faithful.

1. Hearken unto me ye that hold of righteousness, and ye that seek the Lord: take heed to the stone wherewith ye are hewn, and to the grace wherewith ye are digged.

2. Consider Abraham your father, and Sara that bare you, how that I called him by name alone, and blessed him, and enriched him.

3. Therefore shall the Lord comfort Sion, and repair all her decap, making her desert as a paradise, and her wilderness as the garden of the Lord: Birth and joy shall forebode there, thanksgiving and the voyage of paple.

4. Have respect unto me then O my people both high and lowe, and lay thine care unto me: for a lade and an obnoumace shall go forth from me, to lighten the gentiles.

5. It is hard by that my health and my righteousness shall go forth, and the people shall ordered with mine armes: the lades that is the gentiles shall hope mine, and put their trust in mine armes.

6. Lift up your eyes toward heaven, and look upon the earth beneath: *for the heavens shall banishe abaye lyke smoke, and the earth shall bare olde like a garment, and they that dwell there in shall perisse in lyke manner: But my salvation shall endure for ever, and my righteoueness shall not cease.

7. Hearken unto me ye that have knowledge in righteoueness, thou people that *bearest up tabbe in thynce heart: *fear not the reuelynge of men, be not afrayde of their blasphemyes.

8. *For wronces and nothes shall cate them lyke cloth and wooll, but my righteoueness shall endure for ever, and my saving health from generation to generation.

9. Wake vp, wake vp, and be strong O thou arme of the Lord, wake vp, lyke as in tyme past, euer, and since the world began.

10. *Art not thou the same arme that hast wounded the proude, and heluen the dragon in peeces: Art not thou even the same which hast dryed up the depe of the sea, which hast made playne the sea grounde, that the delivered might go through?

11. Therefore the redeemed of the Lord shall turne agayne, & com with joy into Sion, *continuall joy halbe on their head, and itch and gladnette halbe with them, and sowebe and bo shall see from them.

12. Pea I, [even] I am he that in all thynges genteth you consolation: what art thou then that feareth a noxall man & the childe of man, which *goeth away as both the flower:

13. And forgettes the Lordes that made thee, that spread out the heavens, and layde the foundation of the earth: but thou art euer afrayde for the light of thynce oppresseur, which is redye to do harme: Where is the wyth of the oppresseour:

14. The exile maketh haste to be loosed, & that he re not in prifon, and that his bread sayle hym not.

15. *I am the Lord thy God that doth the sea, & his waves shall rage, *whose name is the Lord of houles.

16. *I have put my foodyes in thy mouth, and have defended thee in the hande of my hande, that I may plant the heavens, & laye the foundation of the earth, and laye into Sion: thou art my people;

17. *Awake, awake, and flame by O Lutetale, thou that from the hande of the Lordes hast drunken out the cup of his wyth, that hast supped of and luked out the burning cuppe to the bottome.

18. For among all the lones whom he hath begotten, there is not one that may holde it by, and not one to leade it by the hande of all the lones that he hath nourished.

19. Both these thynges are happein unto thee, but Who is thy for: pea destrucion, wallyng, hunger, and sowebe, but Who will comfort thee?

20. Thy lones be comfortlesse at the head of every strete like a take venion, and are full of the terrible wyth of the Lord, and punishment of thyn God.

21. And therefore thou nuerable and drunken
dunken(hoibei not with wine)heare this:

22 Thus faith the Lord, thy Lorde and God, the defendour of his people: Behold, I will take the numbryng cup out of his hande, even the cup with the begges of my Warth, that from hence

The lii. Chapter.

4 In exhortation and comfort to the people of God.

1 Vpon, by, take thy strength unt to thee, put on thyne honest pay-ment. O Hierusalem, thou holy towne: for from this tyne fowth there, shall no butto-

2 Shake thee from the dust, arise and save by O Hierusalem: Pluche out thyneke from the bonde, O thou capti-

3 For thus faith the Lorde: ye are solde for naught, therefore shall ye be redeemed also without any money.

4 For thus faith the Lorde God: By people went double afore tymes into E-

5 And nowe, what profite is it to me faith the Lorde, that my people is freely caried away, I brought into heauenke by their rulers, and my name ever byll bliedhene faith the Lorde.

6 But that my people may knowe my name, I my selfe byll speake in that day, Beholde here am I.

7 Oyhove beautiful are the fette of the embassadour that byngeth the messenge from the mountayne and pro-

8 Thy Watchmen shall bys. by their

9 When the Lorde shall conuerce Sion, O thou deftate Hierusalem, and replikey together: for the Lorde hath comfostered his people, he hath beured Hierusalem.

10 The Lorde hath made bare his holy

11 Away, away, get you out from hence, and touche no buttane thyng: Go out from among such, and be cleanse that bear the besfell of the Lorde.

12 For ye shall not escape by running, nor by sleepeing away: but the Lorde shall go before you, and the God of Israel shall gather you together.

13 Beholde my seruant that deate pos-

14 Lyke as the multitude shall wonder

15 Even to shall the multitude of the gen-

The liij. Chapter.

Be prophesieth certainly of the passion of our founeour Jesus Chryste.

2 For he dyd groble before the Lorde like as

3 *He hath neither beautie nor

4 *He is distrised and abvareed of men, he is such a man as hath good ex-

5 Hebr.v.2
The prophesie

1. Of the great dominion of Christ. 2. The indignation of God endureth but a short space, but his mercy is everlasting.

1. Gladly would I then baren that bearest not, receive, sing, and be merry that art not with childe: for the desolate hath no children then the married wife (saith) the Lord.

2. Make thy tent bigger, and spread out the hangings of thine habitation: spare not, lay forth thy warders, and make fast thy stakes:

3. For thou shalt be multiplied on the right side and on the left, and thy seed shall have the gentiles in possession, and dwell in the desolate cities,

4. Fear not, for thou shalt not be confounded: be not ashamed, for thou shalt not come to confusion: Pea thou shalt forget the name of thy youth, and that not remember the dishonour of thy widowhead.

5. For he that made thee hath done thy Lord* and husbande (whose name is the Lord of hostes) and thy redeemer shall even the holy one of Israel, the Lord of the whole world.

6. For the Lord hath called thee being as a desolate foolish woman, and as a youth that was forsaken faith thy God.

7. A little while have I forsaken thee, but with great mercifulness shall I take thee vp unto me.

8. When I was angry I hid my face from thee for a little season: but through everlasting goodness have I pardoned thee, saith the Lord thy redeemer.

9. And this is unto me as the water of Noah: for like as I have sworn that I will not bring the water of Noah any more upon the world: saith I have sworn that I will not be angry with thee, nor reprove thee.

10. The mountaines shall remove, and the hilles shall fall downe: but my loving kindness shall not more, and the bondes of my peace shall not fall downe from thee, saith the Lord thy merciful lover.

11. Behold, thou poure, vered, dispised, I will make thy wailes of precious stones, thy foundation of Saphires.

12. Thy windows of Cristall, thy gates of
of sone clear stone, and all the borders of pleasant stones.

1. Thy children shall be all taught of God, and I will give thee plenteousness of peace.

2. In righteousness shalt thou be grounded, be farre from oppression; for the thing thou needest not be aspyde, neither for hindrance, for it shall not come nere thee.

3. Lo, whom gathered together against thee, both it without me, and why so within thee both ione together against thee, shall surely fall.

4. Behold, I make the snuff that bloweth the coales in the fire, and he maketh a weapon after his handy work: I make also the waster to destroy.

5. But all the weapons that are made against thee shall not prosper; and as for all tongues that shall resist thee in judgement, thou shalt overcome them, and confound them. This is the heritage of the Lords seruautes, and their righteousness commeth of me, saith the Lord.

The l vi. Chapter.

1. In exhortation and comfort to the people. The fruit and profile of the word of God.

2. Wherfore do ye lay out any money for the thing that ye do by not, and spend your labour about the thing that saith you not? But bearken rather byo me, and ye shall eare of the best, and your soule shall have her pleasure in plentifulnesse.

3. Unto your cares and come into me, take heed [say] and your soule shall have: For I will make an everlastlyng covenant with you, even the hure mercies of Dauid.

4. Behold, I gave hym for a wittes among the folke, for a prince, a teacher unto the people.

5. Lo, thou shalt call an unknowne people; and a people that had no knowledge of thee shall rumme unto thee, because of the Lord thy God and the holy one of Israel which glorifieth thee.

6. Seke the Lord while he may be found, and call upon hym while he is newe.

7. Let the bugody man forsake his owne ways, and the uighteous his owne imaginations, and turne agayne vnto the Lord, to shal he be mercifull vnto hym: and to our God, for he is very ready to forgive.

8. For thus saith the Lord: By thoughts are not your thoughts, by your ways are not my ways.

9. But as farre as the heauens are hpyr then the earth: so farre do my ways exceed yours, by your thoughts yours.

10. *And lyke as the rynge and snodd commeth downe from heauen, and returneth not thysyer agayne, but waster the earth, maketh it fruitfull and greene, that it may genere vnto the sover, and bread to hym that eather.

11. So the wordes also that commeth out of my mouth shall not turne agayne vowe he into me, but shal accomplishe my wyll, and prosper in the thing whereunto I sende it.

12. And so shal ye go forward with joy, and be set with peace: The mountaynes and byles shall sing with you for joy, and all the trees of the feld that clappe their handes.

13. For thones, there shall growe fere trees, and the byre tree in the feld of byers: And this shalbe done to the payfe of the Lord, and for an everlastyng token that shall not be taken away.
In exhortation to judgement and righteousness, and to the spiritual keeping of the Sabbath. 10 Agayne shepherdes that detour their flocke,

1 Thus saith the Lord, I Kepe equitie, and do right: for my loyalynge health haie come shottynge, and my rightouynes shalbe opened.

Esa.lix.c. Blessed is the man that doth this, and the mans childe which kepeth the same: he that taketh heede that he unhastive not the Sabbath (that is he that kepeth him selfe that he do no euill.

Deu.xxxii.c Then sball not the stranger which cleaneueth to the Lord, say, *Alas the Lord hath shut me cleane out from his people: Neither shal the gielded man say, Lo I am a dye tree.

Sapi.b. For thus saith the Lord vnto the gielded[that kepeth my Sabbath,[nameles] that holbegeth greatly of the thyng that pleaseth me, and kepeth my conuention.

Iohn.i.c Unto them wyll I gen in my househode and within my walles, a better heritage and name then of the habben called fomes and daughters: *I wyll gene them an euertalbyng name that shall not perchye.

Ioh.viii.e Agayne, the strangerns that stieke to the Lord to serue hym, and to loue his name, *and to be his feuauntes,

A1 and all they which kepe them selues that they unhastive not the Sabbath, namely that they fullfill my conuention:

7 Them wyll I bring to my holy mountayne, and make them topfull in my house of prayer: their burnt offerynges and sacrifices shalbe accepted upon myn aulter: *so my house shall be called an house of prayer for all people.

8 Thus saith the Lord God which gathereth together the scattered of Israel: I wyll byng yet another congregation to hym.

9 Come all ye beasts of the fiele, that ye may bence all the beastes of the woode.

10 *For his watchmen are all blinde, they haue altogether no understanding: they are all dumb dogges not being able to barkke, they are sleepe, bugglye are they and ly e bostynig.

11 They are chamelesse dogges that be never satisfied: The shepherdes also in like manere haue no understanding, *but euery man turneth his owne doap, euery one after his owne coutouones with all his power.

12 *Come [say they] I wyll setche wine, so shal we eftall our seluest, that we may be drunken, and do to my odoyle lyke as to day, peac and much more.

q The lvi. Chapter.

The good men are taken away, the wicked ones take pleasure in idolatry, the godly receive comfort, the wicked both perish.

A1 the *righteous pe

Sapi.i.b. risheth, and no man regardeth it in his heart: good godly people are taken away, & no man considereth, namely, that the righteous is combating away from the world.

2 He commeth into peace, and godly men rest in their chambers, and before the godly man goeth peace.

Mat.xxii.d Come hither therefore ye charmers children, ye somes of the adulterer and the wholes.

4 Whom take ye your pleasure: upon whom gape ye with your mouth, and bleare out your tonge: Are ye not chil-
out of the way of my people.

15 For thus saith the Lord, and he is excellent, even he that dwelleth in everlastings, whose name is the holy one: I dwell yonder above and in the sanctuary, and with him also is that is of a contrite and humble spirit do I dwell, that I may be a troubled mind, and a contrite heart.

16 For I say unto thee, that sin not ye without ende: but the blasting goeth from me, and is included in the body, and I made the beast.

17 I am worth with hym for his countenance, I minute hym, I hide me and am angrie, and he turneth himselfe, and followeth thee by the way of his owne heart.

18 I have scene his wavyes, and I heale hym, *I leade hym, and restore to hym comfort, and to those that were for hym.

19 I make the frutes of thanksgiving, that he may say, peace, peace, *unto the that are farre of, and to them that are ye faith the Lord, I make hym whole.

20 But the wicked are lyke the raging sea, that can not rest, whole water to meet with them and gravel.

21 Even so the wicked have no peace, *faith God.

The Lxiv. Chapter.

1 The Lord (by the mouth of the prophet) reproacheth the people for their fastings, *which were full of hypocrisy.

2 For they seek me daily, and will know my wavyes, even as it were a people by right, and had not forsaken the statutes of their God: they afraid of me concerning right judgement, and will be yfe into God.

3 Wherefore fast we (by they) and thou seek it not: I put our times to trauallest, and thou regardest it not:

4 Behold, when ye fast, your last remaynt, fell, for ye do no lesses violence to your betters: to, ye fast to beake and debate, and to stone with your fist without mercy: yfode ye shall not fast thus, that in your bovrce might be bearde above.
The prophecies

Zach. viii. 5 *Think ye this fast pleaseth me, that a man shoude chaffe him selfe for a day: and to hange downe his head like a bine, and to wepe upon the earth in an horrie cloth: Should that be called fasting, or a day that pleaseth the Lord?

Deut. xvi. 6 Dost not this fasting rather please me, That thou *lose* the wicked bandes, that thou take of the ouer haire burchens, that thou let the appelle go free, and brake all maner of peke?

Eze. xvi. 7 *To deale thy head to the hunger, and to hange the poore wandering home into thy house: when thou seest the naked that thou ouer hym, and hide not thy selfe from thy neighbour, and despise not thyne owne flesh:

Luk. xii. 8 *Then shall thy light beseke southe as the morning, and thy health southe right shortly: righteousnesse shall go before thee, and the glory of the Lord shall embrace thee:

Prou. xxi. 9 *Then if thou callest, the Lord shall answer thee, if thou cryest, he shall say, here I am: peac if thou layest away from the thy burchens, and sorke thy fingers, and ceaste from vnicorous talking:

Zach. viii. 10 *If thou hast compassion upon the hungry, and refreschest the troubled soule: then shall thy light shung out in the darknesse, and thy darknesse shalbe as the noone day.

11 The Lord dothuer be thy guide, and satisfie the desire of thyne heart in the tyne of drought, and fill thy bones with mary: Thou shalt be like a freche warded garden, and like the fountain of water that never leaeth running.

12 Then the places that hauene ben waste, shalbe builded of thee, there that thou lay a foundation for many hindredes: Thou shalt be called the maker by of the breahe, and the buynger a-gayne of the Day to dwell in.

13 Pea if thou turne thy feete from the fabbath, so that thou do not the thing whereof pleaseth thy selfe in my holy day, and thou call the pleasanct, holy, and glorious fabbath of the Lord, and that thou geue hym the honour, so that thou do not after thyne owne imagination, neither feete thyne owne will, nor speake thyne owne wodeses:

14 Then that thou haue thy pleasure in the Lord, and I will eare thee bpe above the earth, and sebe the be Rut the heritage of Jacob thy father: for the Lords owne mouth hath so promis.

The lixiv. Chapter.

1 The Lord is mightie to save, and rede to heare our requestes, 2 our sinnes are the cause why God heareth not by, neither graunteth our requestes.

*Elohe, the Lords hande is not so shortened that it can not help, neither is his care so dopered that it may no not heare:

But your misdeedes have seperated you from your God, and your sinnes hyde his face from you, that he heareth you not.

For your bandes are defiled with blood, and your fingers with burchenousses: your lippes speake lethinges, and your tongue setheth out wickednesse.

No man regardeth righteousnesse, and no man judgeth truely: every man hopeth in bayne things, and imagineth decept, *conceaueth Weernesse, and bringeth sooth euill.

5 They brede coaccomte egges, and weave the spiders webbes, who so eateth of their egges, byeth: but if one treade upon them, there commeth by a ferpent.

6 Their webbes maketh no cloth, and they may not cover them with their labones: their deedes are the deedes of wickedness, and the Wolfe of roborie is in their bandes.

7 *Their feete rume to cupill, and they make haste to thed innocent blood: their counsels are Wicked counsels, barren *and destruction are in their Wapes.
The IX. Chapter.

1 Consolation and comfort to Jerusalem. 5 The Church is gathered together among the gentiles by preaching of the gospel, and abundantly with all good things.

9 The gentiles shall come to thy light, and kings to the brightness that springeth forth upon thee.

4 Lift up thine eyes, and look round about thee; all these gather their flocks and come to thee, thine fountains shall come unto thee from farre, and thy daughters shall gather them felines to thee on every side.

5 Then thou shalt see this and be glorious, thou shalt marvail exceedingly, and thy heart shall be opened: when the abundance of the sea shall be consumed.
The prophesie

1 He prophesie[th] that Christ shalbe annointed and sent to preache.

The spirit of the Lord is upon me: for the Lord hath annointed me, and sent me to preach good tidings unto the poor, that I might bind up the wounded heartes, that I might preach deliverance to the captaine, and open the prison to them that are bound:

2 That I might declare the acceptable year of the Lord, and the day of vengeance of our God: that I might comfort all them that are in heavinell:

3 That I might give unto them that mourne in Sion, that I might give a glasse of comfort to them that sorrowed with ashes, to comfort them, and to give them beauty for ashes, the oil of gladnes for mourning, the garland of the loue of the Lord for the drabes of weeping; that they might call upon me in my name, and I will heare them: that my Glasse may be full of the wine of them that be bent, and I will drink it out of the Lord, and give them the socer of the Lord.  

4 But, I say, ye are they that trouble mine hand: yet I will put mine hand upon thee, and I will make thy hand strong, and I will make thine hand as the hand of a man: and I will help thee, and deliver thee from the hand of the enemy.  

5 I will bring againe captives, and they shall returne; I will increase their numbers, and they shall not be few: I will also greatly rejoyce, and I will be glad with joy:  

6 For I will turne many out of their present waies, and will bring them into the straight way; and the一样 wye of the glory of the Lord shall be peace.  

7 My holy one: he shall be despised, and shall be hid out of the sight of the Gentiles, and he shall be opened in the sight of the Gentiles: he shall bring many to the righteous, and they shall be instrued in the way of justice; but the wicked shall be confounded.  

8 And I will wait for my Lord, that mine hand may be strong for him that spareth me; and mine hand may be strong for him that spareth me.  

9 And he shall say, lo, the nations and the kings did gather themselves together; but who hath called them?  

10 He saith in mine habitation, and in mine habitation: I will not speak in the name of the Lord God:  

11 For the Lord God is in the midst of her, and the glory of the Lord is round about her.

12 Then I beheld, and I heard the voice of one that talked, saying, Arise, get thee to Bethel, and there shall the vine make her branches, and the olive tree shall flourish: and the things I have written will I bring in to effect.  

13 And the glory of the Lord was upon mount Sion, and the vision of the Lord was upon them.  

14 And he spake unto them in a column, and they hearkened not: for my word was in their mouth, as a fire shut up in a brasse, and they could not hear.  

15 Then said he, a light shalbe upon thee, until I come: this shall be the measure of the brasse, and the brasse of the light:  

16 It shall be upon the head of him that goeth forth, and upon the head of him that returneth, in the name of the Lord God of hosts.  

17 The spirit of the Lord is upon me, because he hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty unto the captives, and the opening of the prison unto them that are bound;
of Esa.  

1 A prophecy of the coming of Christ.

1 O Sions sake whyl I not holde my tongue, and for hierufalens sake I will not ceasfe, vntill their righteounesse brake forth as the shining light, and their salvation as a burning lamp.

2 Then shall the gentiles see thy righteounesse, and all kynge ths glory: Thou shalt be named with a newe name, where the mouth of the Lord shall shewe.

3 Thou shalt be a crowne in the hande of the Lord, and a glorious garlande in the hande of thy God.

4 From this thyne foorth thou shalt never be called the fokaken, and the lande the lande shall no more be called the wildernesse: but thou shalt be called, My pleasure is in her, and the lande shall be called the married woman: for the Lord loveth thee, and thy lande shall bejoyned in mariage.

5 And lyke as a young man taketh a virgin to mariage, so that thy somes be married vnto thee: and as a haidgeome is glad of his haidgeome, so shall the Lord rejoyce over thee.

6 I have set Watches, and the Watches of Hierusalem, which shall neither ceasfe day nor night to praunce the Lord: and ye also that remember the Lord, ye shall not kepe him coyle.

7 Nor leaue to speake of him, until Hierusalem be set by, and made the people of the Lord.

8 The Lord hath sworn by his right hand, and by his strong armes, that from henceforth he will not geue thy comne to be meate for thyne enemies, nor thy vine wherein thou haddestlaboured, to be drinke for the strangers.

9 But they that have gathered in the comne, shall eate it, and geue thankes to the Lord: and they that have borne the vine, shall drinke it in the court of my sanctuarie.

10 So you, go you throuthe the gates, make cleane the way for the people, make playne, make playne the foote path.

Luke ii. b.
Psal 62 a.
Ezech. vi. b
The prophecyce

path, and take away the stones out of it, and set out a token for the people.

11 Behold, the Lord proclaimeth unto the ends of the world, *Tell the daughter Zion, See thy favoure cometh, behold he bringeth his remittance with hym, and his work go before hym.

12 For they whom the Lord delivereth, shall be called the *Holy people: and as for thee, thou shalt be named the great and珍贵 occupied, and not the forsaken title.

The lxiiij. Chapter.

Wherefore then is thy clothing red, and thy raiment like his that treadeth in the vine press?

I have trodden the presse my selfe alone, and of all people there is not one with me: Thus will I trample them downe in my wrath, and set my feete upon them in mye indignation, and their blood that be sprung upon my clothes, and so will I stayne all my raiment.

*For the day of vengeance is assigned in my heart, and the yere when my people shall be delivered is come.

I looked about me, and there was no man to shew me any helpe, I marveled that no man helde me vp: Then I helde me by myne owne armes, and my reverence fulfilled me.

And thus will I trample the people in my wrath, and bathe them in my displeasure, and upon the earth will I lay their strength.

7 I will declare the goodness of the Lord, yea and the praise of the Lord for all that he hath given vs, for the great good that he hath done for Israel, which he hath given them of their owne favour, and according to the multitude of his loving kindneses.

8 For he saith, These no doubt are my people, and no thinking children: and so was he their favour.

9 In their troubles, he was also troubled with them, and the angel that went forwaid from his presence delivered them: of very love and kindness that he had unto them, he redeemed them, he hath borne them and carried them by ever since the world began.

10 But after they poysoned hym to wrath and bared his holy spirit, he was their enemie, and sought against them hym selfe.

11 Yet rememberd Israel the olde time, of Poples and his people, *saying: Where is he that brought them from the water of the sea, *With them that fedde his sheepe: Where is he that hath gven his holy spirit among them?

12 He led them by the right hande of Moses with his glorious arm, deuind the water before them, wherethe he gat him selfe an everlasting name.

13 He led them in the depe as an horse is led in the playne, that they should not stumble.

14 As a tame beast goeth in the fielde, and the spiritue of God greteth hym red: thus (O God) hast thou led thy people, to make thyselfe a glorious nation withall.

15 *Loke downe then from heaven, and behold from the dwellinge place of thy sanctuary, and thy glorie: *Hodie is it that thy goutlous, thy strength, the multitude of thy mercies, and thy loving kindnesse not to be increasid:

16 *Be it then our father: so Abra- ham knoweth vs not, neither is Israel acquainted with vs; but thou Lord art our father and recone, and thy name is everlasting.

17 *O Lord, wherefore hast thou led us out of the way? *Wherefore hast thou hardened our heartes that we fear thee not? Be at one with us againe for thy meruantes sake, and for the generation of thyne heritage.

18 Thy
18 Thy holy people have had but a little
while thy sanctuary in possession, for
our enemies have taken down thy
holy place.

19 And we were thyne from the begin-
ning, when thou hast not their Loide,
for they have not called upon thy name.

The lxxiii. Chapter.

1 That thou wouldst cleanse the heavens in
thunder's storme, that the mountains
might melt away at
thy presence:
2 Like as at an hotte
fire, and that the malicious might boole
away as the water doth upon the fire:
whereby thy name might be known
among thyne enemies, and that the
gentiles might tremble before thee.
3 When thou wouldest wonders
strange wonders, We looked not for
them: thou causest downe, and the
hills melted at thy presence.
4 For since the beginning of the worlde
it hath not been heard or perceived,
neither hath any eye seen another
God beside thee, which doeth so muche
for them that put their trust in thee.
5 Thou helpest hym that doth right
with chearfulnesse, and them that
thou upones in thy wapes: but lo,
thou hast ben angerie, for we offended,
and have ben ever in thine, though the
worlde hath cleaned to them, yet shal
we be lazed.

6 We are all as an vunclean thing, and
all our righteousnesse are as filthy
rages: we fall every one as the leafe,
for our sines carry vs away like the
wunde.
7 There is no man that calleth upo
thy name, that standeth up to take hold
by thee: therefore hides thou thy face
from vs, and confuncest vs, because of
our sines.
8 But noibe, O Lord, thou father of
ours, *We are thy eay, and thou art our
potter, and we all are the worke of thy
handes.
9 *We not to lose displeased O Lo:and
kepe not our offences long in thy re-
membrance: but consider that we all
are thy people.
10 The cityes of thy sancturie ye waste, *Si
is a wilderenesse, and Hierusalem
a deket.
11 *Our holy house which is our beau-
tie where our fathers prayed thee, is
b wont by yea, all our commodities and
pleasures are waised alway.
12 Ypif thou not be inreated, O Lord,
for all the ypif thou holde thy peace,
and scourge vs so sore?

The lxxv. Chapter.

1 They seeke me, that hitherto have not asked
for me, they finde me,
that hitherto have not
ought me: I have
hade, I am her; *I
am here, I am Sunbe
of a people that never called upon my
name.
2 For thus long have I are holden
out many handes to an unthankfull peo-
ple that go not the right way, but after
their owne imagination.
3 To a people that is ever defying me
to my face, *they make their oblation
ons in gardens, and their smoke upon
auters of bricke.
4 They lirke among the grones, and
lye in the benes all night: *they cate
vines sceth, and burne brothis in
their vessels.

Deut.xiii. a
and Deut.xiv.
Exod.xx.x.
Deut.xiii. a
Levit.xii.
The prophecy

Mat. xxvi. 5 If thou commest npe them, they say, touche me not, for I am holy then thou: All these men when I am angry, shall be turned to smoke and a fire that shall burne for ever.

6 Behold, it is written before my face, and shall not be forgotten, but compered: I shall redeem it them into their bosom.

[3 I mean] your middeces, and the middeces of your fathers together faith the Lord, which have made their sinne upon the mountains, and blasphemed me upon the hilles: therefore will I measure their olde deedes into their bosome againe.

Rom.xi. 8 Moreover, thus faith the Lord: *Like as when olde wine is founde in the clutter, and one faith, Loke it not, for there is blessing therein: * even so will I do also for my seruantes takes, that I will not destroy them all.

9 But I will take a seede out of Jacob, and out of Juda one, to take possession of my hilt: *By chosen shall possess it, and my seruantes shall dwell there.

10 Saran saile a chreepseolle, and the valley of Acho; shall gene the faling for the cattell of my people that seeke after me.

[11 But as for you, ye are they that have forsaken the Lord, and forgotton my holy hill: ye haue let by an ailter unto Jupiter, and given riches drinke offerings unto the planets:

12 Therefoe will I number you to the Woode, that ye saile be destroyed altogether: for that when I called, no man gave me aunswere, when I spake, ye hearkened not unto me, but byd wickednesse before mine eyes, and chose the things that pleased me not.

13 Therefoe thus faith the Lord God: Behold, my seruantes shall eate, but ye shall have hunger: behold, my seruantes shall drinke, but ye shall suffer thirst: behold, my seruantes shall be merie, but ye shall be confounded:

14 Behold, my seruantes shall reioyce for very quietnesse of heart: but ye shall crye for loode of heart, and complayne for desparation of mine.

15 Your name shall ye leave assured among my chosen: for God the Lord shall slay you, and call his seruantes by another name.

16 *Who do reioyce upon earth, shall reioyce in the true God, and who do hearthe upon earth, shall see in the true God: for the olde affictiones shall be forgotton, and taken away out of my sight.

17 *For so, I shall make a newe heaven and a newe earth: and as for the olde, they shall never be thought upon, nor kept in minde:

18 [But the Lord faith] Be glad and euermore reioyce for the things that I shall do: For why beholde, I shall make a joyfull herusalem, and his people joyfull.

19 Ver, I my serle will reioyce with herusalem, and be glad with my people: *and the voyce of weeping and sayling shall not be hearde in her from thenceforth.

20 There shall neither be chylde nor olde man that have not their full bayers: but when the chyld be commeth to an hundred yeeres olde it shall dye, and if he that is an hundred yeeres of age do wyng, he shall be cured.

21 *They shall buype houses and dwell in them, they shall plant vineyards and eate the fruitt of them.

22 They shall not buype and another possess, they shall not plant and another eate: *but the life of my people shall be like a tree, and nine elect shall enjoy spill the woork of their hands.

23 They shall not labour in byayne, no beger with trouble: for they are the ye blessed seede of the Lord, and their fruittes with them.

24 And it shalbe, that of ever they call, I shall aunswere them, whyle they are yet but thinking howe to speake, I shall heare them.

25 *The woode and the lambe shall seede together, and the lion shall eate bay like the bucke, *but earth shalbe the serpentes meate: There that no man hurt no sna another in, and all my holy hill, faith the Lord.

The
Chapter

Thus saith the Lord: *Heaven is my throne, and the earth is my footstool: where shall house stand that ye build upon to me? And where half the place that ye build in?

As for these thy things, my hand hath made them all, and they are all created saith the Lord: *which of them shall I regard: Even hym that is poor and of a lowly troubled spirit, and standeth in awe of my words.

For who do slayeth an ox (for me, both to great dishonour) as he that killeth a man: He that killeth a sheep for me *hurleteth a dogge: He that burneth meate offerynges, offereth libynes blood, who do maketh me a memorial of incense, payeth the thing that is unright: Yet take they such wayes in hande, and there soule délygheth in these abominations.

Therefore bylly I alfo haue pleasure in laugheyng them to stone, & the synge that they sacre byll I bring upon them: *For when I called, no man gaue answere, when I spake, they would not hear: but did wickednes before mine eyes, and chose the thynges that displeased me.

Heare the word of God all ye that sacre the thynge which he speaketh: your brethren that hate you and call you out for my name sake, say, The Lord is hypnous against vs: but you shall see hym in joy, when they have confounded.

*Then shall heare a great noyse from the citie, and the voype of the Lorde, that byll retarde and recompence his enemies:

Lyke as when a wise bringeth forth a manchild, or ever the sufer the paine of the birth, *anguish of the travayle:

Who ever heard or saue such thynges: both the grounde beare in on day: or are the people borne at once, as Sion transplanted in childe birth and bare her bones:

For thus saith the Lorde: *Am I he that maketh other to beare, and beare not my selfe: Am I he that beareth and makest barren, faith thy God:

10 Rejoyce with hierusalem, and be glad with her all ye that love her, *be topfull with her all ye that mourne for her.

11 For ye shall sucke comfort out of her breasts, and be satisfied: He shall take, and have delyte in theiyghtnesse of her glory.

12 For thus saith the Lorde: Behold, I byll let peace into her lyke a water sluide, and the glory of the heathen like a Nothing streme: Then shall ye lute, ye shall be borne upon her hydes, and be topfull upon her knees.

13 For lyke as a chylde is comforted of his mother, so shall I comfort you, and ye shall be comforted in hierusalem.

14 And when ye see this, your heart shall rejoyce, *and your bones shall flexile lyke an heare: Thus shall the hande of the Lorde be knorden among his seruantes, and his indignation among his enemies.

15 For behold the Lorde shall come with fire, and his charret shall lyke a white wynde:that he may recompence his vengeaunce in his wrath, and his indignation with the flame of fire.

16 For the Lorde shall judge all ye with fire and with his lynde, and there shall a great number slayne of the Lorde.

17 Such as haue made them selves holy and cleane in the gardens, and those that haue eaten libines sejse,one, and other abominauons, haue taken away togethe the Lorde.

18 For I do knowe their wyckednes and thoughtes, and I Wyll come to gather all people and tongues: then they shall come and see my glorie.

19 Unto them shall I geue a token, and sende certayne of the that be deliered among the gentiles, into Cilia, Afric, and Lydia, where men can handle bowles, into Italie, and also Grekke lande: *The Iles faree of that haue not hearde heare of me, and have not seene my glorie, shall preech my paradis among the gentiles.

20 And
The prophesie

20 And shall byng all your brethren for an offering unto the Lord out of all the people, upon horses, charrettes, and houseteres, upon mules and carres, to Hierusalem my holy hill faithfully the Lord: lyke as the children of Israel byng the offering in clean vessels to the house of the Lord.

21 And I will take out certayne of them for to be priests and Leuites, faith the Lord.

22 For lyke as the nebe heauen and the nebe earth which I will make, shalbe fast established by me, faith the Lord: that your seede & your name continue,

23 And it shall come to passe, that from moone to his moone, from Sabbath to his Sabbath, all s the Lord shall come to worship before me, faith the Lord.

24 And they shall go southe and lyke by on the curations of them that have transgressed against me: for their vows shall not dye, neither shall their fire be quenched, and all s the Lord shall abhorre them.

The end of the booke of the prophete Elai.

The booke of the prophete Jeremie.

The first Chapter.

1 The booke of Jeremie, and in what tyme he prophesied, he encourseth him selbe and would refuse the office of a prophete, because he is young and inexperienced, & he is taught of the Lord and becommeth bold. 2 God openeth unto him, that the destruction of the Jews by the Babyloniens is at hand. 3 Jeremie is commanded to speake the word of God unto the Jews without feare.

1 These are the sermons of Jeremie the sonne of Heliah the priest, one of them that dwell at Anaroth in the lande of Benjamin, when the Lord had first spokem with hym in the tyne of Josiah the sonne of Amon kyng of Juda, in the xii. yer of his raigne;

3 And so duryng unto the tyne of Jehoahum the sonne of Josiah kyng of Juda, 4 and untill the x. yer of Zedekiah the sonne of Josiah kyng of Juda were ended, when Hierusalem was taken, even in the fifth moneth.

4 The
The word of the Lord spake thus unto me.

5 Before I fashioned thee in the bowels of thy mother, I spake unto thee, and thou saidst, I will not hear.

6 And the Lord said, Where wast thou? And I said, I dwelt with the uncircumcised in Egypt.

7 Then said I, I am unclean; yet make me as thine servant, that I may run before the children of the uncircumcised.

8 And the Lord said, Go to, get thee to Jerusalem, and say the words thereof.

9 And they will cast thee out, and thou shalt say, Why have ye cast me out? and they will say, Because they have sinned before the Lord, and because they have provoked the habitation of the Lord of hosts.

10 

11 Then said they unto me, Behold, they are of thy bones which were cut off from thee; when thou wast born, I found thee in the secret place, and when thou wast as an hidden treasure.

12 I said unto them, Had I been in the secret place of the Lord, had I been among the sons of the mighty, I should have set the Lord before me always:

13 But I went forth to the end of the earth; and my sight remained until I came into the sanctuary of the Lord, and I was with the tenures of the sons of the covenant.

14 

15 

16 

17 

18 

19

20 

21 

22 

23 

24 

25 

26 

27 

28 

29 

30 

31 

32 

33

The word of the Lord came unto me, saying,

34 Say, I am the Potter, and ye are the clay; and if I say unto you, Be ye vessels unto me, according to my purpose; shall ye say unto me, What is the work of the Potter? or, what is the form that I shall make in the inward parts thereof?

35 And now I have set my mind to make you a vessel unto glory, even a vessel of holiness, to be esteemed and highly prized.

36 For as the clay is in the hand of the Potter, so are ye in mine hand, O house of Israel.

37 And I will put my spirit within you, and cause you to enter into the heart of the nations, and I will succeed you, and I will make you fruitful, and I will multiply you, and I will set my tabernacle among you, and I will be your God, and ye shall be my people.

38 And I will establish the tabernacle of Isaiah among you, and my law shall be before your eyes; and I will give you princes according to the heart of all the people, and your king shall be one of them.

39 And I will make thee a great nation, and I will set thee among nations, and I will receive thee again, and I will place thee on the mount of Jacob, and I will give thee the heathen for thy inheritance, and the kingdoms shall be thy spoils.

40 And I will make thee a great name, and thou shalt be known among the nations, and thou shalt be a blessing.

41 And I will bless those that bless thee, and I will curse him that curriculum thee: and I will bless them that regard the Tabernacle of my people, and I will curse him that despiseth it.

42 And I will make thy name great, and I will set my tabernacle among thee, and I will cause thee to inherit the land of thy fathers, and I will set my people over thee, and I will be a sanctuary for thee among the heathen, and I will be known among the nations, and thou shalt know the Lord.

43 And I will pour upon thee the spirit of grace and of supplications, and I will make the sun and the moon to stand still, and the signs of heaven to return, and I will show unto thee the arm of the Lord, and I will heal thee.

44 And I will make thee a great nation, and I will set thee above the nations, and I will give thee the heathen for thy inheritance, and I will set thee over the nations, and I will make thee a name, and I will bless thee, and I will make thee a blessing.

45 And I will make thee a crown of glory, in the land of the living, and I will put thee on thine enemies, and I will make thee a name, and I will set thee on the mount of Jacob, and I will cause thee to inherit the land of thy fathers, and I will make thee a name, and I will bless thee, and I will make thee a blessing.

46 And I will make thee a great nation, and I will set thee above the nations, and I will give thee the heathen for thy inheritance, and I will set thee over the nations, and I will make thee a name, and I will bless thee, and I will make thee a blessing.

47 And I will make thee a crown of glory, in the land of the living, and I will put thee on thine enemies, and I will make thee a name, and I will set thee on the mount of Jacob, and I will cause thee to inherit the land of thy fathers, and I will make thee a name, and I will bless thee, and I will make thee a blessing.

48 And I will make thee a crown of glory, in the land of the living, and I will put thee on thine enemies, and I will make thee a name, and I will set thee on the mount of Jacob, and I will cause thee to inherit the land of thy fathers, and I will make thee a name, and I will bless thee, and I will make thee a blessing.
of the same ye went forth and defiled my lande, and brought mine heritage to abomination.

8. The priests them selues sayde not, where is the Lord? They that had the lande in their hands knewe me not, the shepheardes offered against me, the prophets did prophetic in Baal, and followed such things as that bying them no profit.

9. Wherefore I am conftrayed, saith the Lord, yet agayne to contente in judgement with you, and with your childrens children.

10. Go into the Isles of Cethim, and loke well: sende into Cedar, take diligent heed, and see whether such thynge be done there,

11. Whether the gentisles them selves have chaungd their gods which yet are no gods in deere, but my people hath chaungd their (a) honour for a thing that may not helpe them.

12. He astonished Oye heauens, be astraide and abatide at such a thing, laie the Lord.

13. For my people hath done two euis: they have forsaken me the well of the water of life, and diggmed them pits, yea bale and broken pits that can holde no water.

14. Is Israel a bonde seruant, or one of the houhould,why is he the so spoild:

15. They roxe and crye upon him as lions, they have made his lande waste: his cities are so burnt vp, that there is no man dwelling in them:

16. Ye the children of Noph & Taphnes shall crache their crondine.

17. Commeth not this into thee because thou hast forsaken the Lord thy God, euhen when hee thee by the way?

18. And what hast thou noide to do in the streets of Egypt, to dypping water out of (a) Nilus? Either what maketh thou in the way to Assyria, to dypping water of the sudde:

19. Thine olde Wickedness shall re-pone thee, and the turning away shall condempne thee: that thou mayest knowe and understand howe euypt and hurstfull a thing it is, that thou hast for-saken the Lord thy God, and hast not feared me, saith the Lord God of hosts.

20. I have euer broken thy yoke of oide, and burst thy bonde, yet sayest thou: *I will no more transgress but like an harlot thou rumes about upon all ye hylies, and among all greene trees.

21. Whereas I planted thee a notable vine, D and wholly a right seede: *hove are thou turned then into a bitter unfruit-full and strange grape.

22. [Pea and that sauc.] that though thou wakhe thee with Nutrus, and make thy selfe to favour with that sweete finel-yng hearde of worth: yet in my light thou art shamed with thy Wickedness, saith the Lord thy God.

23. Hove sayest thou noide, I am not uncleane, and I have not soled Ban-lim? Loke upon these olde vapes in the valleys what thou hast done? Thou art like a Swift womane that goeth easly her way.

24. And thy Waponees is lyke a Wyple clere that bheet the Wilderness, and that miffleth and blooweth at her Wyll: Who can tace her: All they that seeke her,shall not fayle but fynde her in the moneth.

25. Kepe thy foote from nakedesse, and thy thoote from thieft, and thou thinkest in thy selfe: tuld, I will take no lyode, fo? I have loved the (c) draungers, and them wyll I solode.

26. Lyke as a shee that is taken wth the deede, commett fo to the hone: even so is the house of Israel come to confusion, the common people, their kynges and rulers, their priests and prophetes.

27. For they say to a focke, Thou art my father, & to a stone, Thou hast begotten me: * pea they have turned their backe upon me, and not their face: *but in the tyme of their trouble, when they say, stande vp and helpe bs:

28. [I shall answere them] where are noide thy gods that thou hast made thee bid them stande vp, and helpe thee in the tyme of thy neede: For loke holde many cities thou holde O Juda, for many gods hast thou aile.

29. Wherefore then will ye go to labbe with me: seyng ye all are smiers a-gainst me, saith the Lord.

30. It is but lost labour that I suee your children, for they receaue not mine correction: *your olde fwoode delteoph your prophetes,lyke a denoungyn lion.

31. Oh generation, hearken unto the wode of the Lord: Am I become a Widoresse unto the people of Israel?"
The iiij. Chapter.

1. God being merciful, calleth to repentance his people which he had forsaken for their whoredom with idols. Be折扣teth Israel unto repentance, promising them the recompense of the land.

2. Lift up thine eyes to the hallow places, and look where thou hast not been defiled: Thou hast waited for them in the desert, and as a mourner in the wilderness, though thy whoredom and shamefull blasphemies is the lande desiled.

3. This is the cause that the rayne and emptying death hath reached: Thou hast gotten thee an whore forehead, and wilt not be ashamed.

4. Whilce thou not heretofore satte into me, O my father, thou art he that hath brought me up, and fed me from my youth.

5. Wilt thou continue his wrath for everly? be heare our faults in memore to the ende: Neverthelesse, thou speakest such worde, but thou art euer doing worste and worste to the tempest of the pyr.

6. The Lord sayde also unto me in the time of Josiah the kyng, hast thou seen what that rebellion Israel hath done: holde the hath runne by upon all the hillles, and among all thicke trees, and there played the harlot.

7. Hast thou seen also when the had done all this, have I sayde unto her, that she should turne agayne unto me, and yet she is not returned? Juda that unfaithfull sister of hers also had this:

8. Namely, that after I had well seen the audite of the whorlyng harlot Israel, I put her abyde, and gave her a bitt of denouement: For all this, her unfaithfull sister Juda was not ashamed, but went backe and played the whozoe.

9. Sea and the wantonesse of her whoredome hath desplyd the whole lande: For the hath omitted fornication with stones and bastes.

10. Neverthelesse, her unfaithfull sister Juda is not turned unto me agayne with her whole heart, but sagedlye the Lord.

11. And the Lord sayde unto me, The bastlpyke Israel, is more righteous then the unfaithfull Juda.

12. And therefore go prach these worde toward the north, and say, Thou disobedient Israel, turne agayne faith the Lord, and I will not bring my wrath upon you: for I am mercifull faith the Lord, and I will not alwaies heare displeasure against thee.

13. But on this condition, that thou know thy great blasphemy, namely that thou hast
The prophecie

I. The true repentance of turning to God, 2 he exhortseth to the circumscription of the heart. 3 The destruction of Jerusalem is prophesied for the sake of their hearts.

Israel, if thou wilt turne thee, then turne into me, saith the Lord; and if thou wilt put away thine abominations out of my sight, thou shalt not be moved.

2 And shalt swear, The Lord is true, in truth, in equity, and righteousness, and all people shall be found trustworthy and toftull in thym.

3 For thus saith the Lord to all Juda and hierusalem: Plove your lande, and forew not among the thomes.

4 Be circumcised in the Lorde, and cut away the foreskynne of your heartes allye of Juda, and all the indwellers of hierusalem: that myne indignation break not out lyke fire, and kindle, so that no man may quench it, because of the wickednesse of your imaginations.

5 Preach in Juda and hierusalem, eye out and speake, blowe the trumpettes in the lande, crye that every man may heare, and say, Gather you together, and we wyll go into strong cityes.

6 Set by the token in Sion, speede you and make no tarrying: for I wyll bring a great plague and a great destruction from the north.

7 For the hooper of the gentiles is broken by from his place as a lion out of his denme: that he may make thy lande waste, and desstrop the cityes, so that no man may dwell therin. 8 where:
wherefore gird ye your loines about with sackcloth, mourn and weep: for
the peacefull wars of the Lord is not
withidrawn from vs.
9 At the name tyne faith the Lord, the
heart of the kyng of the prince Halbe
gone, the princes Halbe astonisht,and
the prophetes Halbe sore afrayed.
10 Then faide I: Oh Lord the God, haft
thou then decausethis people and Hier-
usalem, saying, *the shall have peace:
and the Lord goeth through their
hues:
11 Then shall it be to the people and Hier-
usalem: *A strong winde in the
tyre places of the wilderness commeth
through the way of my people, but ne-
ther to famine nor to cleanse.
12 After that, shall there come unto me a
strong winde from those places, & then
shall I also gende sentence upon them.
13 For, he ariseth like a cloude, and his
darres are like a storm wynde, *his
hotes are wister then the Egie: wo
unto vs, for we are destroyed.
14 D jerusalem, *Waxe thine heart
from wickednee, that thou mayest be
helped: howe long shall thy banye
thoughts repayn with thee?
15 For a booyce from Dan and from the
hill of Ephraim speaketh out, and tel-
let of a destrucion.
16 Remember the heathen, and gene
jerusalem warning, and preache unto
her, that watchers over her are com-
ynge from farre countries, they haue
eyed out against the cities of Juda.
17 And they haue best her about in
ency place, lyke as the watchmen in
the field: *For, they haue provoked me
to wath, saith the Lord.
18 *Thy bapes and thy thoughtes haue
bought thee unto this, such is thine
obne wickednee and disobedience:
and because it is a better thyng, it hath
stirred thee to the heart.
19 At my belly, at my belly shalt thou
car, howe is my heart so sore: my heart
paneth within me, I can not be hyt, 
for I haue hearde the crying of the
trumpettes, and peales of warr.
20 They crie mutcher upon mutcher, the
whole lande shall periche: Immediately my tents were destroied, and
my hanges in the twinkling of
an eye.
21 Howe long shall I see the tokens of
warr, and heare the noyle of the trump-
ettes?
22 [Nevertheless, this shall come upon them,
*because my people is become foolishly,
and hath not knowen me: *they are
the children of foolishness, and with-
out any discretion: To do euyl, they
have but enough: but to do well, they
have no wil dome.
23 I haue loked upon the earth, and see
it was waste and voyde: *I loked to-
ward heauen, and it had no shyne.
24 I behelde the mountaynes, and lo,
they trembled, and all the hilles were
in a scare.
25 I loked about me, and there was no
body: and all the birds of the ayre were
away.
26 I marked well, and the plotwed feld
was become waste: yea all their cities
were broken downe at the presence of
the Lord and the mignation of his wath.
27 For thus hath the Lord saide: The
whole lande Halbe deblate, yet wyl I
not then heave done.
28 And therefore shall the earth moune,
and the heauen be loxe above: for the
thyng that I haue spoken to the pro-
phetes, purposed, and taken upon me to
do, shall not repent me, and I wyl not
go from it.
29 The whole lande shall see for the
noble of horsemen and boldmen, they
shall runne into bennes, into wooddes,
and clime by the stonde rockes: all the
cities Halbe voyde, and no man dibel-
lyng therin.
30 What wyl thou nowe do, thou being
destroyed? *For though thou clothest
thy self with scarlet, and berrkest thee
with golde, *though thou paintest thy
face with colours nowe, yet haile thou
stained thy self in voyde: For those
that hether to haue ben thy louers, shall
abhorre thee, and go about to slay thee.
31 For I heare a noble lyke as it were of
a woman traunlyng, one labouring of
her first childe, even the bope of the
daugther Sion, that casteth out her
armes, and boldlty, saying: Al,Mbo is
me, howe soe bereed: and fast is my
heart for feare of the mutcherers:
The
The prophecie

The v. Chapter.

1. In Jure is there no righteous or faithful man found; either amongst the people or the rulers, for whole [take the Lodes shoule spare the cite], is wherefore Jure is destroyed of the Asyrians.

2. For though they can say, the Lode [hath not forsaken me], faith the Lode.

3. Whereas thou (O Lorde) lokest only upon faith and truth: Thou hast scoured them, but they take no repentance, thou hast corrected them for amendment, but they refused thy correction, they made their faces harder then a stone, and would not amend.

4. Therefore I thought in my selfe: peradventure they are so simple & foolishly that, they understand nothing of the Lodes way, and judgements of their God.

5. Therefore will I go unto their heades and rulers, and talk with them, if they know the way of the Lorde, and judgementes of their God: But these [in lyke maner] have broken the yoke, and buck the bondes in fnder.

6. Wherefore a bon out of the wood hath hurt them, and a woole in the encaying shall destroy them, the Leopards both lye lurking by their cities, to ears in pieces all then that come thencout: for their offences are multiplied, and their deparathing away is increas'd.

7. Should I then to all this have mercy upon thee? Thi children have forsaken me, and dwonne by them that are no gods: and albeit that I fed them to the full, yet they fell to adulterie, and haunted harlottes houses.

8. In the desire of unlawfully lust they are become like the stoned host, every man nepeth at his neighbours wife.

9. Therefore I not correct this, faith the Lode; should I not be avenged of every people that is lyke unto this?

10. Climb by upon their valles, beat them downe, and [destroy them not utterly: take away their battlemates, because they are not the lodes.

11. For unfaithfully hath the house of Israel and Juda forsaken me, faith the Lode.

12. Therefore I will say to the Lode and say, It is not he that toke upon vs: But, there shall no indoe nor cupyn vs, we shall see neither hoope nor hunger.

13. Had for the warning of the prophets, it is but by wynde, yea there is not the word of God in them: such thinges shall happen unto them selues.

14. Therefore thus saith the Lode God of Hostes, Because ye speake such wordes, behold, the wordes that are in thy mouth will I turne to fire, and make the people to be wood, that the fire may consume them.

15. Lo, I will byng a people upon you from farre, O house of Israel, saith the Lorde, a mighty people, an olde people, a people whole speache thou knowest not, neither understandest what they say.

16. Their arrrolves are todayne death, yea they then selues be very gauntes.

17. This people shall eat by thy fruites and thy neat, yea they shall devour thy sonses & thy daughters, thy shepe and thy bullockes, they shall eate by thy grapes and figges: As for the strong and wel defended cities wherein thou didst trust, they shall byng to pouerice, and that through the woode.

18. *Nevertheless, I will not then have done with you, faith the Lode.

19. But if they say, Wherefore both the Lode our God in this butt vs: Then amnnder them: * because that lyke as ye have forsaken me, I, saue strange gods in your lande, even so that ye serue strangers out of your lande.

20. Preach this butt unto the house of Jacob, and crye it out in Juda, and say thus: * I will not heare thee, faith the Lode: but ye peere not at my preence: * which bynde the sea butt the lande by a contintall decree, so that it cannot passe his boundes: for though it rage, yet can it do nothing,
nothing, and though the waves thereof do swell, yet may they not go over. 23 But this people hath a false and obstinate heart, they are departed and gone away from me. 24 They think not in their hearts, who giveth his rain in due season, when it fadeth, which keepeth ever still the harvest for by verry. 25 Nevertheless, your misdeeds have turned these from you, and your times have robbed you of good things. 26 For among my people are found wicked priests, that plainly lay snare and wrath for men, to take them and destroy them. 27 And like as a net is full of bysses, so are their houses full of that which they have gotten with falsehood and deceit: Hereof commeth their great subsaunce and riches, 28 Hereof are they fat and wealthy, and are more wicked than any other: *they number not the tabor, they make no pride of the fathereth cause yea and they prosper: Yet they judge not the poor according to equitie. 29 Should I not punish these things faith the Lord? should not I be avenged of all these people as these be? 30 Horrible and gresious things are done in the lande. 31 The propheteys teache falsely, and the preachers receaue gifts, and my people * hath pleasure therein: What will come thereof at the last.

The vj. Chapter.

1 The times for whiche Hierusalem is afflicte. 10 Uncumisized cares, 11 contouvelle, 14 deceit. 20 The Lord receeoth the sacrifices of the Jews. 21 The comming of the Babylonians is prophesied againe.
The prophecies

The vii. Chapter.

Jeremiah is commanded to bring into the people the words of God, which punished in the outward service of the temple. The evil that shall happen to the Jews for the desecrating of their prophets. Sacrifices do not the Lord chiefly require of the Jews, but that they should obey his word.

And therefore thus saith the Lord: Behold, I will lay stumbling-blocks among this people, and there shall fall at them the father with the child, the neighbour shall perish with another.

22 Thus saith the Lord: Behold, there shall come a people from the north, and a great people that arise from the ends of the earth.

23 With bowels and with breasts shall they be wounded, it is a rough and fierce people, of whom the Lorp saith:

24 Thus saith the Lord: We heard our arme are feeble, we are almost fainting under the grapes, strong men buckle under the yoke.

25 Let no man go forth into the field, lest no man come upon the yoke of the Lord, for the yoke of the Lord and the rod of the enemy is on every side.

26 Wherefore gird ye a sackcloth about thee, O thou daughter of my people, humble thyself with ashes: *mourn and weep bitterly as upon thy own rejoicing, for the destroyer shall suddenly fall upon vs.

27 These have I set for a strong tower (O thou prophet,) and a well fenced wall among my people, to seek out and to try their vapors.

28 *For they are all stubborn apostates and fallen away, walking deceitfully, they are clean bridle and iron, for they hurt and destroy every man.

29 The beloves are bent in the fire, the leape is not molten, the melteth in the fire, for the enire is not taken away from them.

30 Therefore do they call them naught the silver, because the Lord hath call them out.

The vii. Chapter.

Jeremiah is commanded to bring into the people the words of God, which punished in the outward service of the temple. The evil that shall happen to the Jews for the desecrating of their prophets. Sacrifices do not the Lord chiefly require of the Jews, but that they should obey his word.

And therefore thus saith the Lord: Behold, I will lay stumbling-blocks among this people, and there shall fall at them the father with the child, the neighbour shall perish with another.

22 Thus saith the Lord: Behold, there shall come a people from the north, and a great people that arise from the ends of the earth.

23 With bowels and with breasts shall they be wounded, it is a rough and fierce people, of whom the Lorp saith:

24 Thus saith the Lord: We heard our arme are feeble, we are almost fainting under the grapes, strong men buckle under the yoke.

25 Let no man go forth into the field, lest no man come upon the yoke of the Lord, for the yoke of the Lord and the rod of the enemy is on every side.

26 Wherefore gird ye a sackcloth about thee, O thou daughter of my people, humble thyself with ashes: *mourn and weep bitterly as upon thy own rejoicing, for the destroyer shall suddenly fall upon vs.

27 These have I set for a strong tower (O thou prophet,) and a well fenced wall among my people, to seek out and to try their vapors.

28 *For they are all stubborn apostates and fallen away, walking deceitfully, they are clean bridle and iron, for they hurt and destroy every man.

29 The beloves are bent in the fire, the leape is not molten, the melteth in the fire, for the enire is not taken away from them.

30 Therefore do they call them naught the silver, because the Lord hath call them out.

The vii. Chapter.
6 Oppresse not the stranger, the fatherless, and the widow, lest not innocent blood in this place, clean not to strangers gods to your obvic destruction:

7 Then will I let you dwell in this place, yea in the land that I gave afore time to your fathers for ever.

8 But take heed, ye true in lying tales, that beguile you and do you no good.

9 For when ye have stollen, murdered, committed adultery and perjury, when ye have offered unto Baal, following strange and unknowen gods: shall ye be unpunished:  

10 Yet then come ye and stand before me in this house (whiche hath my name gonne into it)and say, truth, we are absolved quite, though we have done all these abominations.

11 What thinke ye this house that beareth my name, is a beme of thicnesse: And yet I see what ye thinke, saith the Lord.

12 Soot my place in Silo, whereunto I gaue my name abed time, and looke well what I did to the same place for the bichenesse of my people of Israel.

13 And now be ye done all these deedes faith the Lord, and I my selfe rolke by ever betimes to warne you and to commune with you, yet would ye not heare me, I called, ye would not aunswer: 

14 Therefore, even as I have done uuto Silo, so will I do to this house that my name is ginnen upo, and that you put your true in, yea into the place that I have gienen to you and your fathers:

15 And I hath shalied you out of your sight, as I have cast out all your brethren the whole seede of Ephraim.

16 Therefore thou shalt not pay for this people, thou shalt neither guee thanke norbid payere for them: make thou no intercession for them, for in wise will I heare thee.

17 Sest thou not what they do in the citie of Judea, and in the streets of hec:

18 The ch’allen gather chaffes, the fathers kiule the fire, the women kneade the dough to bake cakkes for the qene of heaven: they poole out fine offeringes into strange gods, to provoke mee into wrath.

19 Howbeit they hurt not me faith the Lord, but rather consounde and shame them selues.

20 And therefore thus faith the Lord: Beholde, my wrath and indignation shalbe poynd out upon this place, upon men and cattell, upon trees in the field, and frute of the lande: and it shal burne, so that no man may quench it.

21 Thus faith the Lord of hostes the D God of Israel: heape by your burnt offeringes with your sacrifices, and eate the flesh.

22 For when I brought your fathers out of Egypt, I spake no wordes into them of burnt offeringes and sacrifices:  

23 But this I commended them, sayning, *hearken and obey thy boyse, and I shal te your God, and ye shal te thy people, so that ye walke in all the wapes which I have commannde you, that ye may prosper.

24 But they were not obedient, they inclined not their carres thereunto: but went after their obvice imaginations, and after the motions of their obvice wicked heart, and so turned their selues away, and converted not unto me.

25 And this have they done from the time that your fathers came out of Egypt, unto this day: *Neverthelesse, I senth unto you all my seruantes the prophets, I rose by earlie, and sent you word.

26 Yet woulde they not hearken nor offer me their carres, but were obstinate, and worse then their fathers.

27 And thou shalt nowe speake all these wordes unto them, but they shall not heare thee: thou shalt peyre upon them, but they shall not aunswere thee.

28 Therefore shalt thou lay unto them, This is the people that neither heareth the voce of the Lord their God, nor receaueth his correction: forthwithly and trueth is cleane rooted out of their mouth.

29 Wherefore cut of thine heere, O Jerusalem, and cast it away, take by a complaint on hye: for the Lord hath cast away and forasken the people that he is displeased withall.

30 For the children of Judea have done euill in my sight, faith the Lord: *they have let by their abomimations in the house that hath my name, and have defiled it:

D (11) 31 They
The prophecie

Deut. xxxii. 4. Re. xi. 4. Psal. cix. Irec. xix.

31 They have also builded an aulter at *Topheth, where the children of Hennom, that they might burne their sons and daughters in fire: Wherefore I shall not recompense them, neither came it ever in my thought.

32 And therefore behold the daies shall come, saith the Lord, one shall no more be called Topheth, or the valley of the children of Hennom, but the valley of slaughter: *for in Topheth shall they be buried, because they shall have no room.

33 *Thee dead bodys of this people shall be eaten by the foules of the axe, and wild beasts of the earth, and no man shall fray them away.

34 *And as for the vopice of murther, and gladness of the cities of Juda and Hierusalem, the vopice of the bloodcom and of the bride, I will make them cease: for the lande shall haue deoliate.

The viii. Chapter.

1 The destruction of the Jews. 4 The Lord moucheth the people to amendment, reckening by their fames. 10 He reprehended the lying doctrine of the prophets and priests.

1 The same tyne faith the Lord, the bones of the kings of Juda, the bones of his princes, the bones of the preachers and prophets, yea and the bones of the citizens of Hierusalem, haue brought out of their graves.

2 And layde against the *stone, the moone, all the hauenly hoofs, whom they looked, whom they feared, whom they came after, whom they sought and wonderfully: they shall neither be gathered together no buried, but shall lye as dunge upon the earth.

3 *And all they that remaine of this wicket generation, that deliue rather to die then to live, when euere they remaine, and where as I scatter them, faith the Lord of hoales.

4 Thus shal thou say unto them also: Thus saith the Lord, Do men fall dow, that they arise not by againe? or if Israel repent, will not God turne againe to them?

5 Wherefore then is this people of Hierusalem gone so farre backe, that they turne not againe? They are euere the longer the more obstinate, and will not be corrected.

6 For I haue tolked and considered, but there is no man that speakes a good woode, there is no man that taketh recompence for his saine, that will so muche say, what haue I done? but euery man turneth to his owne course, like a sere hore headlong to the battalle.

7 The Stoyle in the axe knoweth his *appointed tyne, the Lurke dowe, the Siballowe and the Crane consider the tyne of their teame: *but my people will not knowe the tyne of the punishment of the Lord.

8 Holve bare ye say then, we are wyse, we haue the lade of the Lord among vs: Truely in bayne hath he prepared his penne, and baincly haue the writers Written it.

9 Wherefore shall the wyse be confounded, they shall haue afraide and taken: for lo, they haue cast out the wyse of the Lord, What wildeone can then be among them?

10 Wherefore I wil giue their vouses by to alienates, and their fields to destroyers: For from the loweste into the highest they holde filthily lyere, and from the prophete into the priest they deckle all wilt lies.

11 *Nevertheless they haue the hurte of my people very tenderly, saying, peace, peace: where there is no peace at all.

12 Fye for shame, holde abominable things do they: and yet they be not ashamed, yea they knoole of no shame: *wherefore in the tyne of their vitallity on them shall fall among the dead bodys, and be overtlyeoure, faith the Lord.

13 Moreover, I wil consume them in dede (faith the Lord) so that there shall not be one grape upon the vine, neither one figg upon the figge tree, and the leaves haue plucked up; and the thing that I haue geuen them, halfe taken from them.
of Jeremiy.

Who * will give my head water tough, and a use of tears for mine eyes, that I may weep night and day for the slaughter of my people? 10. 2. woulde God that I had a cottage somewhere farre from folks, that I might leave my people and goe from them, for they be all adulterers and a whoring sort. 3. They bend their tongues like doves to drope out lyes, they were strong upon earth: As for the truth, they may nothing abait withall in the world, for they goe from one wickednes to another, and will not knowe me, faith the Lord. 4. * Pea, one must kepe hym selfe from another, no man may latelie trust his owne brother: for, one brother bereaveth another, one neighbour bereaveth another. 5. Pea, one dissembleth with another, and they deal with no truth: They have practised their tongues to lye, and taken great paynes to do mischief. 6. Thou strest in the middes of a decep- tive people, which for very dissembling faldhood will not knowe me, faith the Lord. 7. Therefore thus faith the Lord of hosts: Wholde, I will melt them and yre them: for what should I els do to my people? 8. * Their tongues are like sharpe axes to doe kinde deceit: with their mouth they speake peaceable to their neighbour, but privilie they lay wayte for hym. 9. * Should I not punishe them for these things, faith the Lord: or should I not be avenge of any suche people as this: 10. Upon the mountaunes will I take vp a lamentation and a sodoldfull crye: and a mourning upon the face places of the wilderness: Namely, howbe they are to bent vp, that no man goeth there any more, yea a man shall not heare one beast crye there: bydes and cattell are all gone from thence. 11. * I will make Hierusalem also an heap of stones, a den of bencious towmes: and I will make the cities of Juda to waste, that no man shall dwell therein. 12. What man is so wise as to understand this: to whom hath the Lord spok- en by mouth, that he may shewe this, and lay: O thou lande, why persecutest thou so: wherefore art thou so bent vp, and like a wilderness that no man goeth tospode?
The prophecy

13. "Vea the Lord hym selfe tolde the same vnto them that forsoke his laude, and kept not the thing that he gave them in commandement, neither lived thereafter.

14. "But folowed the wickednesse of their owne heartes, and errred strange gods as their forefathers taught them.

15. Therefore thus saith the Lord of hostes, the God of Israel: Beholde, I will send this people with Womne wood, and gene them gale to banke.

16. "I will scatter them also among the heathen, whom neither they nor their fathers had known: and I will send a wode among them to persecte them, until I hing them to death.

17. Moreover, thus saith the Lord of hostes: Beware of the vengeance that hath over you, and call for mourning wves, and bende for Wylpe wome, that they come shortly.

18. And sing a mourning long of vs, that the tears may fall out of our eies, and that our eye liddes may gulle out of water.

19. For there is a lamentable nople heard of Dn: O hole are we so sore destroyed: O hole are we so pitiously confoundede, we must forake our owne natural country, and we are shut out of our owne lodgings.

20. Yet heare the word of the Lord (O ye women) and let your eares regard the wordes of his mouth: that ye may learn your daughters to mourn, and that every one may teach her neighbour to make lamentation.

21. [Namely thus] Death is coming vp in at our windowes, he is come into our houses, to destroy the chyldre before the doore, and the young man in the streee.

22. But tell thou playnly, thus saith the Lord: The dead bodyes of men shall lie upon the ground as the dungge upon the fielde, and as the handfrill after the mother, and there shalbe no man to take them vp.

23. Thus saith the Lord: Let not the wilde man rejoyce in his wilde, nor the strong man in his strength, neither the riche man in his riches:

24. But who do Wylp rejoyce in this, that he understandeth and knoweth me, that I am the Lord which do mercy, equitie, and righteousnesse vpon the earth: therefore have I pleasure in the thinges, that saith the Lord.

25. Beholde the time commeth (saith the Lord) that I will vistle all them whose foresname is bunctimelitie, and the remnder,

26. The Egyptians, the Jewses, the Eobites, the Ammontes, the Moabites, and the Chauen (The) danites that dwell in the wildernersse, for all the gentiles are all bunctimelitied in the fielde, but all the house of Israel are bunctimelled in the heart.

The x. Chapter.

The constellations of the staries are not to be feared. Of the weakeenesse of iolds, and of the power of God. 11 Of full curates.

1 Care the wordes of the Lord that he speaketh unto thee, O thou house of Israel. Thus saith the Lord: ye that not lerne after the manner of the heathen, and ye shall not be afraide for the tokens of heaven: for the heathen are afraide of suche.

3 Pea al the custome and lawes of the gentiles are nothing but vanitie: They haue dovbine a tree in the Wood (with the handes of the worke-man, and fashion it with the are.

4 They cover it ouer with golde or silver, they fasten it with nailes and hammers, that it move not.

5 It standeth as stiffe as the palm tree, it can neither speake no, goe no foote, but must be borne: But not ye as afraid of suche, for they can do neither good no eull.

6 But there is none lyke unto thee O Lord, and great is the name of the poerver.

7 Who would not feare thee, O king of the gentiles: for thyne is the dominion for among all the wilde men of the gentiles, and in all their kingdoms, there is none that may be likened vnto thee.

8 They are altogether brutish and brutishe in this one thing: Wood is the teaching of vanitie.
17 Gather up thy vases out of the land, that are in the strong place.
18 For thus saith the Lord: behold, I will now throbble as with a stone fling, the inhabitants of this land at this once, and I will bring trouble upon them, that they shall prove true the vases that I have spoken by the prophets.
19 Alas hoive am I hurt; alas hoive painefull are my soregoues unto me; for I consider this sorrow by myselfe, and I must suffer it.

20 By tabernacle is destroyed, and all my vases are broken, my chylpoxen are gone fro me, I can no where be founde: Hoive have I none to speade out my tent, not to let by my hanginges.

21 For the heardmen are become so foly, and they have not sought the Lord: therefore have they dealt vnwistfully with their cattell, and all are scattered aboyde.

22 Behold, the vessel is harde at hande, and great sedition out of the north, to make the cities of Juda a wildernesse, and a dwelling place for dragons.

23 *Hoive I knowe (O Lord) that it is not in mans power to order his owne vases, or to rule his owne steppes and gounges.

24 Therefore chaffen thou me O Lord, but with favour, and not in thy wrath, lest thou bring me vterely to naught.

25 *Hoive out thine indignation upon the gentiles that knowe thee not, and upon the people that call not upon thy name, and that because they have consumed, devoured, and destroyd Jacob, and have made his habitation waste.

The. xj. Chapter.

1 I curse to them that obey not the vode of Gods promise. 10 The people of Juda following the steppes of their fathers, too shippeth strange gods. 15 The Lord faie thy that he will not hear the Jews, and forbiddeall to Jeremie to pray for them.

2 This is a sermo which the Lord commanded Jeremie for to preache, saying: Hear the vodes of this covenant and speake unto the men of Juda, and to all them that dwell at Hierusalem,

3 And say unto them, Thus faith the Lord God of Israel: Cursed be every one that is not obedient unto the words of this covenant,

4 Whereby I commanded unto your fathers, what time as I brought them out of Egypt from the ironfurnace, say: D (iii)
Therefore pay not thou for this people, by no neither pitt be paper for them: for though they cry unto me in their trouble, yet will I not hear them.

What part hath my blood in my house, being he hath maintaining abomination, leasing many gods: The holy stile the offerings in the temple are gone from the[O] Judah and thou when thou hast done cruel, made thy boast of them.

The Lord called thee a greene olive tree, a faire one, a faire full one, a goodly one: but with great calamity hath the enemy let thee free upon it, the branches of it are destroyed.

For the Lord of hosts that planted thee, hath devised a plague for thee (O thou house of Israel and Judah) for the evil that ye have done to provoke hym to wrath, in that ye dyd service to Baal.

This (O Lord) haue I learned of thee, and understante it: for thy hand had shewed me their imaginations.

But I am as a meke lamb, and ane that is reared alway to be slayne, not knowinge that they had devisd such a counsell against me (saying,) *We will destroy his neste with wood, and drive him out of the lande of the living, that his name shall never be thought upon.

Therefore *I will deliver thee whole (O Lord of hosts) thou righteous judge, thou that estext the rightnes and the heares, let me see thee avenged of them: for unto thee haue I committed my cause.

The Lord therefore spake thus of the citizens of Sichem that sought to slay me, saying: *Preach not unto us in the name of the Lord, lest thou shal e of our bandes:

Thus [say] spake the Lord of hosts: Behold, I will visite you, your young men that pertainith with the Nob, your sons and your daughters shall utterly dyse of hunger.

So that none shall remaine: for upon the citizens of Sichem will I bring a plague even the perce of their vitation.
Loke thou art mere righteous, then that I shoude dispute with thee; nevertheless, let me talke with thee in thynges reasonable. Holde happeneth it that the way of the vngodly is so prosperus: and that it goeth so well with them which without any shame offend and lust in wickednesse.

2 Thou plantest them, they take root, they growe, and byng forth feuente: they boast much of thee, yet art thou farre from theire (8) rapynes.

3 But thou Lorde to whom I am well knowne, thou that hast seen and proved my heart, take them alway, like as a snake is terr'd to the slaughter house, appoint them for the day of slaughter.

4 Holde long shal the lande moune, and all the breaves of the fliede perisse for the wickednesse of them that dwell therein. The catell and the birdes are gone, yet say they true, *God will not destroy by vertee.

5 Syng thou art weere in rumpeing with the foote men, holde wilt thou then runne with hores: In a peaceable sure lande thou mayest be safe, but holde wilt thou do in the curious prude of Jordane?

6 For thy brethren and thy kinrede have altogether despised thee, and cryed out upon thee altogether: *Believe them not, though they speake faire words to thee.

7 As for me, I say I have forsaken mine owne dwelling place, and left mine heritage: my lyfe also that I love so well, have I gonen into the hands of myne enemies.

8 *Mine heritage is become unto me as a lion in the wood: it sere out upon me, therefore have I forsaken it.

9 Is not mine heritage vnto me as a speckled birde: are not the birds round about against her: Come and gather pe together all the beasts of the fliede, come, that ye may eate it up.

10 *Dyers herde they have broke downe my *biparade, and rodden upun my portion: of my pleasant portion they have made a vilderness and desert.

11 They have layde it waste, and nove that it is waste it sighteth vnto me: ye the whole lande lyeth waste, and no man regardeth it.

12 The destroyers come oute the borders in the desert every way: for the swords of the Lorde both confunde from the one ende of the lande to the other, and no flesh hath rest.

13 They have sowne wheate, and reaped chomes, they have taken heritage in possession, but it both them no good: and they were ashamed of your freutes, because of the great wrath of the Lorde.

14 Thus faith the Lorde vpon all my cuyl neighbours that lay lande on mine heritage which I have possessed, even my people of Israel: Beholde, I will plucke them (namely Israel) out of their lande, and put out the house of Juda from among them.

15 *And when I have rooted them out, I will be at one with them agayne, and I will have mercy vpon them, *and byng them agayne every man to his owne heritage, and into his lande.

16 And pf they, namely that trouble my people, I will learne the Wayers of them to sweare by my name, the Lorde yueth, yse as they learned my people to sweare by Baal, then shall they be built among my people:

17 *But pf they will not obey, then will I root out the same folke, and destroy them, faith the Lorde.
Thus saith the Lord unto me: Go thy way and get thee a linen girdle, and gird it about thy loines, let it not be wet.

Then I got me a girdle according to the commandment of the Lord, and put it about my loines.

After this, the second time the Lord spake unto me again.

Take the girdle that thou hast prepared and put about thee, and get thee up, and go unto Euphazias, and hyde it there in a hole of the rocke.

So went I, and hid it at Euphazias, as the Lord commanded me.

And it happened long after this, that the Lord spake unto me: Up, and get thee to Euphazias, and fetch the girdle from thence, which I commanded thee to hyde there.

Then went I to Euphazias, and digged vp, and take the girdle from the place where I had hid it: and behold, the girdle was corrupt, so that it was profitable for nothing.

Then hidde the Lord unto me,

Thus saith the Lord: Euen so will I corrupt the pride of Juda, and the hye mynde of Hierusalem.

This people is a wicked people, *they will not hear my voice, they folowe the wicked imaginations of their owne heart, and hang upon straunge gods, them they serve and worship, and therefore they shalbe as this bleece that fleeth for nothing.

For as delightfully as a girdle lyeth upon a mans loines, so delightfully I bynde the whole house of Israel, and the whole house of Juda unto me, saith the Lord: *that they might be my people, that they might have a glorious name, that they might be in honour: but they would not obey me.

Therefore lay this girdle before them, and lay, Thus saith the Lord God of Israel: Every pot shall be filled with wine. And they shall lay upon thee. Thinkest thou thinke not that every pot shall be filled with wine;

Then shalt thou say unto them, thus saith the Lord: Behold, I shall slay all the inhabitours of this lande with dumbnesse, the kynges that sit upon Dauds thron, the priests and prophetes, with all that dwelle at Hierusalem.

And I will let them one against another, yea the fathers against the sons, & the sonnes against the fathers, saith the Lord: I will not pardon them, I will not spare them, nor have pitie upon them: but destroy them.

Hear ye, give ear, take not disbayne at it: for it is the Lord ymn fele that speaketh.

Honour the Lord your God: he take his light from you, and of your feete stumble in darkness at the light, lest when you take for the light, he turne it into the shadowe and darknesse of death.

But if ye will not heare me that gue ye secretely warnyng, I will mounet from my whole heart for your subburmeffe: *Piteously will I wepe, and the teares shall gulfe out of your eyes, for the Lords flocke shall be captur.

Tell the kyng and the queene, humble your selues, sit you downe to day, for your dignite shalbe throwen downe, and the crowne of your glorye shall fall from your head.

The citie towards the south shalbe shut vp, and no man shall open them: all Juda shalbe carried alway captur, so that none shall remayne.

Lift up your eyes, and behold them that come from the north, where is the flocke that thou lookest? that was grene there, and where are thy fat and riche sheepe:

To whom wilsh thou make thy none when the enemie shall come upon thee, for thou hast taught them thy lyfe, and made them masters over thee: Shall not sovorne come upon thee as on a woman travayling with child?

And if thou wouldest then lay in thine heart, Wherfore come these things up on me? Even for the multitude of thy blaspheemies shall thy lynder partes and thy secte be dis trouer.

Pay a man of Inde change his chinar,
The xiii. Chapter.

1 And he spake unto Jereme by the word of the Lord, saying, of Jereme.

2 Jereme, the prophet, thou art the comfort and help of Israel in the time of trouble: why speakest thou as a stranger in the land, and as one that goeth his journey, and cometh in only to remaine for a night? why spakest thou as if thou wert in a strange land, and thinkest not, that yet thou mayest help: But thou, O Lord, art in the midst of us, and thy name is called upon of us, for sake us not.

10 Thus saith the Lord: As for those prophets that preache in my name, whereas I have not sent them, neither gave I them any charge, neither did I speak unto them: yet they preache unto you falsities, charmingly, looking, and deceitfulness of their own heart.

15 Therefore thus saith the Lord: As for those prophets that preache in my name, whom I nevertheless have not sent, and that say, Thus saith the Lord, there shall no sword, nor hunger be in this land: with sword, and with hunger shall those prophets perish.

16 And the people to whom they preache shall be cast out of the land, and be taken, and they shall not be able to build houses, or to plant vineyards, neither shall they dwell in the land.

18 And the Lord shall make thee a landmark unto the heathen, and a rebuke, and a reproach, and a hissing, among all nations whereon thou goest.

21 Therefore shall I scatter them like as the stubble that is taken away with the south wind.

23 Make ye this boughs, and thrust it into the hand of the woman, and say, Thus saith the Lord: Behold, I will make thee barren, and thy womb full of grief, and thy breast full of pain:

24 Then said to the woman, Be not afraid, for thou shalt bear seed, and thy seed shall be a holy bishop in the land.

26 Therefore shall I turne thy clothes over thy head, and discover thy shame.

27 Thy adulteries, thy whoredomes, thy shamefull whoredome on the hyles in the fields, and thy abominations have I seen: Who be unto thee (O Jerusalem), that I have never cleansed any more: O, when shall that be?
and their daughters: for thus will I pour their wickedness upon them.

17 This shall thou say also unto them, *Eyes shall be without seeing, day and night: for my people that be destroyed with great famine, and shall perish with a great plague.

18 For if I go into the city, to, lo, they be all famished of hunger: yea their prophets also and priests shalbe led into an unknown land.

19 But thou shalt utterly take them all; Doest thou to abhorre Sion? Wherefore hast thou so plagued vs, that we can be healed no more?* We looked for peace, and there commeth no good, for the rhyme of health, and to her is nothing but trouble.

20 We knowledge (O Lord) all our miseries, and the times of our fathers: for we have offended thee.

21 Cast vs not of (O Lord) for thy names sake, *forget not thy loving kindness, ouerthou not the thone of thou honour, break not the covenant that thou hast made with vs.

22 Are there any among the gods of the gentiles that sende rainye, or give the showers from heaven? Art not thou thy selfe our Lord God? We will trust in thee, for thou dost all these things.

_The xv. Chapter._

Thus spake the Lord unto me, *Though the house of Judah and Samuel woodo before me, yet have I no heart to this people: drive them away, that they may go out of my sight.

2 And of they lay unto thee, Whymere shalt we go: then tell them, The Lord geareth on this answering: *Some unto death, some to the woodo, some to hunger, some into captiuitie.

3 For I will bring foure plagues upon them, saith the Lord: The woodo that flay them, the dogges shall eate them in pieces, the foules of the ape and beasts of the earth shall eate them up, and destroy them.

4 I will scatter them about also in all kingdoms and landes to be plagued, because of *Manasse the sonne of Hezekia king of Judah, for the thynge that he did in Hierusalem.

5 Who shall then have pittie upon thee O Hierusalem: who shalbe pitie for thee? Or who shall make intercession to obtaine peace for thee?

6 Sceng thou goest from me, and turnest backwarde, saith the Lord: therefore I will stretch out mine hande against thee to destroy thee, and I will turne mine hande so long that I am berafe.

7 I have scattered them abode with the 12 saym of every side of the land, *I have wasted my people and destroyed them, yet they have had no lust to turne from their owne wypes.

8 I have made their woodo no number then the landes of the sea, upon the mothers of their children by I byng a destroyer in the noone day: *todayly and shadwes did I sende a feare upon their cities.

9 She that hath borne feuen children, hath none, her heart is full of sorrow: *the sweene doth fayle her in the clare day, she is confounded and saine for very heaneesse: As for those that remayne, I will deliver them into the woodo before their enemies, faith the Lord.

10 O mother, alas that thou euer didst bear me, a bawdrey and rebel of the whole lande: though I never lent not receaved upon blure, yet all men speake euyl upon me.

11 And the Lord answarde me, *Eerily thy *rennan shall have wealth: Come not I to thee when thou art in trouble, & helpe thee when thine enemies oppress thee:

12 Dost one iron hurt another? or one mettall that cometh from the north another?

13 As for thy riches and treasure, I will take them out into a pay: not for money,
money, but because of all thy sines that thou hast done in all thy coasts.

14 And I will bring thee with thine enemies into a land that thou knowest not: for the fire that is kindled in mine indignation shall burne you vp.

15 O LORD thou knowest, therefore remember me, and visite me, revenge me of my persecutors: take me not from this life in the tyne of thine anger, thou knowest that for the sake I suffer re\n
16 When I had founde thy wothes I dwelt them up greedyly, they have made my heart toyfull and glad: for thy name was called upon me O LORD God of hosts.

17 I dwell not among the soulers, neither is my delight therein: but I dwell alone because of thy hande, for thou hast fullest me with bitterness.

18 Shall my hauinesse endure for ever:

Are my plagues then so great that they may never be healed: wylt thou be as one that is false, and as a water that falleth, and can not continue;

19 Upon these wothes, thus sayde the LORD unto me, If thou wylt turne agayne, I shall set thee in my seruice, and of thou wylt take out the thynges that is precious from the vide, thou shalt be euyn as inyne odwyn mouth: they shall conueut unto thee, but turne not thou unto them.

20 And so shall I make thee a strong wall against this people, they shall fighte against thee, but they shall not preuype: for I my selue wyl be with thee, to helpe thee and deliver thee, saith the LORD:

21 And I will rid thee out of the handes of the wicked, and deliver thee out of the handes of the evauntes.

The, xvi. Chapter.

1 He prophesied the miserie of the Jowes. 2 He theweth that the worshipping of images and the contempt of God's lawe, is cause of their miserie. 3 He prophesie\n
4 Thus sayde the LORD unto me:

1. You shall take thee no wife, nor beget chil\n
3 For of the chil\n
8 Thou shalt not go into their sect hous, to sit downe to eat or drinke with them:

7 They shall not byng their handes in mourning, whyle on their dead one to comfort another: one shall not offer another the cup of consolation, to forget their hauinesse for their father and mother.

9 For thus saith the LORD of hosts the God of Israel: Behold, I shall take away out of this place the boye of mirth and gladnesse, the boye of the badegeome and of the bide, yea and that in yone dapes, that ye may see it.

10 No\n
11 Then make thou them this counsel: *Because your fathers have forsaken me, faith the Lo\n
12 And
The prophecy

12 *And ye with your shamefull blasphemies have exceeded the wickednesse of your fathers: for every one of you hath followed the foulward and upr imagination of his owne heart, and is not obedient unto me.

Deut. xiv. c. 13 *Therefore will I cast you out of this lande, into a lande that ye and your fathers know not: and there shall ye serve strange gods day and night, there will I shewe you no favour.

Ex. xxxii. b. 14 *Behold therefore saith the Lord, the dapes are come that it shall no more be sapy: The Lord isiqueth which brought the children of Israel out of the lande of Egypt:

15 But it shalbe sapy. The Lord isiqueth that brought the children of Israel from the north, and from all landes where he had scattered them: for I will bying them agayne into the lande that I gave their fathers.

16 Behold, saith the Lord, *I will send out many salthers to take them, and after that will I send out many hunters, to hunt them out from all mountaynes and hylls, and out of all the caues of stone.

17 For nine eyes behold all their dapes, and they cannot be hid from my face: neither can their wicked deeds be kept close out of my sight.

18 But sike will I sufficiently reward their shamefull blasphemies and sinnes, because they have defiled my lande with their sinckyng carions and their abominations, wherewith they have filled mine heritage.

19 O Lord, my strength, my power and refuge in time of trouble: the gentiles shall come into the from the ends of the world, and say, Verily our fathers have cleaned unto lyes, their idols are but bane and unpossible.

20 Lord can a man make those his gods, which are not able to be gods?

21 And therefore will I once teach them, saith the Lord, I will shewe them my hande and my power, and they shall knoove that my name is the Lord.

The xviij. Chapter.

1 The strowardnesse of the Jews. 5 Cursed be those that put their confidence in man, and those blessed that trust in God. 9 Many a heart is wicked. 10 God is the searcher of the heart. 11 The liuing waters are lostaken. 21 The balowyng of the Sabbath is commaundad.

Adamant clabe:

2 That as the fathers thynke upon their children, so thynke you also upon your anitters, wooddes, thicke trees, hye hylls, mountaynes, and fieldes.

3 Wherefore, I will make my mount that standeth in the fielde, all your substance and treasure to be spoyled, for the great sinne that ye have done upon your hye places throughout all the coastes of your lande.

4 Ye shalbe cast out also from the heritage that I gaue you: and I will subdue you under the heauie bondage of your enemies, in a lande that ye knowe not: for ye have nummered fire to mine indignation, which shall burne evermore.

5 Thus saith the Lord, *Cursed be the man that putthe his trust in man, and that taketh fleche for his arme, and he whose heart departeth from the Lord.

6 He shalbe like the heath that groweth in wildernesse: As for the good thing that is to, to come, he shall not see it, but dwell in a dyre place of the wildernesse, in a salt and unoccupied lande.

7 O blessed is the man that putthe his trust in the Lord, and whose hope is in the Lord his myne felse.

8 For he shalbe as a tree that is planted by the water side, which spreadeth by the roote into moistnesse, whose beate cannot harme when it commeth, but his leafe shalbe greene: And though there grove but little fruite because of yould, yet is he not carefull, but he never leaueth of to bring forth fruite.

9 Among all ephinges, man hath the most deceiptfull and subburne heart: who shall then knowe it?

10 *Even if the Lord searche out the grounde of the heart, & trye the raynes, and
and rewarde every man according to his wayes, and according to the fruite of his worke.

The patriarch maketh a nest of egges, which she layed not: he commeth by riches, but not righteously, in the midst of his life must he leave them behinde him, for the last he found a very loole.

But thou (O Lord) whose throne is most glorious, excellent, and of most antiquity, which dwelleth in the place of our holy rest:

Thou art the comfort of Israel, all they that take thee shalbe confounded, all they that do depart from thee shalbe written in earth: for they have sought the Lord the very conduite of the waters of lyse.

Heale me O Lord, and I shalbe whole: saue thou me, & I shalbe saue: for thou art my praise.

Whereas I nevertheless obediently followed thee as a shepheard, have not bcalld taken this office upon me, this knowest thou well: my words also were righte before thee.

Be not thou terrible unto me O Lord: for thou art in whom I hope when I am in perill.

Let my persecutors be confounded, but consume them, & let them be astrayde, and not me: Thou shalt byng upon them the yme of plague, and shalt destroy them righte fore.

Thus hath the Lord said unto me, Go stande under the gate where-through the people and the kynges of Juda go out and in, yea under all the gates of Hierusalen,

And laye unto them, heare the worde of the Lord ye kynges of Juda, and all thou people of Juda, and all the citizens of Hierusalen, that go through this gate.

Thus the Lord comandeth, Take heed for your lyues that ye carie no burthen upon you in the Sabbath, to byng it through the gates of Hierusalen.

We shall heare no burthen also out of your houses in the Sabbath, you shall do no labour therein: but halowe the Sabbath, as I comanded your fathers.

Houldbet they obeyed me not, neither hearkened they unto me: but were obstinate & stubborn, and neither obeyed me, nor receaued my correction.

Nevertheless, if ye wil heare me faith the Lord, and beare no burthen into the cite through this gate upon the Sabbath, ye wil halowe the Sabbath, so that ye do no worke therein:

Then shall there go through the gates of this cite kynges and princes that shall sit upon the throne of Dauid, they shalbe carried upon charrettes, and ride upon houles, both they & their princes: pe a whole Juda and all the citizens of Hierusalen shall go here through, and this cite shall ever be inhabited.

There shall come men also from the cities of Juda, from about Hierusalen, and from the lande of Benjamin, from the plaine fieldes, from the mountaynes, and from the wildernesse, which shall byng burne Offerpyngs, sacrifices, oblatiouns, and incense, and offer up chamel-geryng in the house of the Lord.

But if ye will not be obedient unto me to halowe the Sabbath, so that ye wil heare your burthenes through the gates of Hierusalen upon the Sabbath: then shall I set fire upon the gates of Hierusalen, and it shall burne by the houles of Hierusalen, and no man shalbe able to quench it.
acceding to his nypde.

Then saide the Lorde thus unto me: to go into a Way not designated to be troden
[20] Wherethrough they have brought their lande into an eueraisyng wiuere
neffe and stone: * so that whohsoever
abaptizeth therby, Halfe abathd,and
wagge their heads.

17 Wth an eall Wynde Wyll I scatter them before their enemies: and when
their destruction commeth, I will turne
my backe upon them, but not my face.

18 Then sayd they: *Come, let vs imagine
somertnyng against this Jeremie: for
the paeukes shall not be desitute of the
lade, neither shall the Wife men be deser
offe of tommyle, nor that prophetes
desitute of the Wode of God: Come,
and let vs unite hym with the tongue,
and let vs not marke all his Wodes.

19 Consider me O Lorde, and heare the
voyce of many enemies.

20 *Shall they recompence voyce with voyce:
for they have digged a pit for my soul:
*Remember holde that I Wode before
thee to speake good for them, and to
turne away thy Wrath from them.

21 *Therefore, let their children dye of
hunger, and let them be oppressed with
the Wode: Let their blus be robed of
their children, and become Wodobes,
let their husbands be Wane, let their
young men be blynd with the Wode
in the fielde.

22 Let the Wode be hearde out of their
houses when thou bringest the mur
theree sodainly upon them: * for they
have digged a pit to take me, and layde
shares for, my fette.

23 Yet Lorde thou knowest all their
commeaile, that they have desuised to
lay me, foigne not their wickednesse,
and let not their finnes be put out of thy
sight, but let them be budge before thee
as gilte: this do thou under them in the
ynke of thine indignation.

The.xix.Chapter.

The prophecey

Thus sayde the Lorde: To the day and bupe
thee an earthen pitche, and byng sooth
the senatours and chiefe
puerles,
Unto the valley of the
cuddy of Jerualem, which leet without
thee the east gate, and shewe them there
the wordes that I shall tell thee.

2 And say thus unto them, Behere the
wordes of the Lorde ye kinges of Juda,
and ye citizens of Jerualem, * thus
faith the Lorde of hoastes the God of
Israelt.
Isaiah: *Behold, I will bring upon this place, and the cities thereof, and upon all the countries about it, the king of Babylon. And I will set up a king over these cities, and chief officers of the province, and officers, and a baker. Then will I send the whole remnant to Babylon, and they shall be a possession and a reproach to Babylon, which gave them refuge and a stay of heart. And I will lay them up among the places that never were inhabited, among the cities that were not built up; and they shall be desolate for ever; yes, forever.

And I will make it a possession for beasts, and it shall be rooted out forever.

And I will cause it to be inhabited, and will place in it the house of Jacob; and I will plant them forever, and I will not remove them any more for all time.

And I will make it a possession for the beasts of the wilderness, and for the fowls of the heaven, and for the beasts of the earth; and no man shall trouble them.

And I will make it a possession for the swine of the desert; and they shall eat thereof, and lie down in it; and the beasts of the wilderness shall walk therein, and all the birds of the heaven shall sing in it; and it shall be desolate forever.

And I will cause it to be inhabited, and will place in it the house of Jacob; and I will plant them forever, and I will not remove them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.

And I will make it a possession for the beasts of the desert, and for the fowls of the heaven; and I will give it to them to eat; and no man shall trouble them any more for all time.
The prophesie

5. "Moreover, all the substance of this city, whatsoever they have gotten with their transe, all their precious things, all the treasure of the kings of Judah, will I give into the hands of their enemies, which shall hope them, and carry them unto Babylon.

6. But as for thee (O Pharaoh) thou shalt go into captivity with all thy land, which is assembled, unto Babylon thou shalt come, where thou shalt dye and be buried, thou and all thy princes, and whom thou hast praeced and lies.

7. O Lord, if I am deceived, [then hast thou deceived me, thou enchanted me, and hast deceived daily and laughed to the face of every man]

8. For since I began to preach, I expected against violence, and exclaimed against oppression: for the which cause they cast the voice of the Lord in my teeth, to my reproche continually.

9. Wherefore I thought from henceforth not to speak of hym, nor to preche any more in his name: but the voice of the Lord was a very burning fire in my heart and in my bones, which when I would have stopped, I might not.

10. Wherefore I heard the evil reprotes of many, terror was on every side of me: (c) complained upon hym lay they, and we will tell his tale: Oea all myne owne companions, and suche as were conreant with me, lay in wait for my halting, saying: peradventure he will be decaued, and to shalt we present again hym, and be avenged of hym.

11. But the Lord stode by me lyke a mightie gaunt, therefore my persecutors fell and could do nothing: they shalbe before confused, for they have done unwisely, they shalbe have an everlasting shame, which shall never be forgotten.

12. And noble O Lord of hostes that triest the righteous, which knowest the raysnes and the very hearts, let me see them punished: for unto thee I have declared my cause.

13. Sing unto the Lord and praise hym, for he hath delivered the oute of the oppressed from the hande of the violent.

14. *Curse be the day wherein I was borne, unhappie by the day wherein my mother brought me forth.*

15. *Curse be the man that bought my father the tidinges to make hym gald, saying, Thou hast begotten a sonne:*

16. Let it happen unto this man, as to the cities (c) which the Lord turned upside downe and repented not: let hym heare crying in the morning, and at noone day lamentable howling.

17. Why sethyst thou not assoone as I came out of my mothers wombe: or that my mother had ben my graue her selfe, that the bysh might not have come out, but rayned still in her.

18. Wherefore came I forth of my mothers wombe: to have experience of labour and sorrow, and to lease my life with shame:

The xx. Chapter.

He prophesie that Jezekielis halbe taken, and the citie burned.

T

These are the words that the Lord spake unto Jeremias, what time as king Jezekielis sent unto him Pharaoh the sone of Meschias, and Sophoni as the sone of Maaxis priest, saying: Afts countable at the Lord (we pray thee) on our behalfe, for Nabuchodonosor the king of Babylon belegeth vs, if the Lord (peradventure) wyll deale with vs according to his marneous power, and take hym from vs.

Then spake Jeremias: Gene Jezekielis chas this annueller.

Thus saith the Lord God of Israel Behold, I wyll turne bache the weapons that ye have in your hands, wherewith ye fight against the king of Babylon and the Chaldies, which beleghe you rounde about the walles, and I wyll byng them together into the middest of this citie.
Thus saith the Lord: Go downe into the house of the king of Juda, and speake there these wordes.

And say: Hear the wordes of the Lord thou king of Juda that sittest in the highe seat of Dauid, thou and thy seruantes and thy people that goeth in and out at these gates.

Thus saith the Lord comandeth: *Repeue and righteousnesse, deliver the opprest from the power of the violent, do not greeue nor oppresse the stranger, the fatherlesse, not the widowe, and shed no innocent blood in this place.

And if ye repe these thinges saith the Lord then shall there come in at the doore of this house, hinges to sit upon Dauids seat, they shalbe caerted in charrers, and ride upon horses, both they and their seruantes and their people.

But if ye wyll not be obedient unto these commandementes, *I will cleave by mine owne selfe, saith the Lord, this house shalbe waste.

For thus saith the Lord spoken upon the hinges of Juda: Thou Giladart unto the head of Libanus: Shall I not make thee to waste as the citie that no man dwell in:

I wyll prepare a destroyer with his weapons for thee, to hellon doine the especial Ceder trees, and to call them in the fire.
And all the people that go by this cite, shall speak one to another: "Wherefore hast the Lord done thus unto this noble cite?

Then shall it be a memorial: "Because they have broken the covenant of the Lord their God, and have worshipped and served strange Gods.

Hence not over the dead, and be not bid for them: but be wise for thy son that departeth away, for he cometh not again, and seeth his native country no more.

For thus saith the Lord as touching Selah the some of Josias kingly of Judah, which reigned after his father: when he is carried out of this place, he shall never come by thy agame.

For he shall dye in the place whereunto he is led captive, and shall see this lande no more.

Wo worth hym that buildeth his house with unrighteousnesse, and his parlours with the good that he hath gotten by violence, which never recompenceth his neighbours labour, nor payeth hym his hire:

Who thinkest in hym selfe, I will build me a hyde house and glorious parlours, who causeth windoows to be heventherm, and the feelings and toytes make thy of Cedar, and painteth them with Sinoper.

Thinkest thou to rainge nowe that thou hast inclosed thy selfe with Cedar?

Did not thy father eate and drinke and prosper well, as long as he dealt with equity and righteounesse:

Pey, when he helped the oppressed and poore to ther right, then prospered he well: From whence came this, but of thy because he knewe me, saith the Lord:

Nevertheless, as for thynge eyes and thynge heart they lye upon contoune, to shed innocent blood, to do wrong and violence.

And therefore thus saith the Lord against Jehoakim the some of Jothas kingly of Judah: They shall not mourn for hym [as they be to do] Alas brother, alas sister: neither shall they say unto him, Alas sir, alas for that noble prince.

But as an att shall he be buried, to rupt, and be cast without the gates of Hierusalem.

Chimbe by the hyll of Libanus [so thou daughter Sion] lift by thy boype upon Zaan, crye from all partes: so all thy lowes are destroyed.

I gave thee warning while thou wast yet in prosperity: but thou failest, I will not heare: And this maner hast thou beed from thy youth, that thou wouldest never heare my boype.

All thy heardmen shall be drowne with the waide, and thy baringes shall be carrd away into captuic: then shalt thou be brought to shame and confiffion, beacause of all thy wickednes.

Thou that didelest upon Libanus, and madest thy nest in the Cedar trees, O hode little stalt thou be regarded when thy soowe and panges come by

Thou that didst set upon Zaan, and madest thy nest in the Cedar trees, and thy sonne commingangeling with chyldre:

As truly as I live saith the Lord, though Conanias the some of Jehoahin kingly of Judah were the signet of my right hande, yet willy I plakke of.

And I willy gonne thee into the hande of them that seek thine life, and into the power of them that thou fearest, even into the power of Nabuchodonosor the kynge of Babylon, and into the power of the Chaldees.

Moreover, I willy sende thee and thy mother that bare thee into a strange lande where ye were not borne, and there shall ye dye.

But as for the lande that ye willy de

This man Conanias shalte lyke an image robbed and come in peeces, and like a defelt therin there is no pleasure: Wherefore both he and his seede shall be fent away, and cast into a lande that they knowe not.

O thou earth, earth, earth, heare the wode of the Lord.

Thus saith the Lord: Write this man desitute of children: for no prospere saith this man have all his house, neither shall any of his seede be to be bap
tie as to fit upon the seate of Sain, and to beare rule any more in Juda.
of Jeremie.

The xxiiij. Chapter.

He speaketh against false prophets that make hatchets of the flocke of the Lord. 7 Of the conversion of the remnant of the Jews to the faith. 8 The coming of the true shepheard Christ is prophesied. 9 Against false prophets. 10 When a prophet speaketh the words of God, God convereth the hearts of the hearers. 11 Against prophets that prophesy lies under the name of God. 12 The miracles of false prophets.

O'unto the shepheardes that destroy and scatter my flocke, faith the Lord. Wherefore this is the saying of the Lord God of Israel concerning the shepheardes that scatter my people, ye scatter and thrust out my flocke, and look not upon them: therefore shal I visit the wickedness of your imaginatiouns, faith the Lord. And I will gather together the remnant of my flocke from all landes that I had driven them into, and will bring them againe to their foldes, that they may geode and increafe. I will let shepheardes alio over them, which shall scatter them: they shall no more feare and deade, and there shall none of them be loste, faith the Lord. Beholde, the lyme commeth faith the Lord, that I will rapie by the righteous branch of David, whichbi shall bear rule, and he shall prosper both his bones, and that set by equitie and righteousesse among in the earth. In this lyme shall Juda be sauned, and Israel shall dwell without feare: and this is the name that they shall call him, even the Lord our righteouse.
And therefore the Lord of hosts ge-

mutter you this warning: *Hear not the

words of the prophets that preach

unto you and decease you, truly they

teach you vanity: for they speak the

meaning of their own heart, and not

out of the mouth of the Lord.

They lay unto them that despise me,

The Lord hath spoken it, truth, ye

shall prosper right well: and unto all

them that walk after the lust of their

own heart, they say, truth, there shall

no misfortune happen you.

For who hath listen in the countable

of the Lord, that hath heard and

understand what he is about to do:

who hath marked his device, and

heard it?

Behold, the tempe weather of the

Lord [that is] his indignation, shall go

forth, and a violent whirlwind shall

fall downe upon the head of the

godly.

And the wrath of the Lord shall not

turne agayne, until he performe and

fulfill the thought of his hart: *and in

the latter days ye shall knowe his

meaning.

I have not sent these prophets [faith

the Lord] and yet they came, *I

have not spoken to them, and yet they

preached.

But if they had continued in my coun-

tayle, they had opened to my people

wordes, and they had turned my

people from their evil wayes, and wicked

imaginations.

*And I then God that seeth but the

thing where is at hande, and not

that is farre of, faith the Lord:

*Hay any man hide himselfe so, that

I shall not see hym faith the Lord?

*Do not I fulfill heauen and earth faith

the Lord?

I have hearde well enough what the

prophets say that preache ieses in my

name, saying, I have dreamed, I have

dreamed.

Hobbe long wyll this continue in the

prophets heart to tell lies, and preache

the craffie subtilte of their owne heart:

Whose purpose is with the dreames

that every one tell, to make my people

forget my name, as thire fathers doth

When Balaam came by.

The prophete that hath a dreame, let

hym tell it, *and he that understandeth

wyll be a burthen to thee: let hym tell it faithfully:

for what hath chaffe and whiate to do

together faith the Lord?

Not wyll I be like a fire faith the C

Lord: and like an hammer that bre-

keth the harde stone.

Therefore thus faith the Lord: 

beholde, I wyll upon the prophets that

seake my wordes proue from

every man.

Beholde, here am I faith the Lord,

against the prophets that make tong-

gues tender to speake, and to say, The 

Lord hath saide it.

Beholde, here am I faith the Lord;

against those prophets that dare pro-

phete lying dreames, and decease my

people with their vanities and inco-

stant devices, yet I never sent no com-

manded them: They shall do this

people no good at all, faith the Lord.

If this people, either any prophecy or

preist alike thee, and say: What is the

burthen of the Lord: Thou shalt lay

 unto them: what burtenden? I wyll fo-

take you faith the Lord.

And the propheete, preist, or people:

blest this tearme, The burtenden of

the Lord: hym wyll I bleste, and his house

also.

But thus shall ye say every one to

another, and every man to his brother:

What amust have faith the Lord geuen;

or what is the Lordes commaund-

ement:

And as for the burtenden of the Lord,

ye shall speake no more of it, for every

manes ownde wyllde is his burtenden:

because ye have alreade the wydes of the

living God, the Lord of holyes, our

God.

Thus shall every man say to the pro-

phetes: What amust have faith the

Lord geuen thee: or what faith the

Lord?

And not once to name the burtenden

of the Lord. Therefore thus faith the

Lord: Forasmuch as ye haue blesed

terme (the burtenden of the Lord), where

as I notwithstanding bent into you

and forbad you to speake of the Lordes

burtenden:

Beholde therefore, I wyll take you

by as a burtenden, and wyll cast you farre

offrom my presence, yea and the cire-
The xxiii. Chapter.

1 The vision of the two manneurs of sigges. 1 The first vision signifieth, that part of the people should be brought againe from captivity. 2 The second, that Zedechias and the rest of the people should be destroyed.

2 Babylon had led away the childe of Jechonias the sonne of Jeconiah king of Juda, the mighty men also of Juda, with the workmen and running men of Hierusalem into Babylon.

3 In the one mannde were very good sigges, even like those that be first ripe: and the other mannde were very naughtie sigges, which might not be eaten they were so acupl.

4 Then sayd the Lord unto me: What seest thou Jeremie? I sayde, *sigges*, whereof some be very good, and some so acupl that no man may eate them.

5 Then came the words of the Lord unto me, after this manner:

6 And I will smite thee with a childe of very good sigges, and thou shalt eate thereof, that thou mayest know that a man may eate them.

7 Then sayd the Lord unto me: What seest thou Jeremie? I sayde, *sigges*, whereof some be very good, and some so acupl that no man may eate them.

8 Then sayd the Lord unto me, after this manner:

9 Then I spake to the Lord, saying, *O Lord, thou hast gathered me, and seest me: what should I say when they shall say to me, Wherefore art thou gathered?*

10 Then sayd the Lord unto me: A cup, a common cup bydoode, a lauging stocche and shame in all places where I shall cause them to be:

The xxv. Chapter.

1 Jeremie prophesieeth that they shall be in captivity the space and ten yeres, because they continued and delipt the words of God. 10 He saith that after the three and ten yeres, the Babylonians should be destroyed, 14 The destruction of all nations is prophesied. 15 He loueth the priests of the nations to wagling.

2 A Sermon that was geuen unto Jeremie upon all the people of Juda, in the fourth yere of Jechoniah the sonne of Josias king of Juda (that was in the first yere of Nabuchodonosor king of Babylon.)

3 Which sermon Jeremie the prophete made unto all the people of Juda, and to all the inhabitants of Hierusalem, on this maner.

4 From the thirteenth yere of Josias the sonne of Amon king of Juda unto this present day (that is even twenty and three yeres) the words of the Lord hath ben committed unto me, and so I have spoken unto you, I have spake with a man.

5 Though the Lord hath not sent his sermons all the prophets unto you in this yere of Jerusaleme.
The prophecy

season, yet would ye not obey, ye would not encline your cares to heare.

5 He saith: "Lerne againe every man from his eare way, and from your wicked imaginatioms, and so shall ye dwell forever in the lande that the Lord promised you and your forefathers.

6 And go not after strange gods, serve them not, worship them not, and anger me not with the workes of your owne handes, then I will not punish you.

7 Nevertheless, ye would not heare me (faith the Lord, but have pounted me to anger with the workes of your handes, to your great harme.

8 Wherefore thus saith the Lord of hostes: "Because ye have not hearkened unto my worde,

9 Lo, I will send out and call for all the people that dwell in the north (faith the Lord, and I will prepare Haborchobodzer the king of Babylon your servant, and I will bygn them upon this lande, and upon all that dwell therein, and upon all the people that are about them, and I will bygely roote them out: I will make them anashed, a mockage, and a continual defeter.

10 Moreover, I will take from them the voyce of gladussesse and solace, the voyce of the bidergone and the bride, the voyce of the millstones, and the light of the cressets.

11 And this whole lande shall become a wilderness and astonished; and these nations that serve the king of Babylon therefore yeere, and ten.

12 "When the thirste and ten yeere are expired, I will visite all the wickednesse of the king of Babylon and his people, when the Lord, ye and the lande of the Calabees, and I will make it a perpetuall wilderness,

13 And I will fulfill all my wordes upon that lande whiche I have declared againe, all that is written this booke, wherein Jeremias hath prophesiied of all people.

14 So that they also shalle subdownde unto divers nations and great kinges, for I will recompence them according to their doodes and workes of their owne handes.

15 For thus saith the Lorde God of Israel spoken unto me: take this wine cup of indignation fro my hande, that thou mayest cause all people to whom I send thee, for to drink of it.

16 That when they have drunken thereof, they may be madde and out of their wittes, when the swordd commeth that I will send among them.

17 Then take I the cuppe from the Lordes hande, and made all people to drink thereof unto whom the Lord had sent mee:

18 But first the cite of Jerusalem, and all the cites of Juda, their kinges and princes, to make them defoliate, anashed, despised, and hasted at, and curst, according as it is come to passe this day.

19 PEA and Pharaon the king of Egypt, his sersurates, his princes, and his people altogether one with another;

20 And all kinges of the lande of Rus, all kinges of the Philistines lande, Asiaon, Azah, Acoran, and the remnent of Alood,

21 The Edomites, the Moabites, and the Ammonites,

22 All the kinges of Elyus and Sdon, the kinges of the Isles that are beyond the sea,

23 Deban, Themia, Buz, and all them that dwell in the uttermost partes of the worde.

24 All the kinges of Arabia, and generally all the kinges that dwell in the defeter,

25 All the kinges of Zimni, all the kinges of Elam, all the kinges of the Odes,

26 All the kinges towarde the north, whether they be farre or nere, every one against his neighbour, ye and all the kyngdomes that are upon the whole earth: and the kyng of Scarch shall dyneke all after them.

27 Therefore lay them unto them, This is the commandeement of the Lord, of hostes the God of Israel: Dyneke and be drunken, spewe and fall, that ye never arise, and that thoulue the worde whiche I will send among you.

28 But ye they will not receave the cup of thy hande, and dyneke it, then tell them, thus doth the Lord of hostes threaten you, Dyneke it ye shall, and that shortly.

29 For lo, I begun to plague the cite that my name is geuen unto, think ye then
then shall I will leave you unpunished: ye shall not go quite; for why? I call for awords upon all the inhabitants of the earth, saith the Lord of hosts.

Therefore tell them all these words, and lay them to heart: the Lord shall not hearken to the voice of his people, saith he, for they are a provoking people, and they have hearkened and done according to all the words which I spake among them.

And the same day shall the Lord his servant, that teacheth the people to know the Law; yea, he shall also do judgment among his people, and shall be a light of truth of rest unto the Jacobites, and the brightness of hope to the people of Judah.

The Lord, that smiteth, shall speak to these men, and the Lord shall spell a word in their ears.

I have broken Jacob, and made all the inhabitants of Israel as. an unclean thing, so that I cast them out with the breath of mine mouth before all the nations, upon whom I have poured out my indignation.

Then shall ye know that I am he: and they shall know that I am the Lord: when I shall have brought them again from the people, and gathered them out of all the countries, and shall cast them into their own land; then shall the uncircumcised be使える, and the uncircumcised be filled with shame.

And they shall fear the name of the Lord from the west, and of the glory of the Lord from the sun rising in the east; for he hath coming unto Zebalad, and shall be worshipped in the temple of the Lord, in Jerusalem.

And when ye see this, ye shall say in your heart, We have made a covenant with our fathers in our youth, saying, We will not go off from the Lord, nor will we go off from our God: for he is our strength, and we shall not be put to shame.

And he shall make them according to this covenant, which was in the day of the oath, which the Lord made with the house of Jacob, saying, We will not make a covenant with them, that they shall go off from us, and that we shall make a covenant with them, that they shall be bound in our covenant.

And the Lord shall make them according to this covenant, which was in the day of the oath, which the Lord made with the house of Jacob, saying, We will not make a covenant with them, that they shall go off from us, and that we shall make a covenant with them, that they shall be bound in our covenant.

And the Lord shall make them according to this covenant, which was in the day of the oath, which the Lord made with the house of Jacob, saying, We will not make a covenant with them, that they shall go off from us, and that we shall make a covenant with them, that they shall be bound in our covenant.

And the Lord shall make them according to this covenant, which was in the day of the oath, which the Lord made with the house of Jacob, saying, We will not make a covenant with them, that they shall go off from us, and that we shall make a covenant with them, that they shall be bound in our covenant.

And the Lord shall make them according to this covenant, which was in the day of the oath, which the Lord made with the house of Jacob, saying, We will not make a covenant with them, that they shall go off from us, and that we shall make a covenant with them, that they shall be bound in our covenant.
people these words, *This man is worthy to dye: for he hath preached against this cite, as ye your selves have heard with your cares.

12 Then sayde Jeremie unto the rulers and to all the people, The Lord hath sent me to preach against this house, and against this cite, all the words that ye have heard.

13 Therefore amend your ways, and your adulteries, and be obedient unto the voice of the Lord your God, so shall the Lord repent of the plague that he hath decreed against you.

14 Noe, for me I am in your handes, do with me as ye thinke expedient and good.

15 But this shall ye knowe ye ye put me to death, *ye shall make your selves, this cite, and all the inhabitours thereof guiltie of innocent blood: For this is of a truth, that the Lord hath sent me unto you, to speake all these worordes in your cares.

16 Then sayde the rulers and the people unto the priests and prophetes: This man may not be condemned to death, for he hath preached unto us in the name of the Lord our God.

17 The elders also of the lande stode vp, and sayde thus unto all the people.

18 Micheas the Dochebrite, which was a prophete under Ezekias kynge of Judah, spake to all the people of Judah, thus faith the Lord of hostes, *Sion shall be ploved like a field, Hierusalem shall be an heape of stones, and the hyl of the Lodes house shall be turned to an hpe wood.

19 Did Ezekias the kynge of Judah and all the people of Judah put hym to death so this: No brelye: but rather feared the Lord, and made their prayer vnto hym, for the which cause also the Lord repented of the plague that he had decreed against them: Shoude the then do such a shamefull deede against our oules?

20 There was a prophete also that preached stilly in the name of the Lord, called Urias the sonne of Sennaiach, of Kiriaithiaun: this man also preached against this cite and against this lande, according to all as Jeremie faith.

21 Noe, when Jeoakim the king with all the estates and princes had heare his worordes, the kynge went about to slay him: when Urias perceived that, he was affrighted and fled, and departed into Egypt.

22 Then Jeoakim the kynge sent seruantes into the lande of Egypt (*namely*) Elaschan the sonne of Asjho, and certaine men with hym into Egypt:

23 Which fetched Urias out of Egypt, and brought him unto king Jeoakim, that slew hym with the sword, and cast his dead body into the common peoples grave.

24 But Ahikam the sonne of Saphan helped Jeremie, that he came not into the handes of the people to be slayne.

The xxvii. Chapter.

Jeremie at the commandement of the Lord senteth bonds to the kynge of Judah, and to the other kynge that were ne, whereby they are monished to become subiectes unto Nabuchodonosor. He warneth the people, and the kynge, and rulers, that they believe not false prophetes.

1 In the beginning of the raigne of Jeoakim the sonne of Josias kynge of Judah, came this word unto Jeremie from the Lord, which spake thus unto me:

2 Make thee bonds and chapnes, and put them about thy necke,

3 And sende them to the kyng of Edom, to the kyng of Boab, to the kyng of Ammon, to the kyng of Tyus, and to the kyng of Sidon, and that by the messengers which shall come to Hierusalem, vnto Zebekiah the kyng of Judah:

4 And bid them saye unto their masters, Thus faith the Lord of hostes, the God of Israel, speake thus unto your masters:

5 *I am that made the earth, the men, and the cattell that are vpon the grounde, with my great poweres stretcht out arme, and have gaven it vnto whom it pleased me.

6 *And noo, whoe is hee that shall persuade thy seruantes, that they doe not obey the word of the Lord their God? For the Lord is not among suche as are desirous of life, but among such as are desirous of death. And I JEREMIAH, vii. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.
And it came to passe in the fourteenth year, even in the beginning of the reign of Zedekiah king of Judah, in the fourth year, the first money, that Hananiah the lonic of Assur the prophet of Gibon spoke to me in the house of the Lord, in the presence of the priests, and of all the people, and said:

1. "Thus saith the Lord of hosts the God of Israel: I have spoken the voice of the king of Babylon,
And after two years will I bring again into this place all the ornamental stones of the Lord's house, that Nabuchodonosor king of Babylon carried away from this place into Babylon.

Nabuchodonosor the son of Techoamin the king of Juda spake, with all the puliters of Juda that are carried into Babylon, even into this place, faith the Lord: for I will break the yoke of Nabuchodonosor king of Babylon from the necke of all nations, yea and that within this two years. And so the prophete Jeremie went his way.

Nabuchodonosor the prophete had taken the chapynge from the prophete Jeremias necke and broken, the yowde of the Lord came into the prophete Jeremie, saying:

Go and tell Hanamias these wordes; Thus saith the Lord: thou hast broken the chapynge of wood, but in stead of wood thou shalt make chapynes of iron.

Thus saith the Lord of hostes and the God of Israell: I will put a yoke of iron upon the necke of all these people, that they may serve Nabuchodonosor, the king of Babylon, yea and so shall they do: and I will geue hym the beastes of the field.

Then sayde the prophete Jeremie unto the prophete Hanamias: Hear me, Hanamias, The Lord hath not sent thee, but thou hystengest this people into a false believe.

And therefore thus saith the Lord: Behold, I will sende thee out of the land, and within a yere thou shalt dye, because thou hast falsely spoken against the Lord.

So Hanamias dyed the same yere in the fourth moneth.

These are the wordes of the booke that Jeremie the prophete sent from Hierusalem into the puliters, the seneours, puliters, prophete, and all the people, whom Nabuchodonosor had led from Hierusalem into Babylon.

After that time that king Jerusalem and his queene, his chamberlaines, the princes of Juda and Hierusalem, the warckmasters of Hierusalem, were departed thither.

Which booke Eliajah the foune of Sapphan, and Samaariah the foune of Hellias did berae, whom Zedekias the king of Juda sentt unto Babylon to Nabuchodonosor, the king of Babylon: These were the wordes of Jeremias bookes.

Thus saith the Lord of hostes the God of Israel spake, unto all the puliters that were fled from Hierusalem to Babylon:
or Jeremie.

5 Beside you houses do dwell therein, plant you gardens, that you may enjoy the fruits thereof.

6 Take you Idues to bear you sones and daughters, provide idues for your sones, and husbandbres for your daughters, that they may get sones and daughters; and that ye may multiplie there, and deereake not.

7 Seek after the peace and prosperitie of the cite wherein ye be prisoners, and pray unto the Lord for it: for in the peace thereof shall your peace be.

8 For thus saith the Lord of hostes the God of Israel, "Let not these prophets and soothsayers that be among you deeree you, and beleue not your owne dreams:"

9 For they sepeche you lyes in my name, and I have not sent them, saith the Lord.

10 But thus saith the Lord, "When ye have fulfilled seuerentie yeres at Babylon, I will bring you home, and of mine owne goodnesse I will eare you hither againe into this place.

11 For I know what I have destilld for you, saith the Lord: By thoughts are to gene you peace, and not trouble, and to geue you an ende as you wil ehe and hope to have.

12 Ye shall cry unto me, ye shall go and call upon me, and I will heare you.

13 Ye shall take me and smite me, yea ye lobe that ye take me with your whole heart.

14 I will be founde of you, saith the Lord, and will deliver you out of prisen, and gather you together againe out of all places wherin I have scattered you the Lord, and will bring you againe to the same place from whence I fauce to you to be eared alat capture.

15 But where as ye say that God hath rapsed you by prophets at Babylon,

16 Thus saith the Lord spokon to the king that sitthe in the throne of Davib, and to all the people that dwell in this cite, your brethren * that are gone with you into capturitie:

17 Thus (I say) speakest the Lord of hostes, saith the Lord: * I wyll send a idue, hunger, and pestilence upon them, and wyll make them lyke uncomely figges that may not be eaten for bitterness:

18 And I wyll percerte them with the idue, with hunger, and pestilence, I wyll deliver them by to be vexed of all kingdomes, to be cursed, abhorrred, langed to stome, and put to confusion of all the people among whom I haue scattered them:

19 And that because they haue not ben obedient unto my commandementes saith the Lord, which I spake unto them by my seerauntes the prophets: * I spoke by early and sent spoke them, but they would not heare, faith the Lord.

20 Hear therefore the word of the Lord all ye prisoners whoso I sent from Hierusalem to Babylon.

21 Thus hath the Lord of hostes the God of Israel spoken of Abad the tyme of Colaiah, and of Zedekiah the tyme of Maashiah, which prophettic lyes into you in my name: Behosbe, I wyll deliver them into the hande of Nabuchodonozor: the kyng of Babylon, that he may slay them before your eyes.

22 And all the prisoners of Juda that are in Babylon, shall take this teare of euring, and spie: Shobe God do thine as he did unto Zedekiah and Abad, whom the kyng of Babylon roset in the fire:

23 Because they spakon shamefully in Israel, for they have not only defined their neighbours burres, but also practised lying wordes in my name, which I have not commaundd them: This is teftifte and affaire, faith the Lord.

24 But as for Semaniah the Helamite, thou shalt speake unto hym:

25 Thus saith the Lord of hostes the God of Israel, Because thou hast sent letters in thine owne name unto all the people that is at Hierusalem, and to Sophoniah the tyme of Maashiah the prsett, ye a sent them to all the priests, wherin thou best thus thus unto hym:

26 The Lord haue ordered thee to be prsett in the steade of Gehonad a the prsett, that thou shouldst be cheeke in the house of the Lord above all prophets and preachers, and that thou nightest set them upon the pillory, or in the stocks:

27 Holde happeneth it then that thou hast not removed Hieronym of Ana thoth, which newe leaeth of his pro phesying.

28 And beside all this, he hath sent by idue unto Babylon, and tolde vs playnely
The prophecies

plainly set that our captivity shall long endure, that we should abide as houes to dwell therein, and to plant vs gardens, that we may enjoy the fruits thereof.
29 Which letter Sophonias the priest read, and let Jeremias the prophet hear it.
30 Then came the worde of the Lord unto Jeremias, saying;
31 Sende worde to all them that be in captivity, on this maner, Thus hath the Lord spokne concerning Semianiah the Neboamite: "Because that Semianiah hath prophesied unto you without my commiission, and brought you into a false hope:
32 Therefore thus the Lord doth certifie you, Behold, I will make Semianiah the Neboamite, and his seed, so that none of his shall remaine among this people, and none of them shall see the good that I will do for my people, faith the Lord: for he hath preached falsely of the Lord.

The xxx. Chapter.

1 The returne of the people from Babylone. 8 God by his chaunting the weth that the people is timefull. 16 The destruction of the enemies of Israel.

These are the worthes that the Lord thieweth.

Thus saith the Lord God of Israel: Write by diligently all the worthes that I have spokne unto thee in this booke.

3 For to, the same commeth faith the Lord, that I will bring againe the punishers of my people of Israel and Juda faith the Lord: for I will restore them unto the lande that I gave to their fathers, and they shall have it in possession.

4 Againie, these worthes sake the Lord concerning Israel and Juda,

5 Thus faith the Lord, we have heard a terrible crye, feare and quiets of the.

6 For what els doth this signifie that I see: (namely what is the Lord) that many long men smite every man his bande upon his toines, as a woman in the payne of her travaile: who ever saw a man travaile with childe: Enquire thereafter and see, yea all their faces are marueulos pale.

8 Alas for this day, which is so dreadfull that none may be likened unto it, and alas for the time of Jacob's trouble, from the which he shall yet be delivered.

9 For in that day faith the Lord of hostes, I will take his poke from of thy necke, and breake thy bondes, and strangers shall no more have dominion over them:

10 But they shall do service to God their Lord, and to David their king whom I will raise upon them.

11 For I am with thee to help thee, faith the Lord: And though I shall destrope all the people among whom I have scattered thee, yet will I not destrope thee, but correct thee, and that with defrecion: for I will not utterly destroy thee.

12 Therefore thus saith the Lord, Thy boodinges are perillous, & thy wounds redy to call thee unto kinneke.

13 There is no man to meddle with thy cause, or to lay platter upon thee, or to bynde by thy wounds to heale thee.

14 All thy lovers have forgotten thee, and can nothing for thee: for I have given thee a cruel stroke, and thaffeered thee roughly, and that for the multitude of thy mubredes: for thy sines have had the oure bande.

15 Why makes thou mony for thy harne: In deed thou art sore wounded and in leoparde: but for the multitude of thy mubredes and sines I have done this unto thee.

16 And therefore all they that devote thee, slabe devoured, and all thine enemies slabe led into captiuitie: all they that make thee waste, slabe wont themselves, and all those that rob thee, will I make also to be robbed.

17 For I will gene thee thy health agayne, and make thy wounds whole faith the Lord, because they troued thee, as one cast abaye and despised:
The xxxj. Chapter.

Be prophecied that the people of Israel shall be restored againe unto their prosperitie.

2. So be turned from sinne is the gift of God. 3. The birth of Christ is prophecied.

2 I. All the wicked shall dye in their wickedness. 4. The new testament and covenant is prophecied. 5. The Christians are taught and instruct of the Lord. 6. Our times shall be remittit, that they shall not once be thought upon. 7. God promiseth that he will cast of the Jews. 8. The building againe of Hierusalem.

1. The same time, faith the Lord, that I the God of all the generations of Israel, I shall save my people.

2. Thus saith the Lord: The people of Israel which stayed in the wilderness from the sabbode, found grace to come into their rest.

3. Even shall the Lord also appear unto me from sabbode, and say, I love thee with an everlasting loute, therefore by my mercie I have bidden thee unto me.

4. I will repeape thee againe O thou daughter of Israel, that thou mayest be fait and sure: thou shalt take thy tabrets agayne, and go fouthe with them that leade the daunces.

5. Thou shalt plant vines agayne upon the hyles of Samaria, and the grape gatherers shall plant, and commonly caitce it.

6. For the dayes shall come when the watchmen upon the mount of Ephraim shal crye, Arise, let us go vp unto Sion to our Lord God.

7. For thus saith the Lord, Reioype with gladnesse because of Jacob, crie into the head of the gentiles, speake out, sing and say, O Lord save thy people the remnant of Israel.

8. Behold, I will bryn them agayne from out of the north lande, and gather them from the ends of the world, with the hynde &laue and that are among them, with the women that be great with childe, &such as be also delivered: and the companie of them that come agayne shall be great.

9. They shall come weeping, and with mercifull pitte I will bring them againe agayne: I will leade them to the rivers of water in a straught way where they shall not stumble: For I am Israel's father, and Ephraim is my first bome.

10. Hear the voice of the Lord: Ye gentiles, preach in the Isles that ye farre of, and say: he that hath scattered Israel, shall gather hym together agayne, and shall kepe hym as a sheep hearted both his flocke.

11. For the Lord hath redeemed Jacob, and ridde hym from the hande of the violent.

12. And they shall come and reioype upon the hyll of Sion, and shall have plentifulnesse of doodes, which the Lord shall cause them, especially wheate, vine, oyle, young shepe, and calves; and their soule shalt be as a well watered garden,
Then shall the people rejoice in the valley, and be glad in the plains:
for they shall no more be hungry, nor naked shalt thou be in the land any more.

And thy light shall be as the light of the sun, and thy peace shall be none diminished,
and thine husband shall be the hope of thy meat, and thy daughter within thee.

And it shall come to pass, that you shall eat the old with the new grain of the land.

And it shall come to pass, that in the place where it was said unto them, Ye are not my people;
they shall say, The Lord our God is with us.

And it shall come to pass, that I will make a new covenant with them; it shall not be as the covenant which I made with their fathers, when I took them out of the land of Egypt, after that they had broken my covenant,
and I smote them and the plagues came upon them.

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord; I will put my laws into their mind, and write them in their hearts,
and I will be their God, and they shall be my people.

And they shall teach no man his neighbour, neither instruction to his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.

For I will forgive their iniquity, and I will remember their sin no more.

Thus saith the Lord, The people that did not know me shall understand, and they that did not hear shall understand.

Now shall ye know that the Lord he is God; and that there is none else.

I will also turn a new heart to the two houses of Israel, to the house of Israel and to the house of Judah,
that I may put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

And it shall come to pass, that like as I have watched over them to destroy, and to cut them off, saith the Lord;
yet for mine own sake, and for my name's sake, which is great and broad, my ear shall hear them,
and my heart shall consider, and I will do judgment for them withiquity.

And I will make a new covenant with the house of Israel; and with the house of Judah;
and I will put my law in their mind, and will write it in their hearts, and will be unto them for a Father, and they shall be my sons:
and they shall walk in my judgments, and they shall keep my statutes, and do them.

And they shall teach no man his brother, saying, Know the Lord: for all shall know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the Lord, If ye turn away your feet from my statutes, and will not hearken unto all these words by the mouth of my servants the prophets, which I spake unto you sent for to thee, and thou heardest not; that I would do this unto thee, and unto thy seed after thee.

Behold, the days come saith the Lord, that the city of the Lord shall be enlarged, from the *towre of Hananeel, unto the gate of the corner wall.  

Fear therefore shall the right measure be taken before her into the hill toppe of *Gareh, and shall come about Gath.

And the whole valley of the dead carasses, and of the ashes, and all the fields, into the brooke of Eden, and unto the corner of the horse gate towarde the east, it shall be broken not cast downe any more.

The.xxxii. Chapter.

1 Jeremia is cast into prison, because he prophesied that the cite should be taken of the king of Babylon.  
2 By the late that Jeremia bought at the commandement of the Lord, is signified that the people should come againe to their owne possession.
3 The people of God are his terraines, and he is their Lord.  
4 To spare God, is Gods grce, to the entent that times may be eschewed.

These words (sake the Lord unto Jeremia in the tenth yere of Zedekias king of Juda, which was the eighteenth yere of Nabuchodonosor,

2 What time as the king of Babylon's host layde siege unto Jerusalem: but Jeremia the prophete lay bounde in the court of the prylon, which was in the yng of Judas house,

3 where Zedekias the king of Juda causeth hym to be layde, because he had prophesied on this manner: Thus saith the Lord, "Behold, I will deliver this cite into the handes of the king of Babylon, which shall take it.

4 As Zedekias the king of Juda, he shall not be able to escape the Chaldees: but surelie he shall come into the handes of the king of Babylon, which shall speake with him mouth to mouth, and one of them shall tooke another in the face.

5 And Zedekias halfe taryd into Babylon, and there shall he be bnyll the ymage that I vise hym faith the Lord: but if thou takest in hande to fight against the Chaldees, thou shalt not prosper.

6 And Jeremia lade; Thus hath the Lord spoken unto me:

7 Behold, Hananeel the sonne of Sela, flume thine vnlesse thone, shall come unto thee, and require thee to redeem the lande that through Anathoth into thy selfe: for by reason of kinred it is thy right to redeem it and bye it out.

8 And Hananeel myne vnlesse cometh to me in the court of the pyylon, acording to the vord of the Lord, and sayde unto me: Bye my lande I pray thee, that lieth in Anathoth in the country of Beniamin, for by heritage thou hast right to tote it out for thy selfe, therefore redeem it. Then I perceived that this was the comandement the Lord:

9 And so I boughtthe lande from Hananeel of Anathoth myne vnlesse sometime, and waphe hym there the money, even seven sicles, and ten spurer pence.

10 And I wrote it in a booke, and sealed it, and took witnesses, and waphe hym there the money vpon the weightes.

11 So I toke the evidence with the copie, when it was openly sealed, and read it over:

12 And I gaue the evidence to Baruch the sonne of Periah, the sonne of Pashah, in the sight of Hananeel my sonne, and in the presence of the witnesses that be named in the evidence, and before all of Jeremie.
the Jewes that were thereby in the court of the pylon.

13 I charged Baruch also before them, saying:

14 The Lord of hoastes, the God of Israel commandeth [here] to take this sealed evidence with the copie, and to lay it in the earthen vessel, that it may long continue.

15 For the Lord of hoastes the God of Israel hath determined, that houses, fields, and vineyards shall be possessed againe in this lande.

16 Nowe when I had delivered the evidence unto Baruch the booke of Jeremiah, I besought the Lord, saying:

17 O Lord God, it is thou that hast made heauen and earth with thy great power and thy arme, and there is nothing hid from thee.

18 Thou shewest mercy upon thousandes, thou resou ruthless wickednesse of the fathers into the bosome of the chylde of that come after them.

19 Thou art the great and mightie God, whose name is the Lord of hoastes, great in counsel, and excellent in worke, these eyes looke upon all the dayes of mens chylde, to retarde every one after his way, and according to the fruits of his inventions.

20 Thou hast done great tokens and wondres in the lande of Egypt, as we see this daye, upon the people of Israel, and upon those men, to make thy name great, as it is come to passe this day.

21 Thou hast brought the people of Israel out of the lande of Egypt, with tokens, with wonders, with a mightie hande, with a stretched out arm, and with great terrors.

22 And hast given them this lande, like as thou haddest promised unto their fathers, [namely] that thou woulst give them a lande that floweth with milke and honey.

23 Nowe when they came therin and possessed, they followed not thy voice, and walked not in thy lawe: but all that thou commandedst them to do, that have they not done, and therefore come all these plagues upon them.

24 Beholde, there are bloodhacks made notable against this citie to take it, and it shalle beone of the Chaldees that besiegeth it with blood, with hunger, and death: and looke what thou hast spoken, that same shall come upon them, for to all things are present unto thee.

25 Yet sauest thou unto me O Lord God, and commandest me that I shali bye a piece of land unto my selke for money, and take witnesses thereunto: and yet in the meanse season the citie is delivered into the power of the Chaldees.

26 Then came the word of the Lord unto Jeremie, saying:

27 Beholde, I am the Lord God of all seabe: is there any thing then to hide for me:

28 Therefore thus saith the Lord: beholde, I shall deliver this citie into the power of the Chaldees, and into the power of Nabuchodonosor the king of Babylon, they shall take it:

29 For the Chaldees shall come and warne this citie, and set fire upon it, and burne it, with the gorgious houses, in whose parlours they have made sacrifice unto Baal, and polished famine offerings unto strange gods, to provoke me unto wrath:

30 For the chylde of Israel and the chylde of Juda have only been doing wickedneffe before me from their youth by, they have ben only provoking me to wrath with the works of their owne handes, saith the Lord.

31 For what hast this citie benets, but a provoking of my wrath ever since the day that thei builded it, into this house wherein I cast it out of my sight:

32 Because of the great blasphemies of the chylde of Israel and Juda, which they have done to provoke me, yea they, their kings, their princes, their priests, their prophets, the men of Juda, and the citizens of Jerusalem:

33 When I strode by earlie and taught them, and instructed them, they turned their backes to me, and me not their faces,

34 They woulde not heare to be retourned and correct: but let their idols in the house that is halowed to my name, to defile it.

35 They have builded hye places for Baal in the valley of the chylde of Hennom, to cause their hones daughters to passe thorow, in the honer of Holoch, whiche I never commandde
The xxxiii. Chapter.

Deceit, the voice of the Lord came into Jeremia againe* where he was yet bounde in the court of the prison. Thus saith the Lord who made Hierusalem, who fashioned the lame to enable it, whose name is the Lord:

1. *Ere unto me, and I will answer, and shew thee great things which were knowne unto thee. Thus [I say] speaketh the Lord god of Israel, concerning the houles of this citie, and the houles of the kynges of Juda that are broken throuh the damnation and the voice.

2. The inhabitours of this citie have come to fight against the Chaldees, and they are filled with the dead carakasses of men, whom I have slaine in my wrath and displeasure, when I turned my face from this citie, because of all her wickednesse.

3. Behold, saith the Lord, I will repair and heale their wounds, and make them whole: I will open them the large treaute of peace and truth, and will returne the captiuitie of Juda and Israel, and will let them vp agayne as they were before:

4. *From all murtherers wherein they offended against me, I will cleanse them: and all their blasphemes which they have done against me when they regarded me not, I will forgeo them.

5. And this shall get me a name, a payse and honour among all the people of the earth, which shall heare all the good that I will thede into them, yea they shall be afraid and ashamed at all the good deeds and beniftes that I will do for them.
Moreover, thus saith the Lord: In this place (whereof ye say that it shall be a videntnesse, wherein neither people nor cattle shall dwell) in like manner in the cities of Judah and in the streets of Hierusalem (which also shall be so voyde that neither people nor cattle shall dwell there.)

11 Shall the voice of gladness be heard agayne, the voice of the vndergrome and of the bride, the voice of them that shall sing, *Myse the Lord of hostes, for he is louing, and his mercy endureth for euere, and the voyde of them that offer vp gyftes in the house of the Lord: for I will restore the captivitie of this lande as it was afoe, saith the Lord.

12 Thus saith the Lord of hostes: It shall come yet therto, that in this lande which is voyde from men and cattle, and in all the cities of the lande, there shalte be set vp shepheards cottages to rest their flockes.

13 In the cities upon the mountaines, and in the cities that lie upon the plaine, and in the cities of the south, in the lande of Benamun, and rounde about hierusalem, and in the cities of Judah shall the sheepe passe agayne vn- der the hande of him that telleth them, saith the Lord.

14 Beholde, the same cometh saith the Lord, that I will performe that good thing whiche I have promised unto the house of Israel, and unto the house of Judah.

15 In those days, and at the same time, I will hong forth vnto David the brcanche of righteousness, and he shall do equitie and righteousness in the lande.

16 In those days shall Judah be taunc, *and Hierusalem shall dwell safe: and this shall be her name, (3) God our righ- teousnesse.

17 For thus the Lord promiseth, Da-
The xxxii. Chapter.

He threatened that the city, and the king Zedekias also should go into the bonds of the king of Babylon. He rebuketh them that brought youth of their brother into captivity, as were pardoned to go at their libertie.

These are the words which the Lord spake unto Jeremie, what ytyme as Nebuchadnezzar the king of Babylon, and all his host, and all the kings-

domes that were under his power, and all his people fought against Hierusalem and all the cities thereof.

Thus saith the Lord God of Israel, Go and speake to Zedekias the king of Judah, and tell hym, the Lord saith the Lord Spake of this word: Beholde, I will deliver this city into the hande of the king of Babylon, he shall burne it with fire,

And thou shalt not escape his handes, but shalbe taken prisoner, and deliuered into his power: Thou shalt looke the king of Babylon in the face, and he shall speake to thee mouth to mouth, and then shalt thou goe to Babylon.

Verhaere the words of the Lord, O Zedekias thou king of Judah, thus saith the Lord, I will not blayne thee with the sword,

But shalbe in peace: And as thy forefathers the hynges, thy progenitos were brest, so shalt thou be brest also, and in thy mourning thy shall lay, O Lord: for thus have I determined, saith the Lord.

Then faide Jeremie the prophet all these wordes unto Zedekias king of Judah in Hierusalem,

What ytme the kyng of Babylonions host belewed Hierusalem, and the remannant of the citie[namely] Lachis and Asteh, which yet remained of the strong defended cities of Juda.

These are the words that the Lord spake unto Jeremie the prophet,

When Zedekias was agreed with all the people at Hierusalem, that there shoude be proclaimed a libertie:

So that every man shoude let his seruante and handmaid goe free, Hebrew and Hebrewesse, and no Jewe holde his brother as a bondman.

Howe as they had consented, all the princes and all the people which had gathered unto this agreement, that every man shoude let at libertie his bonder and bondwoman, and no longer to holde them bounde: even so they were obedient, and let them goe free.

But afterwarde they repented, and toke againe the seruantes and handmaidens whom they had let goe free, and so made them bonde againe.

For which cause, the wordes of the Lord came unto Jeremie from the Lord hym selfe, saying: Thus saith the Lord God of Israel: I made a covenant with your fathers when I brought them out of the lande of Egypt, out of the house of bondage, saying:

When seven yeres are out, every man shall let his bought seruante an Hebrew goe free, if he have fermed hym yere yeres: but your fathers obayed me not, and hearkened not unto me.

As for you ye were not bourn turned, and dbd right before me, in that ye proclaymed every man to let his neighbour goe free, and in that ye made a covenant before me in the temple that beareth my name.

But yet ye turned your selves againe, and blathphemed my name, in this, that every man beth required his seruante and handermayde agayne whom ye had let goe quite and free, and compelled them to ferme you agayne, and to be bondmen and bondwomen.

And therefore thus saith the Lord: Ye have
The prophecie

have not obeyed me, every man to pro-
claim his freedom unto his brother and
neighbour: Wherefore will I call you
unto freedom, faith the Lord, even
unto the word, to the persialence, and
to hunger, and will make you to be pla-
used in all thy dominions of the earth.

18 Hearke men that have broken my
covenant, and not kept the wordes of
the appointment which they made be-
fore me, when they helde the calfe in
two, and when they went there is able
the two halves thereof.

19 The princes of Judah, the princes of
Hierusalem, the gebred me, the priests,
and all the people of the lande, which
went there is able the two hydes of the
calfe:

20 Those men will I pegr into the
power of their enemies, and into the hands
of them that solowe upon their lives:
and their dead bodies shall be made
for the foules of the aple and beasts of
the field.

21 As for Zedekias the king of Judah
and his princes, will I deliuer them into
the power of their enemies, and of them
that delire to slay them, and into the
hande of the kyng of Babylons hoast,
whiche noode is departed from you.

22 But the word of my commandement
(fault the Lord) they shall come again
before this citie, they shall fight against
it, burne it, and burne it: Moreover, will
lay the cities of Judah to waste,
that no man shall dwell therein.

The xxxv. Chapter.

There propoundeth the obedience of the Kechabites, and thereby confounded the hyde
of the lewes. The commandement of Jonadab the frather of the Kechabites.
He threatned punishment unto the rebellious communites. He promised prosperity
unto the Kechabites for their obedience.

A 1

The wordes which the:

Lord spake unto Jer-

emie, in the reigne of

Jehoakim the sonne of

Julus kyng of Ju-

da, are these:

Go unto the house of

the Kechabites, and call them out, and
bring them to the house of the Lord,
into some commodious place, and give
them wine to drinke.

3 Then take I Hazaniah the sonne of
Jeremie, the sonne of Habadzimah, and
his brethren, and all his sonnes, and the
whole houhold of the Kechabites,

4 And brought them into the house of
the Lord, into the closet of the children
of Hanan the sonne of Jegebaiah the
man of God, which was by the closet of
the princes, that is above the closet of
Maaliah the sonne of Selum, which
is the treasurer.

5 And before the sonnes of the houred
of the Kechabites I set pottes full of
wine, and cuppes, and sayde unto them,
Drinke wine:

6 But they sayde, We will drinke no
wine: for Jonadab the sonne of Re-

chab our frather commanded vs, say-
ing: Ye and your sonnes shall never
drinke wine, but drinke houte, bowe no
seed, plant no vines.

7 Ye shall have no vineyards: but
for al your vine ye shall delivere
remain, that ye may live long in the land
wherein ye be strangers.

8 Thus have we obeyed the command-
ment of Jonadab the sonne of Re-
chab our frather in all that he hath
charged vs, and so we drinke no wine all
our life long, we no; our seed, our sonnes
and our daughters,

9 Neither buyde we any house to diew
therein: we have also among vs neither
vineyards, nor come lande to love:

10 But we diewell in tentes, we obey, and
do according unto all that Jonadab
our frather commanded vs.

11 But nowe that Nabuchodonosor
the kyng of Babylon came by into
the lande, we sayde, Come, let vs go to Hier-
usalem, that we may esper the houd
of the Chaldees and the Assyrians; and
so we diewell nowe at Hierusalem.

12 Then came the wordes of the Lord
unto Jeremie, saying:

B 1

Thus
The. xxxvij. Chapter.

1 Baruch wryteth (as Jeremie endieth) the booke of the curses against Juda and Israel: he is sent with the booke unto the people, and readeth it before them all:

2 He is called before the rulers, and readeth it before them also.

3 The rulers thereunto the kyng the wordes of the booke.

4 Jeredah take the booke, and readeth it into the house of the rulers.

5 And Jeremie commauandeth Baruch, saying: I am in prison, so that I may not come into the house of the Lord.

6 Therefore go thou thither, and read the booke that thou hast written at my mouth, namely, the wordes of the Lord, and read them in the Lordes house upon the (last) day, that the people, which are in the land, may heare.

7 Veruadimately they shall pay meke the before the face of the Lord, and turne euery one from his wicked way:

8 Whereas the word of the Lord is full of quick and displicence that the Lord hath taken against this people.

The google text is not clear.
wodes of the Lorde out of the book in the Lodes house.

And this was done in the sixth yere of Jeboakim the sonne of Josias kyng of Juda, in the ninth moneth, when it was commanded that all the people of Jerusalem shoude fall before the Lorde, and they also that were come from the cities of Juda into Jerusalem:

Then read Baruch the wodes of Jeremiem out of the booke within the houfe of the Lorde, out of the treaure of Gamariah the sonne of Saphan the scribe, which is beside the hyre loft of the newe dooze of the Lodes houfe, that all the people might heare.

Now when Micheas the sonne of Gamariah, the sonne of Saphan, heard all the wodes of the Lord out of the booke,

He went downe to the kynges palace into the scribes chamberes, so there all the princes were set, Elsama the scribe, Dalaiah the sonne of Semei, Ethanah the sonne of Ichboz, Gamariah the sonne of Saphan, Zecharias the sonne of Hanaun, with all the princes.

And Micheas tolde them all the wodes that he hearde Baruch read out of the booke before the people.

Then all the princes sent Jehudi the sonne of Pathamiah, the sonne of Seleuniah, the sonne of Chust, unto Baruch, saying: Take in thine hande the booke whereout thou hast read before all the people, come. So Baruch the sonne of Jeriach tolde the booke in the hande of Jehudi, and came before them.

And they layd before him: Sit downe and read the booke, that we may heare also: So Baruch read that they might heare.

Hodie when they had hearde all the wodes, they were abashed one upon another, and layde before Baruch: We will erusie the king of all these wodes.

And they examined Baruch, saying: Tell vs, howe diddest thou write all these wodes out of thy mouth?

Then Baruch answered them: He spake all these wodes vnto me with his mouth, and I wrote them in the booke.

Then layd the princes vnto Baruch: So thy way, hide thee with Jeremiem, so that no man knowe where ye be.

And they went in to the kyng to the court (but they kept the booke in the chamber of Elzama the scribe) and tolde the kyng all the wodes, that he might heare.

So the kyng sent Jehudi to set hym the booke: which he brought out of Elzama the scribes chamber, and Jehudi read in it, that the king and all the princes which were about hym might heare.

Noide the kyng sate in the winter houfe (for it was in the ninth moneth) and there was a fire before hym.

And when Jehudi had read three or foure leaues thereof, he cut the booke in peeces with a penknife, and cast it into the fire vpon the harch, until the booke was all burnt in the fire vpon the harch,

Yet no man was abashed thereof, nor rent his clothes, neither the kyng hym selfe nor his seruanntes, though they hearde all these wodes.

Heuerthelie, Ethanah, Dalaiah, and Gamariah besought the kyng that he woulde not burne the booke: notwithstanding, the kyng wode not heare them:

But commaunded Jeremiel the sonne of Ameliech, Sareah the sonne of Ezriel, and Seleuniah the sonne of Abdeel, to lay handes vpon Baruch the scribe, and vpon Jeremiem the prophet: but the Lorde kept them out of sight.

Hodie after that the kyng had bent the booke, and the seruants which Baruch had at the mouth of Jeremiem, the boode of the Lorde came vnto Jeremiem, saying:

Take another booke, and write in it all the fessyde seruants that were written in the first booke which Jeboakim the kyng of Juda had bent.

And tell Jeboakim the kyng of Juda, thus saith the Lorde: Thou hast bent the booke, and thoughtest within thy selfe, why hast thou written them, that the kyng of Babylone shall come and make this lande waste, so that he shall make both people and cattell to be out of it:

Therefore thus saith the Lorde, saith Jeboakim the kyng of Juda: There shall none of his generation sit vpon the throne of Davids, his dead coare that be cast out, that the heart of the day and the frost of the night may come vpon hym.

And I wyll vsete the wickednesse of hym,
Ezechia the son of Josiah * which was made king through Nabuchodonozor; king of Babylon, reigning in the land of Judah, in the head of Cononiah.

2 And neither he, nor his scribes, nor the people that was in his land, would obey the words of the Lord which he spake by the prophet Jeremiah.

3 Nevertheless, Zedekia the king sent Jehucall the son of Selemiah, and Sophoniah the son of Pashiaiah the priest, to the prophet Jeremiah, saying: O pray thou unto the Lord our God for us.

4 And Zedekia sent Jeremiah into the house of the prophet Jeremiah, saying:

5 Thus saith the Lord God of Israel, This am I that goeth to the king of Judah that sent thee unto me for counsel: "Thou shalt say, Pharaoh's horse is come no further than his own land. But the Chaldees shall come againe, and fight against this city, winne it, and let thee be there.

6 For thus saith the Lord. Decease not thy olde menbes, think not on this manner, Tush, the Chaldees go no more then thy way from vs: No, they shall not go their way.

7 For though ye had slayne the whole hoast of the Chaldees that besiege you,

8 And gave it Baruch the scribe the sonne of Jeriah, which wrote them out of the mouth of Jeremie, all the sermons that were in the first booke which Jerohamin the kyng of Judah did burne: and there were added into them many mo sermons, lyke unto the former.

The xxxvij. Chapter.

1 Zedekia succeeded Cononiah; he sendeth unto Jeremie to pray for hym. 2 Jeremie going into the lande of Benjamin is taken; he is beaten and put in prison, he is delivered by hyng Zedekia.

3 Ezechia the son of Josiah * which was made king through Nabuchodonozor, king of Babylon, reigning in the lande of Judah, in the head of Conoinia, the sonne of Jehoaunam.

4 But neither he, nor his scribes, nor the people that was in his lande, would obey the words of the Lord which he spake by the prophet Jeremia.

5 Nevertheless, Zedekia the king sent Jehucal, the sonne of Sallamiah, and Sophoniah the sonne of Haggiah the priest, to the prophet Jeremia, saying: Pray thou unto the Lord our God for us.

6 And Zedekia sent Jeremiah into the house of the prophet Jeremiah, saying:

7 Thus saith the Lord God of Israel, This am I that goeth to the king of Judah that sent thee unto me for counsel: "Thou shalt say, Pharaoh's horse is come no further than his own land. But the Chaldeans shall come againe, and fight against this citie, winne it, and let thee be there.

8 For thus saith the Lord. Decease not thy olde menbes, think not on this manner, Tush, the Chaldeans go no more then thy way from us: No, they shall not go their way.

9 For though ye had slayne the whole hoast of the Chaldeans that besiege you,
The prophecy.

That the king of Babylon should not come against you, and this land: 20 And therefore hear now, O my Lord the king, the word of the Lord, and let my prayer be accepted before thee, and send me no more into the house of Jonathan the high priest, that I dye not there.

Then Zedekia commanded to put Jeremias in the fore entrie of the prison, and daily to be gotten hym a cake of bread of the bakers streete, butt all the bread in the citie was eaten by: Thus Jeremias remaind in the fore entrie of the prison.

The.xxxvii. Chapter.

1 By the motion of the rulers, Jeremias is put into a dungeon. 14 At the request of Abedmelech the chamberlayne, the king commanded Jeremias to be brought forth of the dungeon. 17 Jeremias theved the king: he might escape death.

Aphathai the sonne of Nathan, Seballai the sonne of Pahur, Jucal the sonne of Selerim, 6 Pahur the sonne of Belechia, per ceaued the woods: that Jeremias had spoken unto all the people, namely, on this maner.

Thus saith the Lord, *who so remappeth with this citie, shall perish either with the woodde, with hunger, or with pestilence: but who so falleth into the Chaldee that escape, winning his soule for a prays, and shall lyve.

For thus saith the Lord, This citie no doubt must be delivered into the power of the king of Babylon, and he also shall winne it.

Then saide the princes unto the king, Sir, we believe you let this man be put to death: for thus he discourages the handes of the souldiers that be in this citie, and the handes of all the people, when he speaketh such wooddes unto them: This man laboureth not for peace of the people, but mischief.

Zedekia the king aunderwered, and sayde, Lo, he is in your handes: so the king may deny you nothing.

Then took they Jeremias and cast him into the dungeon of Belthaih, the sonne of Ameliech, that dwelt in the fore entrie of the prison, and they let downe Jeremias with cordes into a dungeon, where there was no water, but drinke: So Jeremias draynke the mine.

Noewe when Abedmelech the Moian being a chamberlayne in the kynges court, understood that they had cast Jeremias into the dungeon, 8 He went out of the kynges house, and spake to the king, which then sate under the post of Senannu, these woodes.

By Lord the kyng, where as these men meddle with Jeremias the prophet, they do hym wrong. [Omely] in that they have put hym in prison, there to dye for hunger: so there is no more bread in the citie.

Then the kyng commanded Abedmelech the Moian, and sayde, Take from hence thirtie men whom thou wylt, and daube by Jeremias the prophet out of the dungeon before he dye.

So Abedmelech took the men with hym, and went to the house of the king, and there under the treasure he got olde ragges and wone cloutes, and let them downe by a corde into the dungeon to Jeremias.

And Abedmelech the Moian sayde unto the prophet Jeremias: Oputhe thy ragges and cloutes under thine arme holes be twixt them and the corde: And Jeremias did so.

So they draynke by Jeremias with cordes, and took hym out of the dungeon: and he remained in the fore entrie of the prison.

Then Zedekia the kyng sent, and caused Jeremias the prophet to be called unto hym, into the third entrie that is in the house of the Lord, and the kyng sayde unto Jeremias: I wylle also the same what, but byde nothing from me.

Then Jeremias aunderwered Zedekia, If I be playne unto thee, thou wylt cause me to suffer death: ye I gene thee counspace, thou wyl not solowe me.

So the kyng take anothr secretely to Jeremias, saying: As the Lord livest that made vs these loues, I wyl not lay thee, nor gene thee into the handes of them that seke after thy lyf.

Then sayde Jeremias unto Zedekia, Thus saith the Lord of hostes the God of Israel: If case be that thou wylle
Thereof all thy wyues with thy children shal they lead forth unto the Chaldees, and thou shalt not escape their handes: but shal be the kyng of Babylons pilon, and this c cite shal thou cause to be burnt.

Then saide Zedekia unto Jeremie:

18 For thou wyll not go sooth to the kyng of Babylons prince, then shal this cite be delievered into the handes of the Chaldees, which shal set fire upon it, and thou shal not be able to escape them.

19 And Zedekia said unto Jeremie: I am afraye for the yeues that are fled unto the Chaldees, lest I come into their handes, so they to have me in desision.

20 But Jeremie answered, No, they shal not betray thee: O hearken unto the voice of the Lord: I beseeche thee, which I speake unto thee, so shall thou be well, and laue thy lyfe.

21 But if thou wyll not go sooth, the Lord hath tolde me this plaine ly:

22 Behold, all the women that are left in the kyng of Judas house, thinke led forth into the kyng of Babylons prince: and they shall say, thou art deceaued, and the men in whom thou didst put thy trust, have gotten thee under, and set thy fete fast in the mire, and gone their waie from thee.

23 Therefore all thy wyues with thy children shal they lead forth unto the Chaldees, and thou shalt not escape their handes: but shalt be the kyng of Babylons pilon, and this cite shal thou cause to be burnt.

24 Then saide Zedekia unto Jeremie:

25 For the princes perceau that I have talked with thee, and come unto thee, saing: O speake, what saye the kyng to thee, hyde it not from vs, and we wyll not put thee to death: tell vs (we pray thee) what saye the kyng to thee.

26 See thou gene them this answerere:

I have humbly besought the kyng that he wyll let me he no more in Jehonathan card house, that I dye not there.

27 Then came all the princes unto Jeremie, and asked hym: and he tolde them after the maner as the kyng bad hym. Then they helde their peace, and lett them alone: for they perceaued nothing.

28 So Jeremie abode still in the sye enty of the pryson, untill the day that Jerusalem was wonne.
The prophecie

1 Habuchodonosor beselgeth Hierusalem. 4 Zedekia fleeth; he is taken of the Chaldees, 6 his forbes are layne, 7 his eyes are thurld out. 11 Jeremie is pounded for. 15 Hebdomelah is delivered from capturtrie, because of the confidence that he had in God.

1. Owe* when the cite of Hierusalem was taken (for in the ninth yer of Zedekia kyng of Judah, the tenth moneth, came Habuchodonosor the kyng of Babylon and all his host, and besieged Hierusalem, and fought against it, 2. And in the eleventh yer of Zedekia, in the four moneth, the ninth day of the moneth, he brake into the cite) 3. Then all the princys of the kyng of Babylon came (and late them downe under the post: Neregel, Sarzer, Samgarunbo, Sarsachin, Rablaris, Neregel, Sarzer, Rabmag, with all the other pryncys of the kyng of Babylon. 4. *And when Zedekia the kyng of Judah with his soldiers saide them, then they fled and departed out of the cite by night through the kynges garden, and through the post that is betweene the two walles, and so the kyng went towards the wildercrnes: 5. But the Chaldees host folowed fast after them; and toke Zedekia in the field of Hiciricho, and brought hym prisoner to Habuchodonosor the kyng of Babylon, unto Reblath, that he put in the lande of Henach, where he gave judgment upon hym. 6. So the kyng of Babylon caused the children of Zedekia and all the nobles of Judah to be slayne before his face at Reblath, 8. And made Zedekias eyes to be put out, and bounde hym with two chaynes, and sent hym to Babylon. 9. *Moreover, the Chaldees burnt up the kynges palace, with the other houses of the people, and brake downe the walles of Hierusalem.

As for the remnament of the people that were in the cite, and such as were come to hym, and whatsoeuer was left of the common for, Nabuzaradan the chief capayne carried them to Babylon.

10. But Nabuzaradan the chief capayne let the cattell people and those that had nothing, dwell yet in the lande of Juda, and gave them vineyards and came fielde at the same tyme.

11. Habuchodonosor also the kyng of Babylon, gave Nabuzaradan the chief capayne a charge concerning Jeremie, saying:

12. Take and euerthe hym, and make much of him, see thou do him no harme, but entreate hym after his owne desire.

13. So Nabuzaradan the chief capayne, Nabuzaradan, Rablaris, Neregel, Sarzer, Rabmag, and all the kyng of Babylon's lodes, sent for Jeremie, 14. *And caused hym to be set out of the citie, to the entrie of the prison, and committed hym unto Gedaliah the sonne of Ahikam, the sonne of Saphan, that he shoulde cary hym home: *and so he dwelt among the people.

15. *And when Jeremie lay yet bounde in the foere entrie of the prison, the worde of the Lord came into hym, saying:

16. Go and tell Abednecch, the Asiant, thus saith the Lord of heauens the God of Israel: Beholde, the cruell and harpe plague that I have devisd for this cite wyll I bring upon them, that thou shalt see it:

17. But I wyll deliuer thee in that day faith the Lord, & thou shalt not come in the handes of those men whom thou fearest:

18. For doubtlesse I wyll have thee, so that thou shalt not persifie with the floodes, but the lyfe shall be saved, and that because thou haft put thy trust in me, faith the Lord.

The
Jeremiah hath licence to go wheresoe he will, 8 he dwelleth with the people that
remained at Jerusalem, over whom Gedaliah ruled. 9 Joab an prophet
richly bequeath unto Gedaliah.

This is the word that the Lord spake unto
Jeremiah, when Nabuchadenezr the chief
captain had set hym
gofree from Ramah, whyber he had led
hym bounde among all the prisoners
that were carried from Jerusalem and
Judah unto Babylon.

2. The chief captain called for Jeremia,
and sayde unto hym, The Lord thy
God spake mightily before of the miserie
upon this place.

3. Hode the Lord hath sent it and per-
formed it as he hath promised: for ye
have sinned against the Lord, and have
not been obedient unto his voyce, there
fore commeth this plague upon you.

4. I helde, I looke the baudes from
the handes this day: ye shou shall not go
with me into Babylon, by then, for
I will goe to thee, and provide for thee:
but if thou wilt not go with me to Ba-
bylon, then remayne here. *Beholde all
the land is thy wyn, loke Where
thou thinkest contentment and good 
for thee to abide, there dwell.

5. For as yet he was not gone bache
againe to Gedaliah: therefore he sayde
to him, Go bache to Gedaliah the monne
of Atcian, the monne of Saphan,
whom the kyng of Babylon hath
made governour over the cities of Ju-
da, and dwell with hym among the
people, or remayne where suiteth it
pleaseth thee. So the chief captayne
gave him his expenses with a revenue,
and let hym goe.

6. *Then went Jeremia unto Gedaliah
the monne of Atcian to Pilsa, f dwell
there with hym among the people that
were left in the lande.

7. *Hode why the captaynes of the hoaste
of Juda, which with their fellowes
were scattered abroad in every land in
the lande, understand that the kyng
of Babylon had made Gedaliah the
monne of Atcian governour in
the lande, and that man, wyse, and chyde,
men and the poore men in the lande that
were not led captive to Babylon, should
be under his jurisdiction.

8. They came to Gedaliah unto Pilsa, (Namely) Israel the sonne of Hath-
niah, Joabann and Jonathan the
sonnes of Careah, Sarael the sonne of
Thanchuniah, the sonnes of Ephrathe
Noboth, Heman the sonne of
Baachai, with their companions.

9. And Gedaliah the sonne of Atcian,
the sonne of Saphan, sware unto them
and their fellowes in this maner: *We
not a frayed to serve the Chaldees, dibel
in the lande, and do the kyng of Babylon
serve, so shal ye prosper.

10. *Beholde I dwell at Pilsa, to be an
officer in the Chaldees behalfe, and to
lant the same as come to vs: therefore ga-
ther wine, corn, and olde, kepe them
in your ware hountes, and dwell in your
cities that ye have in kepyng.

11. Pea all the Jebes also that dwell in
Boad, under the Annuntites, Joun-
nea, and in all the countreyes, when
they hearde that the kyng of Babylon
had made Gedaliah the sonne of Atc-
ian the sonne of Saphan, governour
upon all them that were left in Juda:

12. All the Jebes [I supposed] returned out of
all places where they were fled unto,
and came into the lande of Juda to Ge-
daliah unto Pilsa, and gathered wine
and other fruittes, and that very much.

13. Moreover, Joab an the sonne of Car-
each, and all the captaynes of the hoast
that were scattered on every hond in
the lande, came to Gedaliah to Pilsa, and
sayde unto hym:

14. Knowest thou not that Zabais the
kyng of the Annuntites hath sent Is-
nael the sonne of Hathniah to say
thee: But Gedaliah the sonne of Atc-
ian deliued them not.

15. Then sayde Joab an the sonne of Careah unto Gedaliah in Pilsa these
words secretly. Let me go I pray
thee, and I will say Israel the sonne
of Hathniah, so that no body shall
knowe it: Whereas will he kill thee,
that all the Jebes which reste unto
thee ought to be scattered, and the rem-
nant
And Gedaliah the son of Ahicam, said to Johanan the son of Careah,

Thou shalt not do it: for they are but lyes that thou layes of Israel.

The xl. Chapter.

Israel and Gehaliah gavefully, and many others with him. 10 Johanan followed after Israel.

But when Joahan the son of Careah, and all they which had ben captaynes over the kings hoast with him, heard of all the Wickednesse that Israel the sonne of Nathaniah had done:

"They take their companions, went out for to fight with Israel the sonne of Nathaniah, and founde hym by the great waters that are at Gideon.

When all the people whom Israel led captaine, sall Joahan the sonne of Careah, and all the other captaynes of the hoast, they were glad.

So all the people that Israel had caried away from Egypt, were brought agayne: and when they returned, they came to Johanan the sonne of Careah.

Then Joahan the sonne of Careah, and all the captaynes of the hoast that were with hym, took all the remnant of the people, whom Israel the sonne of Nathaniah had led away when he had slaine Gedaliah the sonne of Ahicam, whom they also had reserued from hym, sightlyng men, women, and children, and gelded men, whom they brought agayne from Gideon.

And went from the entrance, and late them downe at Geruth Chanaan, which layeth beyond Bethlehem, that they might go into Egypt for scare of the Chaldes.

Of whom they were afraid, because that Israel the sonne of Nathaniah had slaine Gedaliah Ahicams sonne, whom the king of Babylon had made governour in the lande.
The capitaines after counsale of Jeremie what they ought to do. 19 Jeremie admonisheth the remnant of the people not to go into Egypt.

1 O all the capitaines of JoHanam the sonne of Careoth, Jesanan the sonne of Diah, came with all the people from the least unto the most, and sayde unto Jeremie the prophet: O heare our petition, that thou mayest pray for vs into the lande of the Lord thy God, Namelee, for all the remnant, whereof there be seue of vs left of many, as thou seest vs.

2 That the Lord thy God may shewe vs a way to go in, and tell vs what we should do.

3 Then Jeremie the prophet sayde unto them: If heare you, behold I will pray into God your Lord as ye have required me: and loke what answer the Lord giveth, I shall erewrite you thereof, and keep nothing backe from you.

4 And they sayde unto Jeremie: The Lord be a true and faithful witness betwixt vs, that we will do all that the Lordethy God commandeth vs.

5 Whether it be good or evill, we will heare into the voys of the Lord of God, to whom we sende thee, that we may prosper when we have followed the conference of the Lord our God.

6 And after ten dayes came the voys of the Lord into Jeremie.

7 Then called hee JoHanam the sonne of Careoth, and all the capitaines of the people that were with hym, and all the people from the least to the most.

8 And sayde unto them: Thus saith the Lord God of Israel, unto whom ye sent me to lay forth your paperes before hym:

"If ye will dwell in this lande, I shall bade you, and cause hym to pitte you, and bying you agayne into your owne lande.

9 Nevertheless, if ye purpose not to dwell in this lande, not to solowe the voys of the Lord your God:

10 But ywil say thus, We wil not dwell ever, but go into Egypt, where we shall neither see warre, heare the noyse of the trump, nor suffer hunger, there ywil we dwell:

11 Wherefore heare nowe the voys of the Lord Godremainaunt of Juda; Thus saith the Lord of hoastes the God of Israel: If ye be wholly purposed to go into Egypt, and to dwell there as strangers,

12 The voys that ye feared, shall over take you in Egypt: and the hunger therof ye shall have afraide, shall hang you, and solowe you into Egypt, and there shall ye dye.

13 And all they that of let purpose undertake to go into Egypt to souerne there, shall persue with the voys, with hunger, and pestilence, not one of them shall remayne, there shall none escape the plague that I wil yeing among them.

14 For thus saith the Lord of hoastes the God of Israel, Like as my wrath and indignation is moved againstst the inhabidours of Hierusalem: so shall my displeasure be kindled againstst you all: yf ye go into Egypt, and there ye shall be reuint, abhorsed, bough to shame and confussion, and as for this place ye shall never see it more.

15 The Lord forbidde thee, or any remaunt of Juda, that ye shall not go into Egypt: and forget not that I haue warned you earnestly this day.

16 For ye haue dissemble with me, to yf ye sent me into the Lord your God, and sayde, O pray thou the Lord our God for vs, and loke what answer the Lord our God giveth thee, that bying vs agayne, and the vs shall do thereafter.

17 Nowe haue I shewed and declared unto you, but ye haue not obeyed the voys of the Lord your God, for the which
The prophecie

which cause he hath sent me to you,

Deut. 18. 22. And therefore be sure that ye shall perse with the Lord, with hunger, and pestilence, even in the same place where your lust is to go and dwell.

The xliij. Chapter.

A 1. Dide when Jeremia had ended all his words of the Lord his God unto the people, which to declare the Lord their God had sent him to them, even all these words [Isaiah]

2. Azariah the sonne of Osaiah, and Johanan the sonne of Careah, with all the subdume persons, spake unto Jeremia; "Thou speakest, the Lord our God hath not sent thee to speake unto us, that we should not go into Egypt, and dwell there.

3. But Baruch the sonne of Jeriah provoketh thee again to vs, that he myght byvs into the captivity of the Chaldees, that they myght lay vs, and carry vs away prisoners unto Babylone.

4. So Johanan the sonne of Careah, and all the captaines of the host, and all the people, folowed not the commandement of the Lord; (namely) to dwell in the lande of Juda;

5. But Johanan the sonne of Cariah, and all the captaines of the host carried away all the remnant of Juda, that were come together againe from all the heathen, among whom they had ben scattered, to dwell in the lande of Juda,

6. Men, women, children, the kynges daughters, all those that Nebuzaradan the chiefe captayne had left with Gedaliah the sonne of Ahikam, the sonne of Saphan; they carried away also the prophete Jeremia, Baruch the sonne of Jeriah.

7. And he came into Egypt: for they were not obedient unto the commandement of God. Thus came they to Thaphhmis.

8. And in Thaphhmis the wordes of the Lord happened unto Jeremia, saying:

9. Take great stones in thine hande, and hyde them in the ba|che wall under the doo|se of Pharaohs house in Thaphhmis, that all the men of Juda may see.

10. And lay vs to them, thus saith the Lord of hostes the God of Israel: "Beholde, I will sende and call for Habucodonozo; the kyng of Babylon my seruante, and Babel let his lea|s upon these stones that I have hyd, and he shall spreade his tent over them.

11. And when he commeth, he shall smite the lande of Egypt, some with daughter, some with banishment, and some with the wordes.

12. He shall set fire upon the temple of the Egyptians gods, and burden them up, and take them selues prisoners: Moreover, he shall arape hym selfe with the lande of Egypt, lyke as a shepheard purreth on his goate, and shall depart his way from thence in peace.

13. The pople also of the temple of the sune that is in Egypt shall he break in pieces, and burne the temples of the Egyptians gods.

The xliij. Chapter.

Ye reproue the people for their Idolatry. 15. They that set light by the threatening of the Lord are challenge. 6. The destruction of Egypt and the Jews therin, is prophesied.

A 1. This is the word that was revealed to Jeremia concerning all the Jevves which dwelt in Egypt, at B|gol, at Thaphhmis, at Hop|ly, and in the lande of Pa|hyres.

2. Thus saith the Lord of hostes the God of Israel, Ye have seen all the miserie that I have brought upon the|rusalem, upon all the cities of Juda: so that this day they are desolate and no man dwelling therein.

3. And that because of the great blasphemies, which they committed to provoke
me unto anger, in that they went
baire to do sacrifice and worship unto
strange gods, whom neither they, no,
pe, nor your fathers have known.
4 Howbeit I sent unto them my ser-
nuates all the prophets, *I sent by
early, I sent unto them and gave them
warning, Do no lure abominable
things, and things that I hate.
5 But they would not solvde no hear-
ten to tincture from their wickedness,
so do no more sacrifice unto strange
gods.
6 Wherefore, my poor indignation and
wrath was tamed, and it went up by
the cities of Judah, with the streets of flat-
salem, so that they were made waste
and desolate, as it is come to passe this
day.
7 Moreover thus saith the Lord of
hosts the God of Israel: Howbe
happened it that ye do so great exfil
unto your own souls, thus to destroy
the men and woman, children and
bades of Juda, so that none of you is
left.
8 Because ye provoke me to wrath with
the holocausts of your own hands, when
ye offer unto strange gods in the lande
of Egypt where as ye be gone to dwell,
they might betterly perish, and that
y might be reviled and shamefully in-
treated of all nations.
9 But ye have not forgotten the Vici-
ulence of your forefathers, the Vi-
zence of the kings of Juda and
their wives, the viczence that ye
your fates and your wives have done
in the lande of Juda, and in the streets
of Hierusalem.
10 Yet are ye not soxe this day, ye scarce
not, neither walk ye in my laide, and
in my commandementes that I have
given unto you and your forefathers.
11 Therefore thus saith the Lord of
hoates the God of Israel: I am for-
sly abused and determined to punish
you, and to root out all Juda.
12 As for the remaunt of Juda that
purposely went into Egypt there to
dwell, I will take them, *and they
shall all be destroyed, in the lande of
Egypt shall they perishe, being confun-
ded with the Ivozde and with hunger:
so from the least unto the most
they shall perishe with the Ivozde and
with hunger: Moreover, they shall
be reviled, adored, shamed, and con-
sounded.
13 For I will visit them that dwell in
Egypt, *as I have visited Hierusalem,
with the Ivozde, with hunger, and
with pestilence.
14 So that none of the remaunt of Ju-
da which are gone to dwell in Egypt,
shalle left to come againe into the land
of Juda, although they shalke to come
thyther againe and to dwell there: for
none shall come againe but luche as
are fled away.
15 Then all the men which knewe that
their wickednesse had offerde unto strange
gods, and a great sort of three that
stode there, yea and all the people
that dwelt there in Egypt in the citie of
Pharetus, amansvered Jeremie and
saide:
16 As for these words that thou hast spok-
en unto us in the name of the Lord,
we will in no wise heare them:
17 But whatsoever goeth out of our
owne mouth, that wilt we do, we will
do sacrifice, and offer oblations unto
the Queene of heaven, *like as we and
our forefathers, our kingses and our heads
have done in the citie of Juda, and in
the streets of Hierusalem: so then had
we plentifulness of vitacles, then were
we in prosperitie, and no misfortune
came upon vs:
18 *But since we left to offer and to do
sacrifice unto the Queene of heaven, we
have had scarcenesse of all thinges, and
perishe with the Ivozde and hunger.
19 Last of all, when we [women] dyd sac-
rifice and offered unto the Queene of
heaven: dyd we make her cakes and
pottrde her hone and offeringes to do
her service, without our husbandes
wylles?
20 Then said Jeremie unto all the peo-
ple, to the men, to the women, and to all
the folke which had geuen hym that
amansvered:
21 Dyd not the Lord remember the sac-
rifices that ye, your forefathers, your
kings and rulers, with all the people,
have offerd in the citie of Juda, in the
streets of Hierusalem: and hath he
not considered this in his minde?
22 In sonuice that the Lorde might no longer suffer the wickednesse of your incensons, and the abominable thynge which ye dyd: Is not your lande desolate and yeade, pead and abhorred, so that no man dwellleth therein any more, as it is come to passe this day:

23 Did not all this happen unto you, because ye made such sacrifice, and sinned against the Lord: Ye have not followed his yope, to walke in his law, in his ordnaunces and statutes: pead this is the cause that all suffocation happeneth unto you, as it is come to passe this day.

24 Wozeasure, Jeremie speake unto all the people, and to all the women: Herte the word of the Lord God all Juda that be in the lande of Egypt.

25 Thus saith the Lord God of Israel, Pe and your yules haue spoken with your owne mouthe the thing that ye have fulfilled in deede, pead thus haue ye yape: We wyll not speke, but perfourne the yobles that we haue yobled, we wyll do yasfatice, and yowre out yomke offerings to the Queene of heauen: Purposely wyll ye let by your owne meaneinges, and perfourne your yobles.

26 And therefore herte the word of the Lord God all Juda, that dwell in the lande of Egypt: Beholde, *I have sowe by my great name, saith the Lord, that my name shall not be re-heapened byزوowe any mans mouthe of Juda in all the lande of Egypt, to say, the Lord God lueeth.

27 For if wyll watch to plague them, and not for their wealth: *And all the men of Juda that be in the lande of Egypt shall persie with the wyll, and with hunger, but they be utterly destroyed.

28 Neuerthelesse, those that fled abaye for the wyll, shall come againe out of Egypt into the land of Juda, but there shall be very fewe of them: and all the reuannaunt of Juda that are gone into Egypt there to dwell, shall knowe whole words haue founde true, thyes, or mynde.

29 Take theis for a token, that I wyll lyte you in this place fouth the Lord, and that ye may knowe yohde that I without doubt wyll perfourne my purposse uppon you, to punishe you.

30 Beholde saith the Lord, I wyll be- lerne Pharaoh Hopheea kyng of Egypt, into the handes of his enemies that seekke after his lyfe: *even as I gave Zedekias the kyng of Juda into the handes of Nabuchodonosor kyng of Babylon his enemie, whiche sought after his lyfe.

The xv. Chapter.

Baruch is respoyned of Jeremie.

These are the wordes that Jeremie the prophete spake unto Baruch the sonne of Ne- rah, after that he had written these sermons in a booke at the mouth of Jeremie, in the foure yer of Je- hoakin the sonne of Josias kyng of Juda, saynig:

2 Thus saith the Lord God of Israel thus, O Baruch:

3 In such as thou thoughtest thus (When thou was writing) doth me, the Lord hath gessen me payne for my trouuble, I have wearied my selfe with sighinge, and haue founde no rest:

4 Therefore tell hym O Jeremie, that the Lord saith thus: Beholde, the thing that I have yuipido, wyll I yake downe agayme, and roote out the thing that I haue yanted, yea this whole lande:

5 And lekke thou yet promotion (look for it, and) defere it not, for I wyll byzg a miserable plaghe upon all stee the Lord: *but thy lyfe wyll I geve thee for a praye in all places why euerfor thou goest.
The xlvi. Chapter.

1 He prophesieoth the destruction of Egypt. 27 Deliverance is promised to Israel.

1. Therefore solowe the yowdes of the Lorde to the prophette Jeremie, which he spake against (all) the gentiles. These yowdes solowe

2. The Egyptians, concerning the hoast of Pharao Necho kyng of Egypt,'when he was in Charshains before the water of Ephraies, whtyme as Habu-

3. Ringtoward the north, by the water of Ephraies.

4. Go up into Gilad, and byng triacle D begin thou daughter of Egypt: but in byne shalt thou go toSingirie, for thy wounde shall not be stopp.

5. The heathen have hearde of thy shame, and the lande is full of thy confusion, for one strong man did stumble upon another, and they are fallen both together.

6. These are the yowdes that the Lorde spake to the prophette Jeremie, concerning the comming of Habuchohozoor the kyng of Babylon, which was sent to destroy the lande of Egypt:

7. Preache out thorowe the lande of Egypt, and caute it to be proclaimed at Bigdol, Noph, and Eaphnis, and say: Stand still, make thee rebbe, for the yowde shall consume thee rounde about.

8. Holwe happeneth it that thy mightie worshydes are fallen: why soode they not fall: even because the Lorde thynketh them doublne.

9. The slaughter was great, for one fell ever still upon another: and they layde, Up, let vs go agayne to our owne people, and to our owne naturall countrey, from the cruel yowde.

10. They byd cre even there, Pharao the kyng of Egypt is a kyng of trouble-somenesse: he hath overpast the appointed tyne.

11. As I line (faith the kyng (whole name is the Lorde of hoastes) so surely as Habor standeth among the mountains, and Carmel in the sea: even so affrely shall this misthyde come (upon Egypt.)

12. O thou daughter of Egypt, make repye thy geare to fit: for Noph shalte voyde and desolate, so that no man shalle dwell therein.

13. The lande of Egypt is lyke a goodly faire calfe: but destruction shall come out of the north (I say) it commeth.

14. Her Saying southis that do With her are lyke fat calues, they also shalle see

15. By thine yowdes that are fallie, these be her southis, all these thy southis, they are fallie.
The prophesie

Hes. The xlvii. Chapter.

The worde of the Lorde against the Philistines.

These be the wordes that the Lorde spake unto Jeremias the prophet against the Philistines before that Pharaoh spoketh these words of Zeph.

Thus saith the Lorde: Behold, there shall waters arise out of the north, and shall groove to a great flood, running over covering the lande and all that is therein, the cities and them that dwell therein; and the men shall cry, All they that dwell in the land shall mourn.

At the noise and stumping of their strong barred horses, at the shaking of their chariots, and at the rumbling of the wheels: the fathers shall not look to their children, so feeble and weepie shall their hands be.

At the same time when he shall there to destroy the whole lande of the Philistines, he shall make waste both Tyre, Sion, and the residue of their ayde: for the Lorde will destroy the Philistines, the remnant of the Isle of Caphtor.

Baldness is come upon Zabul, Asaalon is put to silence, with the rest of their valleys: hav ing long lyttle thou seekest thy seises.

Whom the Lorde, howe long lyttle thou not ceased, Lame againe into thy heart, rest, and leaue of.

But how can it ceaseth, when the Lorde him selfe hath given it a charge against Asaalon, and raiest it up against the citie of the sea cost?

The xlvi. Chapter.

Thus saith the Lorde of hosts the God of Israel against Hadad: Wo be to the citie of Rebo, for it is thy lyttle walke, brought to confusion, and Kiriatthaim is taken: Gilgab is brought to shame and afraid.
A voice shall cry from Boznom:
Great walking and destruction shall come upon them,
Bozab is now made desolate, her little ones have cried out.
For at the going up unto Beth he arose with lamentation and mourning, and downe together Boznom they heard a cruel and deadly cry:
Get you away, fame your lines, and be lyke unto the heath in the wildernesse.

*For because thou hast trusted in thine own works and treasure, thou hast betaken: Chamos with his priests and princes shall go away into captivity.

The destroyer shall come upon all cities, none shall escape: The valleys shall be destroyed, and the fields shall be waste, lyke as the Lorde hath spoken.

Give wings unto Bozab, that she get her away speedily: for her cities shall be made to desolate, that man shall dwell therein.

Curse be he that doth the worke of the Lorde fraudulently, and cursed be he that deprieth back his "woode from the burning of blood."

Bozab hath cver been rich and careless from her youth on, the harty ben still welde upon lies, she was never yet put out of one bestel into another: that 1st he newt' went away into captivite, therefore her face remaineth, and her favour is not yet changed.

But lo, the yrne committeth faith the Lorde, that I shall sende her tentacles to tryste her by, where she may remove her from her dwelling, and emptie her bestels, and breake her wine pottes.

And Bozab shalbe ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherein she put her trust.

Wherefore do ye think thus: We are mightie and strong men of warre:
Bozab is destroyed, and her cities burnt by, her choosen young men be flayne, laith the byng whole name is the Lorde of hooltes.

The destruction of Bozab commeth on peace, and her fall is at hande.

All ye neighbours mourn for her, and all ye that knowe her name, say, O hodie happeneth it that the strong

Cxxxj

And thou daughter Dibon, come, come from thy glory, and sit in thy sight for he that destroyeth Bozab shall come by to thee also, and breake dovt-ne thy strong holdes.

And thou that dwelt in Arnor, get thee to the freece, and looke about thee, aske them that are fled and escaped, and say, What thing is happened?

By Bozab is confounded and overcome: mourn and crye, tell it out at Arnor, that Bozab is destroyed.

For judgment shall come upon the place of lande [names] upon Bozlon, and Jalzah, and upon Peptachat.

And upon Dibon, upon Nabo, and Beth Deblathaim,

Upon Kriathaim, and upon Beth Gamul, upon Beth Maon,

And upon Carloth, upon Bozrah, and all the citie in the lande of Bozab, whether they be farre or nere.

The home of Bozab is shutten dovetne, and her armie broken faith the Lorde.

Make her drunken, for she magnified her selfe above the Lorde, that men may clap their hands at her women, and that the ald may be laughed to scorne.

Diddest not thou laugh Israel to scorne, as though he had ben taken [with them] amongst thicke: for so often as thou maketh mention of hym, thou skippest forjoy.

De Bozabites, leave the cities, and dwel in roches of stone, and become like doves that make their nestles in holes.

As for Bozabo we have heard of it, he is very hye minded, Knowe her stoutnesse, her boastinge, her arroganie, and the pride of her stomache, [with the Lorde.] 

I knowe (faith) the Lorde her indignation, she doth not right, her words are hyes, and they have not dealt truly.

Therefore will I mourn for Bozab, for whole Bozatsake: my heart shall lament the men of Kirates.

O thou vineyarde of Sabannah, I will decepe thee as for Jazer: thy vine braches shall come over the sea into the sea of Jazer, the destroyer shall break

Eae.xvi.b.
Jer.xh.e.
break into thy harvest and grape gathering.

33 Byzith and thceare shall be taken away from the fertile field, and from the land of Boab: there shall be no sweet wine in the press, the treafer that have no homadce to cry, yet there shall be none to cry unto him.

34 Whiche asoertynpe were hearde from Helbon to Scar, and JazBah, which lyked by their boye from Zab unto Azaainim, that bulloch of three bare olde: the waters also of Nenuim shall be dyped vp.

35 Moreover, I will make Boab cease saith the Lord, from the offeringes and eating that the hath made herto her gods in her places.

36 Wherefore my heart mourneth for Boab like a cauwe playing an heauen song, and for the mens sake of Birshares my heart mourneth also, even as a pipe that psaeth a dolefull song: for their riches which they have gathered, shall be destroyed.

37 All heads shall be shaken, and all bearded clipped off, all handes bound, and all tonges gydded about with lackcloth.

38 Upon all the house toppes and streetes of Boab there shall be lamentable mourning: for I will breake Boab lyke an unprofitable vessell, saith the Lord.

39 O God, is the destroyed: O God, mouneth the: O God, both hang downe her head and is ashamed:

Thus shall Boab be a laughing stode, and had in derision of all them that be rounde about her.

40 For thus saith the Lord: Beholde, the enimie shall come seent as an Egle, and espie his wingses upon Boab.

41 They shall take the cities, and winne the strong holdes: then the mightie mens hearts in Boab, shall lyke the heart of a woman travauaing with chynde.

42 And Boab shall be made to desolate, that the shall no more be a people, because the bath let by her selfe against the Lord.

43 Fear, pit, and shacre, shall come upon thee O Boab, saith the Lord.

44 Whoso escapeth the fear, shall fall into the pit, and Whoso getteth out of the pit, shall be taken in the nare: for I will bryng a prey of distillation upon Boab, faith the Lord.

45 They that are able to keepe, shall stand under the shadowe of Helbon, for there shall go a fire out of Helbon, and a flame from Sion, and shall burne by that pounde people of Boab, and the toppes of those sevicious chyvden.

46 Wo be unto thee O Boab, thou people of Chanaos that perisse: yea thy children and daughters shall be led away captive.

47 But at the last wyl I bryng Boab out of captynite agayne faith the Lord: Thus faire is of the plague of Boab.

The xlith. Chapter.

1 The word of the Lord against the Ammonites. 2 against Edoma, 3 against Damas-

2 Beholde therefore, the tyne commeth faith the Lord, that I will bring a nopele of varre into Rabath of the Ammonites, and it shall layde on a desolare heape, and her cities brete vp, and the Israelites shalbe lades oute those that bad them in possession afoe faith the Lord.

3 Helbon shall mourne, for Aa Halbe rooted out of the grounde, saith the Lord: the citty of Rabbah shall epe out

Ezek.xv.i. and.xvi.

Ambra.

concerning the Ammonites, thus the Lord saith: hath Israel no children? or is he without any ace:ibly hath your kynge then taken God in: wherefore both his people dwell in his cities.
out, and gyde them returne with sack-cloth, they shall mourne, and runne about the valles, for their lyng halfe led away pucifer, peax his priestes, and priests with hym.

4 Wherefore glasse thou in the valley: thy valley hast floyed away O thou rebellious daughter, and thinkest thou that thou art safe by reason of thy treasure, that no man shall come to thee?

5 Behold, I will by a seare upon thee saith the Lord God of hostes, from all those that be about thee, so that ye shalbe slaughtred every man from another, and no man shall gather them together agayne that be sed.

6 But after that, I will by the Ammonites also out of captivitie agayne, saith the Lord.

7 Upon the Edomites hath the Lord of hostes spoken on this manner: Is there no more wyppome in themane? Is there no more good countayle among his people? Is their wyppome then turned cleane to naught.

8 Get you hence, turne your backes, crepe downde into the depe O ye citizens of Dedan: for I will byng destrucion upon Eau, yea and the day of his dibution.

9 If the grape gatherers come upon thee, thonbe they not leave some grapes? If the night robbes come upon thee, thonbe they not take so much as they thought were enough.

10 But I will make Eau bare, and discover his secretes, so that he shall not be able to dyde them; his sede shall wale away, peax his brethren and his neighbours, and he hym self shall not be left behyne.

11 Tho shalt leaxe thy fatherlesse children behyne, and I will kepe them, and thy wyppowe that take their comfort in me.

12 For thus hath the Lord spoken. Behold, they that men thought were butter to drinke of the cuppe, have drunken with the first, and thinkest thou them to be free? No no, thou shalt neither be quit nor free: but thou must drunke also.

13 For why? Have I sowne by my selfe saith the Lorde, that Zosrah shall become a wyppomelte, an open shanie, a laughing stocke, and cursing, and all her cities halfe a continual desert.

14 For I am perfectly informed of the Lord, that he hath sent a message alredy unto the heathen; Gather you together, and go forth against her, make you redy to battaple.

15 For lo, I will make thee but small among the heathen, and little regarded among men.

16 Thy lyne comacke, and the wyppome of thy heart hath decreased thee, because thou dost dwell in the holes of stone rockyes, and hath the wyppome of mountains in possession: Neverthelss, though thy nest were as wyppe as the Egles, yet I will call thee dwelle in the Lorde.

17 Hance, Edumea shalbe a wyppomelte, *whoso goeth by it, shall abash and wonder at all her miserable plagues.

18 Like as Sodom, Gomoraz, and the citieze that lay there about, were turned byppome dwonne, faith the Lord: so shall no body dwelte in Edumea, and no man shall have his habitation there.

19 Beholde, lyke as the lion, so shall a desroper come by from the pleasant inhodves of Zobane, unto the strong dwelling place, & when I have made hym quiet, I will make hym to flee from her, and all chosten men wyppome I let in array against her: Who is lyke unto me? What is he that wyppome with me? What theephearde may stande in my hands;

20 Therefore heare the counsell of the Lorde that he hath taken upon you, and his purpose that he hath bineth upon the citizens of Edumia: The leaf of the stoke shall trapple them, and looke what fayre habitation they have, they shall make it waste, and them selues also.

21 At the noyle of their fall the earth shall quake, the eye of their boype shall be hearde but the red sea.

22 Beholde, the enemye shall come and see by hyther lyke as it were an Egle, and spreade his wings upon Zosrah: then shall the heerites of the worthyes in Edumia be as the heart of a woman tranapling of eypide.

23 *Upon Danaeus, demath, and Apoph, shall come confusion: for they that R (vij) heare
The prophecies

The prophecies the destruction of Babylon, and the deliverance of Israel, which was in captivity.

A 1

The prophecies that the Lord spake unto the prophet Jeremiah, concerning Babylon and the land of the Chaldees:

Psudammon, and Zedebias, and the land of the Chaldees: *Preach among the gentiles, let your voice be heard, make a token, cry out, hepe no silence, but say, Babylon is woman, *Sel is confounded, and Perodach is overthrown, yea their gods be brought to shame, doze barres, but dwell alone.

32 Their camels shall a prey, and the nations of their carriell drunken alwayes: Moreover, thee shalt scatter to all the wyndes, and to the fatter pautes of the world, yea from all the sides thereof will I bring their destruction, saith the Lord.

33 Babylon shall a dwelling for dragons, and an everlasting hynderness, so that no body dwell there, and no man shall have there his habitation.

34 These are the words that the Lord spake to the prophet Jeremiah concerning *Ezlam, in the beginning of the rage of Zedekias king of Juda.

35 Thus saith the Lord of hosts: Behold, if I will break the bowe of Ezlam, their principal strength.

36 And upon Ezlam I will bring the fowre wyndes from the four quarters of heaven, and will scatter them against the fowre wyndes: and there shall no people, but some of Ezlam shall see them.

37 For I will cause Ezlam to be afraid of his enemies, and of them that seek their lives, and will bring upon them a multitude, even my wrath saith the Lord: And I will persecute them with the woddes so long till I have brought them to naught.

38 I will set my throne in Ezlam, I will destroy both the king and princes from thence saith the Lord: But in poore of tyne I will bring Ezlam out of captivity agayne, saith the Lord.

The 1. Chapter.

The prophecies the destruction of Babylon, and the deliverance of Israel, which was in captivity.

A 1

The prophecies that the Lord spake unto the prophet Jeremiah, concerning Babylon and the land of the Chaldees:

Psudammon, and Zedebias, and the land of the Chaldees: *Preach among the gentiles, let your voice be heard, make a token, cry out, hepe no silence, but say, Babylon is woman, *Sel is confounded, and Perodach is overthrown, yea their gods be brought to shame, and their images burst in peeces.

3 For out of the north there shall come a people against her, which shall make her lande to waste that no body shall dwell therein, neither man nor beast, for they shall see and depart from thence.

4 In those days, and at that time saith the Lord, the children of Israel shall come, they and the children of Juda, weeping and making haste, and shall see the Lord their God.

5 They shall alke the way to Sion, the
people, and every man shall flee to his own land.
17 Israel is a scattered flocke, the lions have dispersed them: first the king of the Assyrians deouered them, last of all this Nebuchadnezzar king of Babylon hath hule all their bones.
18 Therefore thus saith the Lord of hoastes the God of Israel, Beholde, I will vistle the king of Babylon and his kingdome, as I have vistle the king of the Assyrians,
19 And will bying Israel agayne to his pleaunt pasture, that he may seebe upon Charnel and Salan, and be satisfied upon the mount of Ephraim and Galaad.
20 In those dayes and at the same tyne faith the Lord, ye the offence of Israel be sought for, there that none be founde, ye men enquire for the sinne of Juda, there halbe none: for I will be mercifull unto them whom I suffer to remayne.
21 Go dowlne [O thou avenger] into the enemies lande, and wiste them that dwell then dowlne with them, set out upon the barks faith the Lord, do according to all that I have commaundad thee.
22 There is gone about the lande a rape of a slaughter and great murmure,[neme[pe on this maner]
23lovde happeneth it that the hammer of the whole world is thus broken and busied in rumor: lovde chauneth it that Babylon is become a Wildernes among the heathen [on this maner]
24 If my selte have lape a snare for thee, and thou art taken vnawares, thou art traped and snared: for why, thou hast contended against the Lord.
25 The Lord hath opened his house of odmaunce, and brought forth the weapons of his wrath: for the thing that is done in the land of the Chaldees, it is the Lord of hoastes work.
26 Come against her, for this is her ende, breake by her cheffes, thynke her as ye thynke she come, destroy her that nothing halbe left.
27 Slay all their mightieoudiers, and put them to death: go be into them, for the day and tyne of their volution is at hande.
28 [Oye thynke] I heare (alredy) a rape of them that be sied and escaped out of the lande
The prophecy

1 And the vineyard of God in Zion, the beseance of the Lord our God, the beseance of his temple. [Pea a voice of them that cry against Babylon]

29 Call up all the archers against Babylon, pitch your tents round about her, that none escape; *recompense her as she hath deferv'd, and according as she hath done, to deal with her as she hath done for the land of Beth-lheum, and all the land round about it, for so the Lord hath done to Babylon the glory of his land; and all the people that round about it.

30 Therefore shall her young men fall by the sword, and all her men of war fall, and her wall shall fall down without her, and her wall shall fall from before her, and her foundations shall be disarranged, and all her buildings shall fall down, and all her archers, and all her men of war shall fall; and the land shall be wasted for ever, and Babylon shall not be inhabited for ever.

31 Behold, I speak unto thee O thou pride of the Lord God of hostes; for thy day shall come, even the time of thy visitation.

32 And the whole land shall be wasted, and Babylon shall be utterly destroyed: she shall fall by the sword, and all that are round about her shall be cut off, and none shall remain among them: i.e. none shall be saved from their captivity. (one with another]

33 Thus faith the Lord of hostes, The children of Israel and Judah suffer violence together, all they that hate them in captivity keep them fast, and will not let them go.

34 But their avenger and redeemer is mightie, whose name is the Lord of hostes, he shall manifest their cause, he shall make the land shake, and judge them that dwell therein, (one with another].

35 The fwoode shall come upon the Chaldees, and the Lord shall bereave them of their sight, and they shall be confus'd and given up to assured calamity; their eyes shall be dim, and their heart shall be confus'd with fear, and they shall be confus'd and confus'd.

36 The fwoode upon their prophets, and charicetts, and upon all the common people that dwell among them, so that they shall all become vile women; The fwoode upon their treasure, so that it shall be stolen away.

37 A drought upon their waters, so that they shall be dyed up; for the land waxeth stivated, and delighteth wonderfully in idols.

39 Therefore shall wyllde beasts, Lania, and Cat of mountaines, and Extrachus dwell therein; for there shall never man dwell there, neither shall any man have his habitation there for evermore.

40 As God destroyed Sodome and Gomorrah, with the cities that lay there about, so shall the Lord destroy Babylon, and much nations, and men, and many tongues shall come from the end of the earth.

42 They bear holy dances and bucklers, cruel are they and unmerciful: their voice raeth like the raging sea, they runde upon horses, and come to fight against the Lord, and Babylon.

43 As done as the king of Babylon heare telleth of them, his handes shall bare feeble, foote and heaumes he shall come upon him as a woman transpyling with sypple.

44 Behold, like as the lion commeth up from the mountains of Zo'dah into the dunes of Ethan, so wyll I dyne them forth, and make them runne against her: But whom shall I choose out of all the earth? to whom shall I say, thou art like me? or who will strike with me? or what shephearde may stand against me?

45 Therefore here the compayle that the Lord hath given upon Babylon, and the denece that he hath taken upon the land of the Chaldees, the ten thousand the people shall daie them out, and loke whi what pleaunt houses they have, they shall lay them waste.

46 The nolle at the wypping of Babylon shall move the earth, and the eye shalbe hearde among the gentiles.

The 12. Chapter.

1 Howe Babylon should be overthrown. 2 Jeremite gathereth his books to Saratais.
bolwten, and to them that advance them siles in their armour: ye shall not spare her young men, byllove all her hoast.

4 Thus the layne shall fall bylove in the lande of the Chaldees, and the wounded in the streets.

5 As for Israel and Juda they shall not be fotalen of their God of the Lord of hoastes, pe for the holy one of Israel take have the Chaldees filled their lande full of stime.

6 **Flee away from Babylon, every man face his lyfe, that ye be not rooted out with his wickediness: for the tyne of the Lordes vengeance is come, pe be halthe and give her againe.

7 Babylon hath ben in the Lordes hande "a golden cuppe, that maketh all lands drunken: of her wine have all people drunken, therefore are they out of their wistes.

8 But liebly is Babylon fallen and destroyed: mourne for her, byng platers for her wounds, pf the may penduncture be healed againe.

9 We woulde have made Babylon whole lay they, but she is not resoucred, therefore will we let her alone, and go eueryman into his owne countrey: for heryngdunum is come into heaven, and is gon up to the cloudes.

10 Ye Lord of hath brought forth our rightenousnesse: and therefore come on, we byll thede in Sion the worke of the Lordes our God.

11 Bake sharpe the arrowes, and multiply your shields: for the Lord shall raple by the spryte of the lynge of the Pers, which hath alerey a deleece to destroy Babylon: this shall be his benceanne of the Lord, the benceanne of his temple.

12 Set by tokens upon the walles of Babylon, make your watch strong, let your watchmen in arape, pe holde plate watches, and bet for all that shall the Lord go southe with his deute which be hath taken upon them that dwell in Babylon.

13 O thou that dwellest by the great wa- ters, O thou that hast so great treasure and riches, thine end is come, and the reckynge of thy wypplneges.

14 The Lord of hoastes hath sowne by his seethe, that he byll overwhelme the with men lyke grasshoppers in number, which with a courage shall eye alatun alatun against thee:

15 **Pere euene the Lord of hoastes that with his powde made the earth, with his wicome prepared the round world, and with his discretion spread out the heavenet.

16 As done as he letterly his lykke be hearde, the watres in the axe ware fierce: he dianach by the cloudes from the ends of the earth, he turneth the lightynge to rayne, he byngeth the byndes out of their freete places.

17 (If they be esteemed) by their wicome, all men are become fools: confounded be all the casters of images, for the thing that they make is but deceipt, and hath no breath.

18 Laynes it and an erronous woste, and in the tyne of vifutation it shall perse.

19 The portion of Jacob is none such: but he that made all things whose name is the Lord of hoastes, he is the roode of his enuience.

20 (Thou hast ben nine hammer and Weapons for warre: for with thee have I broken the people in peeces, and with thee have I destroyed lyngdones.

21 Through thee I have beaten to polder hote and hosfemen, pe the y parchettes and such as late upon them.

22 Through thee I have broken man and woman, olde and young, bacheleer and maibden.

23 Through thee I have destroyed the sheepheard and his flocke, the husbandman and his cattell, the pricess and the rulers.

24 Therefore byll I rewarde the citie of Babylon, and all the inhabitants of Chaldea, with all the cuppl which they have done unto Sion, peat ye your selues shall see it, faith the Lord.

25 Beholde I come upon thee that know some (byll) faith the Lord: thou that destroyest all landes, I byll stretch out my hande over thee, and cast thee downgrade from the slyny rockes, and byll make thee a burnett hyll.

26 So that neither corner stones she be taken any more out of thee: but wnte and desolate that thou lyke for euermore faith the Lord.

27 Set by a token in the lande, blothe the trumpets among the heathen, pronouke the nations against her, call the lyng- domes
The prophesie

28 Prepare against them the people of the Medes, with their kings, princes, and all their chief rulers: yea and the whole land that is under them.
29 The land also shall shake and be asunder when the decree of the Lord shall come forth against Babylon, to make the land of Babylon to waste, that no man shall dwell any more therein.
30 The righteous of Babylon shall be left to the earth, and the remnant of the Jews shall possess the land.
31 One puritan shall meet another, yea two shall be joined together, to bind the king of Babylon tidues that his soul be taken on every lyde.
32 The swordes shal be occupied, the femmes burnt up, and the soldiers for asraynde.
33 For thus saith the Lord of hosts the God of Israel: The daughter of Babylon hath been in her tyne lyke a thyngyng floore, but shortly shall her harkeft come.
34 Nabuchodonosor, the king of Babylon hath denoued and destroyed me, he hath made me an emptie vessel, he stablated me by lyke a dragon, and filled his belly. With my delicates, he hath cast me out.
35 By substance wherof he hath spoild me, and the thyng that was left me which he hath earped away, rape out aginst Babylon saith the daughter that livelied in Zion, yea and my blood also against the Chaldees, saith Hierusalem.
36 Therefore thus saith the Lord, Behold I will defend thy cause, and avenge thee. I will brynke by her sea, and dye by her water byppes.
37 Babylon shall become an heape of stones, a divelying place for dragons, a fearefulness and wonderung, and no man shall dwell there.
38 They shall roze together lyke lions, and as the young lions when they be angry, so shall they bende their felines. In their hear I shall gave them a duner, and they shall be drunke for lyfe:
39 Then shall they sleepe an euerlastyng sleepe, and never wake, faith the Lord.
40 I shall care them downe to be slayne lyke sleepe, lyke weathers and goates.
41 O holwe was Selaach woman; O holwe was the glorie of the whole lande taken: holwe happeneth it that Babylon is so Wondred at among the heathens.
42 The sea is filled wround Babylon, she hath covered her with her great names.
43 Her cityes are lyde Vasse, the lande lyeth bunbulbe and hoyde, it is a lande where no man dívelleth, and where no man traumynleth through.
44 Moreover, I will visite Bell at Babylon, as the thyng that he hath stablated by, that same shall I plucke out of his mouth: the gentiles also shall rumne no more unto lymp, yea and the valles of Babylon shall fall.
45 O my people, come out of Babylon, that every man may sace his life from the fearefull wrath of the Lord.
46 Be not fayne hearted, and feare not at every rumour that shallhe hearde in the lande: for every yer byngether newe thinges, and in the yer sololving newe thinges,and robbype in the lande, and lode upon lode.
47 And to the tyne commeth that I will visite the images of Babylon, and the whole lande Whale confounded, yea and her slayne shall lyce in the middest of her.
48 Heauen and earth with all that is therein that reioyce over Babylon, when the destroyers shall come upon her from the north, faith the Lord.
49 Like as Babylon hath beaten downe and slayne many out of Israel, so shall there fall many, and be slayne in all her kingdom.
50 Be that have escaped the lode, haste you, stande not sty, remember the lode a face of, and thynke upon Hierusalem.
51 For we are ashamed to heare the blasphemies, our faces were couered with shame, because the strange aliament came into the sancturie of the Lord.
52 Wherefore, beholde faith the Lord, the tyne commeth that I will visite the images of Babylon, and through the whole lande they shall mourne and fall.
53 Though Babylon eyned up into heauen, and kept her power on lyfe, yet shall I slende her destroyers laith the Lord.
of Jeremie.  

This is the charge that Jeremie the 
prophete gave unto Saraiah the sonne 
of Peraiah, the sonne of Haanaiah, when 
he went towarde Babylon with Zedekiah 
the kyng of Juda, in the fourth 
year of his raigne: nowe this Saraiah 
was a peaceable 

Jeremie wrote in a booke at the miserie 
that should come upon Babylon, peo 
and all these sermons that be written 
against Babylon.

And gane Saraiah this charge: when 
you committ into Babylon, see that 
you read these Wordes;

And say, 0 Lord thou art determined 
to come to this place, so that neither 
people nor corn shall dwell there any 
more, but to the daunce for ever.

And when thou hast read out the 
booke, burne it in the middes of Ephræites.

And say, Even thus shall Babylon 
smike, the shuld bold one with the burth 
then of trouble that I vsed, byng upon her: so that she shall never come 
by againe. Thus faire are the peace 
chinges of Jeremie.

The liij. Chapter.

He repeated the taking of Zedekiah. 4 Hierusalem is taken of the Chalderes. 10 Zedekiah 
somme are kylled before his face, and his eyes put out. 11 The citie is burned. 14 The temp 
ule is spoold and robbe. 25 They that were left in Hierusalem are carped to Babylon, 
byng Iehoakim is brought toged of prison, and set the as a kyng.

Edejah was one and 
euente yeres olde wh 
he was made kyng, and 
ranyed euene yeres in 
Hierusalem; his mothers 
name was Hamutal, 
Jeremies daughter of 
Libna.

He lumed wickedly before the Lord, 
euen as Iehoakim did.

For the Lord was angry at Hierusalem 
and Juda, so long tyll he had cast 
them out of his presence: and Zedekiah 
fall from the kyng of Babylon.

*But in the ninth yere of his raigne, in 
the tenth moneth, the tenth day of the 
moneth it happenede that Nabuchodon 
oso the kyng of Babylon, with all his 
hosts, came before Hierusalem, and be 
siege it, and made bulwarke rounde 
about it, and be consumed in the fire.

5 And this besieging of the citie endured 
unto the eleuente yere of byng Zede 
kiah.

6 *And in the fourth moneth, the ninth 
day of the moneth, there was a great 
hunger in the citie, that there were no 
more victuals for the people of the land.

7 So all the souldiers brake away, and 
shone out of the citie by nyght through the 
way of the port, betwixte the two 
wailes by the kaynes garden: (Hode 
the Chalderes had compassed the cittie 
rounde about) yet went these men their 
way through the wildernesse.

8 And to the Chalderes howed uppon 
them, and toke Zedekiah the kyng in 
the feld of Hancho, when his hoast 
was ronne from byng.

9 So they carped the kyng away pris 
ner to Reblath, unto the kyng of Ba 
bylon in the lande of Henith, *Where he
The prophecie

he gave judgement upon hym.

10. The lyng of Babylon also caused Ze- debias fences to be slayne before his face, and put all the princes of Judah to death at Reblath.

11 Moreover, he put out the eyes of Ze-

dehiahs, caused hym to be bounde with two chapines, to be caered unto Babyl-
on, and let him lye in prison til he dyed.

12 Howe the tenth day of the fift mon-

th, in the nineteenth yer of Nabu-

chodonosor, lyng of Babylon, Nabu-

zaradan the chiefe captayne, and the lyng of Babylons seruantes came unto Hierusalem.

13 And burnt by the house of the Loode: he burnt by all the bynges palaces, all the housees, and all the gorgeous buil-
dings in Hierusalem.

14 And the whole hoast of the Chaldees that were with the chiefe captayne, brake downe all the walle of Hierus-

alem rounde about.

15 As for the poore people, and lych folk as was yet left in the cyme, which also were fallen to the lyng of Babylon, pe and what people as yet remainede, Na-

buzaradan the chiefe captayne carped them away prifoneers.

16 But the poore people of the countrey did Nabuzaradan the chiefe captayne leave in the lande, to occupy the vine-
pardes and fieldes.

17 The Chaldees also brakke the basen

pillers that were in the house of the Loode, pe the seat and the basen laver that was in the house of the Loode, and carped all the mettal of them unto Ba-

bylon.

18 They toke away also the chalderns, thowsels, fliehjokes, spinklers, spoones, and all the basen belles that was oc-

cupied in the seruice.

19 With the basons, cole pannes, spink-

lers, pottes, candeclitches, spoones, and cuppes, wherof some were of golde, and some of silver.

20 The chiefe captayne toke also the two

pillers, the laver, the twelue basen bull-

ockes that stoode under the faze which king Solomon made in the house of the Loode: and all the belles conteyned so much mettal that it might not be vazed.

21 For every piller was euyscheene cubites lyge, and the rope that went about it was euyscheene cubites and foure fynners thicke, and rounde.

22 Howe upon the rope were basen

knappe, and euery knoppe was soure cub-

ites lyge, and upon the knoppe were hoppes, and pomegranates round about of cleane baife.

23 After this maner were both the pillers fashioned with pomegranates, where

of there were an hundred ninetie and sic, which hanged upon the hoppes rounde about.

24 The chiefe captayne also toke Sar-

ah the lye priest, and Sophonah that was chiefe next hym, & the three keepers of the doore:

25 He toke out of the cyme a chamberlaine who was the chiefe of the loudyres, and seuen men that were the bynges ser-

uantes, which were founde in the cyme: and Sophar a captayne that vio to muster the men of warre, with three-

score men of the cymery that were vaken in the cyme:

26 These Nabuzaradan the chiefe cap-

tayne toke, and carped them to the king of Babylon unto Reblath:

27 And the kyng of Babylon carped them to be put to death at Reblath in the lande of Hamath: And thus Judah was leede away captayne out of his owne lande.

28 This is the summe of the people by-

non Nabuchodonosor led away captu-

re: in the seuenthe yer of his raign he carped away of the fluids thire thonande twente and thire.

29 In the eighteente yer Nabuchodo-

nosor carped away from Hierusalem eight hundred thrytie and two persons.

30 In the three and twente yer of Na-

buchodonosor, Nabuzaradan the chiefe captayne toke away seven hundred fourtie and five fluids,prisoners. The whole summe of the prisoners is some thonande and sic hundred.

31 In the thrite and seuenthe yer after

that Jehoakim the kyng of Judah was carped away, in the fivte and steenthe day of the twelue moneth, Eulmer-

dach kyng of Babylon (the same yer that he raigne) gave Jehoakim the kyng of Judah his pardon, and let hym out of prison.

32 And spake louingly to hym, and let his thone above the thones of the other kynges that were with hym in Babylon.

33 He chaunged also the clothes of his pilon,
The lamentations of the prophete Ieremie.

The first Chapter.

I. It happened after Israel was brought into captivity and Hierusalem destroyed, that Hieremie the prophete late weeping, and sorrowfully bewailing Hierusalem, and sighing and howling with an heavy and wofull heart, saide,

7 Howe Hierusalem remembrèd in the tyne of her miserie and bare estate all her joy & pleasure that she hath had in tymes past, telyng her people is brought doone under the power of their enemies, and there is no man so to helpe her: her enemies stande lysting at her, and laugh her Sabbath daies to some.

3 Hierusalem hath sinned greewously, therefore is she come to decay: all they that had her in honour despise her, for they have scene her filthiness, yea the sighth and is ashamed of her self.

9 Her skirles are defiled, she remembered not her last ende, therefore is her fall so wondrefull, and there is no man to comfort her: O Lorde consider my trouble, for myne enemie hath the yPPER hande.

10 The enemie hath put his hande to all the precious things that she had, pe auen before her eyes came the heathen in and out of the sanctuarie, *whom thou nevertheless hast forbidden to come within thy congregacion.

11 All her people secke their head with heauness, and loke what precious thing every man hath, that geueth he for meate to fawne his lyfe: Consider O Lorde, and see howe vile I am become.

12 Have ye no regarde all ye that goe fowde, beholde & see if there be any soddy lyke into mine, whereby the Lorde hath troubled me in the day of his faire full Wrath.

13 From above hath he sent doone a fire into my bones, and it burneth them cruelly: he hath laye a net for my feete, and thowe them I wyde open, he hath made...
made me desolate, so that I must ever be mourning.

14. The (b) point of my transgressions is bound fast to his hande, they are wrapped (a) within, (b) and come by about my necke: he bath caused my strength to faine, the Lord hath delivered me into those handes whereout I cannot quite my selfe.

15. The Lord hath destroyed all the mighty men that there were in me, he hath proclaimed an appoynted time to slaughter all my best men: the Lord hath troden downe the daughter of Juda, yea as it were in a winepress.

16. They do I weep, and mine eyes guile out of sacrifice for the comfort that should quicken me is farre from me, my children are driven away: why? the enemie hath gotten the upper hande.

17. Sion casteth out her handes, and there is no man to comfort her, the Lord hath laid the enemie round about Jacob, and Jerusalem is become abomination in the midst of them.

18. The Lord is righteous, so, I have provoked his countenaunce unto anger, Drake heede all ye people and consider my heaine: For my name is called by no name, but only of Chanaan prerall grace and mercy.

The 2. Chapter.

1. The Lord hath the daughter of Sion in his wrath: As for the honour of Israel he hath cast it downe fro heaven unto the earth, and he remembered not his owne footstowe when he was angry.

2. The Lord hath cast out all the habitations of Jacob without any favour, all the strong places of the daughter of Juda hath he broken in his wrath, and thrown them downe to the grounde, her kingdome and her princes hath he prepared.

3. In the wrath of his indignation he hath broken all the (b) home of Israel, he hath washed aben his right hande from the enemie, yea a flambe of fire is kindled in Jacob, and hath confounded by all rounde about.

4. He hath bent his bowe like an enemie, he hath fastened his ryght hande as an aduertisarie, and euery thing that was pleasant to see, he hath slayne: he hath power upon his bowe like a fire, into the tabernacle of the daughter of Sion.

5. The Lord is become like as it were an enemie, he hath denoue Israel and all his palaces, yea all his strong holds hath he destroyed, and spilt the daughter of Juda with much sounde and heaine.

6. His tabernacle as a garden hast he destroyed, his solempne meetings hath he put downe the Lord hath brought it so to passe that the lyre solempne soundes and Sabbathes in Sion are cleane forgotten: in his heavy displeasure hath he disolved the kyng and priests.

7. The Lord hath forsaken his owne baulter, and hath abhorred his owne sanctuarie, and hath gaven the walles of their towres into the handes of the enemie: their enemies made a nooke in the house of the Lord, as it had ben in a solempne feast day.

8. The Lord thought to brake downe the walles of the daughter of Sion, he spread out his hande, and brewe not in his hande till he had destroyed them: therefore morned the turrets, the broken walles fall downe together.

9. Her gates are hurke downe to the grounde, her barres are broken and smitten
saying: let vs benowe, for the tyme that we looked for is come, we haue founde and seen it.
17 The Lord hath assailed the thing that he was purposed to do, and prepared that he had deuised long ago: he hath destroyed and not spared, he hath cauntie thyn e aduerarie to triumphe ouer thee, and set vp the houe of thyne enemie.

19 Stand vp, and make thy prayer in the first watche of the night, poisse out thyne heart like water before the Lord:
21 Young and olde he thereof the streets uppon the grounde, my maydens and young men are slaine with the Lord, whom thou in the day of thy wrathfull indignation haft put to death, yea euery thou haft put them to death, and not spared them.
22 By neighbours that are rounde about me haft thou called as it were to a feast day, so that in the day of the Lordes wrath none escaped, neither was any left behinde:those that I haue bought vp and nourished, hath myne enemie destroyed.

The. iiij. Chapter.

Am the man that thorothe the roode of his wrath haue experienc of sufferinge. He haue me sooth and led me, yea into darknesse, but not into light.
Against me is he turned, he turneth his hande daily against me.
By itch and my skinne hath he made old, and my bones haue beene.
5 He hath bupled rounde about me, and closed me in with gall and travaile.
6 He hath set me in darknesse, as they that be dead for ever.
7 He hath so hedged me in, that I can not get out, and hath taje heauen lynes upon me.
8 Though I crepe and call pitously, yet heareth he not my prayer.
The lamentations.

9 He hath stopped by my wapes with four squared stones, and made my pathes crooked.
10 He lapeth wape for me lyke a heare, and as it were in a hole.
11 He hath marred my wapes, and broken me in pieces, he hath layde me waste altogether.
12 He hath bent his bowe, and made me as it were a mark to shooe at.
13 The arrows of his Quier hath he shot, even into my repes.
14 *I am laughed to shame of all my people, they make songes upon me all the day long.
15 He hath filled me with bitterness, and given me worme wood to bunk.
16 He hath finstred my teeth in pieces with stones, and rooues me in the dust.
17 He hath put my soule out of red, I forget all good things.
18 I thought in my selfe, I am vndone, there is no hope for me in the Lorde.
19 O remember yet my inlerie and my trouble, the worme wood and the gall.
20 Pea thou shalt remember them, for my soule melteth away in me.
21 Why I consider these things in my heart, I get a hope agayne.

22 (Sanctly it is of the Lordes mercies that we are not utterly confounded, for truly his pitiful compassion hath not ceased.
23 Obe mercies shall the Lorde shewe upon thee early in the day springing, (O Lorde) great is thy faithfullnesse.
24 The Lorde is my portion faith my soule therefore vppon I hope in hym.
25 O lorde good is the Lorde vnto them that put their trust in hym, and to the soule that feareth after hym.
26 The good man with hine and patience, taryeth for the health of the Lorde.
27 O lorde goodis it for a man to take the pike vpon him from his youth vp?
28 He sitteth alone, he holdeth hym vp, because he hath taken (the Lordes pike) vpon hym.
29 He lapeth his face vpon the earth, if there happen to be any hope.
30 He offereth his cheeke to the slayer; he vppon will be content with reproses:
31 For the Lorde will not solace for ever,
32 But though he punishe, yet according to the multitude of his mercies he recouneth to grace agayne.
33 For he doth not plague willingly, and afflict the children of men,
34 To creade all the prseteres of the eather under his feete,
35 To moue the judgement of man before the most highesst,
36 To condemne a man in his soule: the Lorde hath not pleasure in such thynge,
37 What is he then that faith, there should some thing be done without the Lorde's commandement?
38 Out of the mouth of the most highesst goeth not euyl and good.
39 Wherefore then murmureth the living man: let hym murmurate at his owne soule.
40 *Let vs looke well vpon our wapes, and remember our selues, and turne agayne to the Lorde.
41 Let vs lift our heartes with our handes vnto the Lorde that is in heaven.
42 We have ben dissembleres and have offended, vplston therefore not be intreated:
43 Thou hast covered vs in thy wrath, and perfected vs: thou hast layde vs without any favour.
44 *Thou hast hid thy selfe in a cloude, that our paper should not go through.
45 Thou hast made vs outcastes, and to be despised among the people.
46 All our enemies gone vp vs.
47 Fear and pit is come vpon vs, pea despire and destruction.
48 *Whole rivers of water gulle out of mine eyes for the hure of my people:
49 Mine eyes runne and cannot ceaste, f for there is no rest:
50 O Lorde, when vplston thou looke dovmne from heaven and consider:
51 Mine eyes breketh my heart, because of all the daughteres of my cite.
52 Mine enemies hunted me out sharply like a hyde, pea & that without a cause.
53 They have put dovmne my life into a pit, and they have cast stones vpon me.
54 They have poured water vpon my head: then thought I, nowe am I vndone.
55 I called vpon thy name O Lorde out of the deepe pit.
56 Thou hast heard my hope, and hast not turned away thyne eares from thyne sighing and crying.
57 Thou hast inclyned thy selee vnto me when I fell on thee, and hast saied, feare not.

58 Thou
68 Thou (O Lord) hast manifolded the cause of my soul, and hast redeemed my life.
69 O Lord, thou hast seen my wrong, take thou my cause upon thee.
70 Thou hast well considered howe they go about to do me harme, and that all their counsels are against me.
71 Thou hast heard their despitefull words O Lord, yea and all the imaginations against me:
72 The lips of mine enemies, and their
drums that they take against me at the day long.
73 Thou seest also their lying downe and their rising vp, they make their songes of nothing but of me.
74 Reuarde them, O Lord, according to the nookes of their hands.
75 Give them an obstinate heart, even thy curse.
76 Perfecute them O Lord with thine indignation, and roote them out from under the heaven.

The iii. Chapter.

1 Howe is the goode become so dimme: howe is the most fine goode to bee chaunge? and the stones of the sanc-

2 The children of Sion that were al-

3 The dagons gave theiur young ones looke with bare prestes: but the daugh-

4 The tongues of the stinking children cleane to the roofe of their mouthes for very thiyft: the young children alke

5 They that were wont to spare delicat-

6 The same of the daughter of my people, is become greater then the wickednesse of Sodome, that sodapny was destroyed, and not taken with handes.

7 Ver "abscapers were whyther then the snowy; milke, their colour was freshe, red as coxall, their beautie like the Sapber.

8 But nowe their faces are very blacke,
milneche that thou shouldst not knowe them in the streets: *their shame cleane* to their bones, it is wet

9 They that beayne with the abode,

are happier then such as dye of hunger, and perish away famishing for the frutes of the fielde.

*The women (which of nature are pitifull) have sodden their owne chil-

*The Loard hath performed his heere wrath, he hath powerd out the furiousnesse of his dispurteale: he hath kindled a fire in Sion*,

12 Neither the kynges of the earth, nor all the inhabitours of the world, would have belied that the enemy and

13 Whic he nevertheless is come to passe for the sute of her prophetes, and for the wickednesse of her priestes, that

14 As blinde men went, they stumbling in the streets, and scaped them seules with blood, insomuch that the heathen

15 But they cryed unto them, see ye pol-

16 The countenaunce of the Lord hath banished them, and shall never look with more upon them: for they then fellow

17 Wherefore let our eyes staye by, whyyles we looked for our bypne helpe, seeing the ever wanted upon a people

18 They
The lamentations.

18 They lay to sharp wayte for vs, that we cannot go safe upon the streites, for our ende is come, our dayes are fullled, our ende is here.

19 Our persecutors are stiffer then the Eagles of the aire: they followed vs over the mountaines, and layde wayte for vs in the wilderness.

20 The very breath of our mouth, even the annointed of the Lord byn selfe, was taken in their net, of whom we say, Under his shadowe we shalbe presurred among the heathen.

21 And thou O daughter Edom that dwellest in the land of Hus, be glad and reioyce, for the cup shall come into thee also, thou shalt be drysket, and disconcer thy nakednesse.

22 Thy times are wel punished O thou daughter Sion, he shall not suffer thee to be carried away: but thy wickednesse Daughter Edom shall he blaste, and Wyll discower thy times.

The v. Chapter.

The paper of Jeremie.

1 All to reemembraunce (O Lord) what we have suffred, consider and see our confusion. Our inheritance is turned to the strangeuers, and our houses to the alienants.

2 We are become carefull and fatherlesse, and our mothers are as the daughters.

3 We are inplaine to drinke our owne watter for money, and our owne wood must the buy for money.

4 Our riches are under persecution, we are weep and have no rest.

5 [At sometime] we peeld our selves to the Egyptians, (and sawe) to the Assyrians, onlye that we might have bread enough.

6 Our fathers (which nowe are gone) have sinnen, and we must beare their wickednesse.

7 Servauntes have the rule of vs, and no man delivereth vs out of their handes.

8 We must get our living with the pe- rill of our lives, because of the bynth of the wickeude.

9 Our thyme is as it had ben made blacke in an oen, for very sere hunger.

11 The wines are rauished in Sion, and the lapdens in the cities of Juda.

12 The princes are hanged vp with the hand of the enemies, they haue not spared the olde sage men.

13 They haue taken young men to grinde, and the hopen faunte under the burthen of wood.

14 The elders sit no more under the gates, and the young men lie no more playing of musick.

15 The top of our heart is gone, our melodious is turned into mourning.

16 The garlende of our head is fallen: alas that euer we finned to fore.

17 Therefore our heart is full of heaviness, and our eyes dimmes.

18 Because of the hill of Sion that is destroyed: inso much that the foes runne vpom it.

19 But thou O Lord, that remaynest for euer, and thy seate Dostibe Without ende:

20 Wherefore Wyll thou stille forget vs, and sovoke vs so long:

21 O Lord turne thou vs into thee, and so that we be turned, renewe our dayes as in olde ymes:

22 But thou hast bayshed vs bitterly, and hast ben displeased at vs.

¶ The ende of the lamentations of Jeremie.
The time wherein Ezechiel prophesied, and in what place, His kyned. The vision of the four beasts. The fashion and voice of the wheels. The vision of the throne.

1. 

The first Chapter.

I came to passe in the thirteenth year in the fourth [moneth] in the fifth day of the moneth, that (I pray in the midst of the captiuite, by the river Chebar) the heavenes were opened, and I saw visions of God:

In the fifth day of the moneth, which was the fifth yere of king Josias captiuite,

2. 

The voice of the Lord came to Ezechiel the priest, the visionary, in the land of the Chaldeans by the river Chebar, where the hand of the Lord was upon him.

3. 

And I looked, and beholde a flor of dunes which came out of the north, a great cloud, and a fire folding it selfe [in the cloud] and a brightness round about it, and fastly of the ynnodes thereof as the color of amber out of the midst of the fire.

4. 

And out of the ynnodes thereof, the likeness of four beasts [appeared] and this was their form, they had the likeness of a man.

5. 

And every one had four ynnodes, and every one of them had four ynnodes.

6. 

Their ynnodes were straight ynnodes, and the lote of their ynnodes lke the lote of calves ynnodes, and they glistered as the appearance of ynnodes burneth.

7. 

From under their ynnodes upon all the fore corners they had mens handes: and they fore had their faces and their ynnodes.

8. 

Their ynnodes were joined one to another: when they went they looked not backe, but the one went straighte forwarde.

9. 

But [touching] the similitude of these faces, the ynnode had the face of a man and the face of a lion on the right side: and they ynnode had the face of an eoe on the left side, the ynnode also had the face of an Eagle.

10. 

Thus were their faces, and these ynnodes were spread out about, so that two ynnodes of every one were joined one to another, and two ynnodes covered every one of their ynnodes.

11. 

Every one went straighte forwarde: whereby the spirit led them, either their intestines returned not in their going.

12. 

And the ynnodes of the beasts, their appearance was like coales of fire, burning like the appearance of coales, it ran among the beasts, and the fire gave a glister, and out of the fire there went lightning.

13. 

And the beasts came, and returned like lightning.

14. 

When I had considered the beasts, beholde a ywheel upon the earth next to the beasts, to every of the ynnodes before his face.

15. 

The ywheel was lke the colour of a私自, and they

16. 

The ywheel was lke the colour of a私自, and they
they sware had one fashion, and their fashion was as though it were a wheele in the middle of a wheele.

17 when they went, they went upon their four sides, they returned not backe when they went.

18 they had rings, and height, and were fearful to behold, their rings were full of eyes round about them fower.

19 when the beastes went, the wvjctes went also by them: and when the beastes were lift up from the earth, the wjeltes were lift vp.

20 whyther fowere the spirite to go, they went, and whyther the spirite to go, and the wjeltes were lift vp before them: for the spirite of the beastes were in the wjeltes.

21 when the beastes went, they went, when they fwoode they fwoode, and when they were lifted vp from the earth, the wjeltes were lifted vp before the, for the spirite of the wjeltes was in the wjeltes.

22 and the fummetie of the fermanment upon the heades of the beastes, was like the colour of fnowfall wonderfull, spread over their heades.

23 and under the fermanment their wjinges were streched forth one towrdes another, every one had two coverings them, and every one had two covering them, even their bodies.

24 and when they went, I hearde the noyfe of their wjinges, like the noyfe of great wateres, as it had been the bope of the almainghtie, the bope of speache, as the noyfe of an hoall: when they fwoode, they let downe their wjinges.

25 and there was a noyfe from above the fermanment that was over their heades: when they fwoode, they let downe their wjinges.

26 and above the fermanment that was over their heades, there was the fashon of a thonne lyke a Saphire fone: and upon the fummetie of the thonne by appearance, as the fummetie of a man above upon it.

27 and I had as the appearance of amber (and) as the fummetie of fire round about within, from the appearance of his lynes byward: and from the appearance of his lynes downward: I faw as the lykeneffe of fire, and brightnesse round about it.

28 as the lykeneffe of a boyle that is in a cloudie in a raynie day, so was the appearance of the brightnesse round about: this was the appearance of the fummetie of the glory of God, when I faw it, I fell upon my face and hearkened unto the bope of one that fpatke.

1 And then said he unto me, Stande uppon thy fette (O thou fome of man) and I will talke with thee.

2 and the spirite entered into me when he had spoken unto me, and let me upon my fette, so that I heard him that fpatke unto me.

3 and he fayde unto me, Thou fome of man, I fende thee to the children of Israel, to a rebellious people which have rebelled againste me, both they and their forefathers have wickedly behaved them felues againste me, even unto this very day.

4 for they are children of a harde face and diffe heart, I do fende thee untowrdes them, and thou shalt fay unto them, Thus faith the Loode God.

5 and whether they will heare or refufe (for they are a rebellious house) yet they may knowe that there hath bena

prophece among them.

6 And thou fome of man fear them not, neither be afraid of their wordes, for they be perys and thones are with thee, and thou doest dwell among fprodious: fear not their wordes, no: be abafhed at their lookes, for they are a rebellious house.

7 and thou shalt speake my wordes untowrdes them, whether they will heare or refufe, for they are rebellions.

8 therefore thou fome of man, obey thon all things that I fay unto thee, and be not thou rebellious lyke the rebellious house: open thy mouth, and refute that I faye thee.

9 and when I looked, behold a hand was fent unto me, and lo, it was a route of a booke.

10 and he opened it before me, and it was written within and without, and there was written therein, lamentations, and mourning, and mo.
THE PROPHET BEING LED WITH THE WOODES OF GOD, AND WITH THE CONSTITUTION OF THE SPIRIT, IS SENT INTO THE PEOPLE THAT WERE IN CAPTIVITY. THE OFFICE OF TRUE PREACHERS.

1. After this said he unto me, Thou son of man, eat what thou seest, eate this roll, and go thy way, and speake unto the house of Israel. 2. So I opened my mouth, and he fed me with this roll. 3. And he said unto me, Thou son of man, thy belly shalt eat, and thy bowels shalt thou fill with this roll that I give thee: Then byd I eat, and it was in my mouth as water; and the word remained in mine mouth. 4. And he said unto me, Thou son of man, go, get thee unto the house of Israel, and declare my words unto them. 5. For not to a people of refined and hard language art thou sent, but unto the house of Israel: 6. Not to many nations which have refined lips and hard language, whole words thou understandest not; otherwise if I had sent thee unto them, they would have heartened unto thee. 7. But the house of Israel will not hearten unto thee, for they will not hearten unto me: for at the house of Israel have I set forheads, sturbarne hearts. 8. Behold therefore, I have made thy face strong against their faces, sthy forehead strong against their foreheads. 9. As an Assamant, harder then the flint stone have I made thy forehead: thou shalt not fear them, nor be abashed at their looks: so they are a rebellious house. 10. He layde no more couer unto me, Thou son of man, all my words that I shall speake unto thee, receaue in thy heireart, and hearken with thy ears. 11. And go, get thee to the captaines, to the children of thy people, and thou shalt speake unto them, and shalt lay it upon them, Thus saith the Lord God, whether they will hear, or leave. 12. With that the sprite tooke me by, and I hearde behind me a vopse of a great rushing (to wit) Blessed be the glory of Jehova his from his place. 13. [Chap. 11] Also the vopse of the wings of the beastes going one with another, and the rathing of the wheels that were before them, even a vopse of great rushing. 14. And when the sprite tooke me, and tooke me away, I went in bitterness and fury of my spirit: but the hand of the Lord upon me was strong. 15. Then I came to the captaines in Chel- Abbeth that dwelt by the river Chebar, and I sat where they sat, and I remayned there seven days, astonished among them. 16. And when the seuen dapes were expired, the Lord laid me onto me, 17. Thou son of man, I haue made thee a watchman unto the house of Israel: therefore thou shalt heare the word at my mouth, and gene them warning from me. 18. When I shall speake unto the wicked, Thou shalt surely dye, and thou geuest not him warning, nor speakest to admonithe the wicked of his evil way, and lo to loue: then shalt the lame bungodly man dye in his owne bungodlynesse, but his blood by I require of thyne hand. 19. Neuerthelesse, if thou geuest warning unto the wicked, and he yet tary not from his bungodlynesse and from his wicked way: he shall dye in his owne wickednesse, but thou hast delivered thy soule. 20. Neuerthelasse, if thou exostest that righteousnesse and do the thing that is cuyp: I will lay a stumbling blocke before him: and he shall dye, because thou hast not geuen him warning, dye shall be his owne soume, so that his righteousnesse which he hath done, shall not be thought upon: but his blood will I requiere at thyne hande. 21. Neuerthelasse, if thou exostest that righteousness that he saine not, and so the righteousnes do not saine: then shall he live, because he hath receaued thy warning, and thou hast delivered thy soule. 22. And there came the hande of the Lord upon me, and he layde unto me: Stande by, and go into the fielde, that I may there talke with thee. 23. So when I had vened by, and gone foorth into the fielde: behold the a vopse of the Lord stood there, like the vopse which I haue by the river Chebar: then fell I downe vpon my face. 24. And the sprite came into me, where the
The prophecies

I. The siege of the city of Jerusalem is signified. 9 The long continuance of the captivity of Israel. 10 Hunger is prophesied to come in the captivity.

25 Ver. 25. Behold, I will lay trothes upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of the besieging.

26 And I will make thy tongue a leaue to the rooke of thy mouth, that thou shalt be dumb, and not be as a republisher unto them: for they are a rebellious house.

27 But when I speake unto thee, I will open my mouth, and thou shalt say, and they shall not answer thee: thus shall the Lord God of Israel be to them, for they are a rebellious house.

The, iiiij. Chapter.

1. The siege of the city of Jerusalem is signified. 9 The long continuance of the captivity of Israel. 10 Hunger is prophesied to come in the captivity.

1 You sone of man, take thee a tylte stone and lay it before thee, and put it upon the house of Israel, upon the sume of that house, upon the house with thee.

2 And lay thou the stone, which I take out of thine hand, upon the wall of Jerusalem, which is the great city of Israel, and lay it in thine hand, that I may set it up for a sign in thine hand.

3 Henceforth shall the house of Israel be no more holy unto the house of Israel, because of all their iniquities, saith the Lord God.

4 Thus saith Jehovah, the house of Israel, in the days of their iniquity, and in the days of their trespasses: when I smote their sins upon them, I will also smite my hand upon them in their Sanctuary.

5 And I will scatter the sanctuary of Israel, as they have scattered a lefyt, and will broken down the wall of the sanctuary, as they have broken down the wall of the house.

6 And I will spread the house of Israel upon the land, and will diversify them in the country, and they shall know that I am the Lord, when I have scattered them among the heathen, and they are scattered among the people, and will cast them into the country."
of Ezechiel.

The, v. Chapter.

1 The signe of the herry, by which is signified the destruction of the people, the causes of the anger of God towards the people:

2 Thou shalt burne with fire the thirde part in the midst of the city when the days of the siege are fulfilled, and thou shalt take the other thirde part and smite about with a knife, and the last thirde part thou shalt scatter in the wynde, and I will daue out a wynde after them.

3 Thou shalt also take thereof a selue in number, and burne them in thy lappe.

Of them yet shalt thou take, and cast them into the midst of the fire, scatter them in the fire: thereof shall a fire come forth into all the house of Israel.

4 Moreover, thus saith the Lorde God: This lane is Hierusalem, which I set in the midst of nations, and countreis rounde about her.

5 But the hast chaunged my judgements into wickednesse more then the nations, and my statutes more then the countreis that are rounde about her: for they have refused my judgements and my statutes, and not walked in them.

6 Therefore thus saith the Lorde God: For your multiplying more then the gentiles that dwell rounde about you, and because ye haue not walked in my statues, neither haue ye kept my ordinances, nor ye haue not done according to the judgements of the nations that are rounde about you:

7 Therefore thus saith the Lorde God: Behold I will also come againe unto thee, my selfe I say: for in the midst of thee will I execute judgement in the light of the heauen.

8 And I will handle thee of such a fashion as I never did before, as I will henceforth that thyne booth, and that because of all thine abominations.

9 For in thee the fathers haue layne to care their owne fences, and the fences their owne fathers, I will execute judgement in thee, and the whole remnant of thee will I scatter into all the wyndes.

11 Wherefore, as truly as I live saith the Lorde God, lyeing thou hast defiled my landworke with all maner of abominations, and with all shamefull offences:

12 For this cause will I also destroy thee, mine eye shall not spare thee, neither will I have any pity.

13 One thirde part within thee shall dye of the pestilence, and be consumed of hunger, another thirde part shall die by wounds rounde about thee with the wynde, the other thirde part that remaineth, will I scatter abroad towarde all the wyndes, and daue out a wynde after them.

14 Thus will I perfoure mine indignation, and make my dysha to settle upon them, and I will be confounded: so that when I haue fulfilled my rage agaynst them, they shall knowe that I am the Lorde, which with a fervent geould have spoken it.

15 Moreover, I will make thee waste and ruine among all the heauen that dwell about thee, in the sight of all them that go by thee.

16 So that shalbe a reprobate and shame, a chastishment and a wondrving vnto the nations that are rounde about thee, when I shall execute judgements in thee, in anger in wrath, and in sharpe rebukes, if the Lorde haue spoken it:

17 When I shooe among them the pestilence partes of hunger, which haue for their destruction, yea therefore will I shooe them because I will destroy thee, I will encreas hunger upon you, and I will bereate thy haile of beades.

18 Blaues will haue bene upon thee, and wickered beasts also to spoile thee, pestilence and blood shedding that come upon thee, and the wynde will I bring over thee: if the Lorde haue spoken it.

The
And the words of the Lord came unto me, saying:

And thou shalt restore the fortunes of thy servient, that thou mayest prophesie against them,

And say, Hear the words of the Lord God: O ye mountaynes of Israel, Thus saith the Lord God, the mountaynes, yples, riner, s bates, Behold, I will bring a sword vpon you, and destroy your ype places.

Thus saith the Lorde God, I will alfo yse fuch a vday, and will deftroy your ype places.

And the head rachafe of the children of Israel, will I call before their idols, your bones will I scatter rounde about your aulters.

And all your dwellings plesse your cities halbe defolate, and the ype places lade vaste, fo that your aulters halbe made vaste and defolate, your idols halbe broken and abolifhed, and your images of the fumme halbe cut bownde, and your images quite taken alway.

Your fayne men shall fall among you: and ye shall knowe that I am the Lorde.

Yet will I leaue a remaunt, that you may haue [come] that shall ecape the sword among the nations, when ye halfe scattered through the countreis.

And they that ecape of you hal thinke vpon me among the heathen where they halbe in captiuity, because I haue been broken with their who fhe heart which hath departed from me, with their eyes that have gone a whoring after their idols: and they halbe aduentured before their owne eyes for the caules which they have committed in all their abominations.

And they shall knowe that I am the Lorde, and that I have not layde in baye, that I would do this cuft with them.

Thus faith the Lorde God, Thiue handes together, and fame with thy frote, and fay, Wo woe unto all the abominations and vucknedenes of the house of Israel: for they feaft with the noode, with hunger, and with perfticence.

Who fo is farre of all fhor of the perfticence, he feth that is nje at hande fhall prefhe with the noode, and the other that are defeged shall fhor of hunger: Thus will I fanctifie my wrathful box pleafure vpon them.

And fhall ye knowe that I am the Lorde, when their fayne men halbe among their idols rounde about their aulters, upon euery yppe hyll, and topps of mountaynes, and vnder euery greene tree, and vnder euery thicke oke, [exer] in the places where they dyd offer fweete favour to all their idols.

I will fretche mine hande out vpon them, and will make the lande vaste, and defolate from the vulcenesines unto Debirathay through all their habitations: and they shall knowe that I am the Lorde.

The vii. Chapter.

The ende of all the lande of Israel shall sodainely come. The caufe of the deffenct thereof. The profefte is commancted to deffe the summe of the corps that are at hande.

He wordes of the Lorde came vnto me, saying:

And thou fome of man, thus faith the Lorde God, an ende is come vnto the lande of Israel: ye fay, verely the
4. One eye shall not spare thee, neither will I have pitie, but rebarde thee according to thy wages: I declare thine abominations: then shall ye know that I am the Lord.

5. Thus saith the Lord God, Behold, one evil shall come after another:

6. The end is here, the end! It is come, it watched for thee: behold it is come already.

7. The (c) mourning is come unto thee that dwellest in the lande, the tyne is at hands, the day of trouble is harde by, and not the (c) sounding agayne of the mountaynes.

8. Behold, I will shortly poure out my sev dipleasure over thee, and fully my wrath upon thee: I will judge thee after thy wages, and recompence thee all thine abominations.

9. One eye shall not spare, neither will I have pitie, but rebarde thee after thy wages, & thine abominations shalbe in the midst of the: and ye shall know that I am the Lord that smiteth.

10. Behold the day, beholde it is come, the mourning is gone forth, the roode (c) nostrith, pride hath bulled.

11. Cruelty is Warren to a roode of Wickedness, none of them shall remayne, none of their riches, "not one of their seed, no lamentation shalbe made for them.

12. The tyne connecteth the day, dallyeth nye: who tho hythe let hym not rejoice, he that selteleth let hym not be sory: for why wrath is uppon all the multitude thereof.

13. So that the seler shall not come againe to the thing that he solde, although their life be (c) yet with the lyping: for when the profhe was preachted unto all the people, none returned, no man held: strenthen hym selfe in the iniquity of his life.

14. They have blowen the trumpet, and made all redy, but none goeth to the battale: for my wrath is upon the whole multitude.

15. The loode shalbe without, pestilence and hunger within: so that who fo to is in the loode shalbe slayne with the loode, and he that is in the citie shalbe devoured with hunger and pestilence.

16. But they that fle away from them shall escape, and shalbe in the mountaynes like the bones of the valleys, all they shall mourne, every one for his iniquity.

17. All handes shalbe let downe, and all knes shalbe weake as the water.

18. They shall glide them selves with sackleth, fear (hall cover them, shame shalbe upon all faces, and baldnesse upon their heads.

19. Their silver shall they cast foorth in the treethes, and their golde shalbe pitched: ye (a) their silver and golde shall not be able to deliver them in the day of the wrath of the Lord, they shall not satisfy their soules, neither vs their bellys therewith, because (b) it was a thunblyne blocke of their iniquity.

20. He had also set the beautie of his (b) ornament in mastrict: but they made images of their abominations and filthinesse in it, therefore have I set it sere from them.

21. Moreover, I will geve it into the handes of strange to be spoild, to the wicked of the earth to be robbed, and they shal pollute it.

22. My face will I turne from them, my secreete place shalbe deysilie: for burgers shal go into it and pollute it.

23. Make a chapine: for the lande is full of the (c) judgement of blood, and the citie is full of execracion.

24. Wherefore I will bypng the most wicker of the heathen to take their houses in possession, I will make the pompe of the michtie to ceaste, and their (b) sanctuaries shalbe despeed.

25. When destrucion is come, they shall seek peace, but they shall have none.

26. One mischiefe shall solde another, and one rumour shall come after another: then shall they seeke a vision in byane at their profhe, the labe shall persue from the pleke, and comfplate from the auncientes.

27. The byng shall mourne, the prince shalbe clothed with desolation, and the handes of the people in the lande shalbe troubled: I will do unto them after their owne wages, according to their owne judgementes will I judge them: and they shall know that I am the Lord.
And it was in the 5th year, in the 11th month, the 8th day of the month, that the word of the Lord came unto me, saying,

And behold, the glory of the Lord was there upon the cherubim, and he spake unto the man that stood before him among the cherubim, and he said unto him, Go, show the man of sin that he doth all these things.

2 And he stretched out the likeness of man unto me, and took me by the hand, and the spirit lifted me up between earth and heaven, and I beheld the glory of the Lord, and I fell upon my face.

3 And I heard a voice from the cherubim, saying, Wherefore art thou fallen from heaven, O son of the morning? and the great abomination that was done hath cast thee from thy place, and cast thee from the presence of the Lord.

4 And I said unto the man that stood before me, What shall these things mean? And he said unto me, Understand, O son of man, for there is a burden laid upon thee.

5 And he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.

6 And I beheld the man of sin, and he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.

7 And the word of the Lord came unto me, saying,

8 And I saw the man of sin, and he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.

9 And the word of the Lord came unto me, saying,

10 And I saw the man of sin, and he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.

11 And the word of the Lord came unto me, saying,

12 And I saw the man of sin, and he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.

13 And the word of the Lord came unto me, saying,

14 And I saw the man of sin, and he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.

15 And the word of the Lord came unto me, saying,

16 And I saw the man of sin, and he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.

17 And the word of the Lord came unto me, saying,

18 And I saw the man of sin, and he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.

19 And the word of the Lord came unto me, saying,

20 And I saw the man of sin, and he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.

21 And the word of the Lord came unto me, saying,

22 And I saw the man of sin, and he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.

23 And the word of the Lord came unto me, saying,

24 And I saw the man of sin, and he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.

25 And the word of the Lord came unto me, saying,

26 And I saw the man of sin, and he said unto me, Go, show the man of sin, that he doth all these things, and he shall be shortened in hisiquiries and in his goings out, and in all his doings; and he shall be shortened in all his doings.
The destruction of the city. 4 They that shall be saved are marked. 5 I complain of the prophet for the destruction of the people.

1 And he cried also with a loud voice in mine ears, saying: Do not ye build the house of the LORD with ye childers' bones. 2 And behold, then came there men out of the streete of the uppere gate toward the north, and every man a slauughter weapon in his hand: There was one amongst them that had on hyrn, hyrn, hyrn, and a writer unkekehome by his lyde: these went in, and stood before the baflen aulter.

3 And the glaze of the LORD of Israel was gone from the Cherub wherupon it was, to the dooze of the house: and he called to the man that had the hyrn, hyrn, hyrn, and the writers unkekehome by his lyde,

4 And the LORD sayde unto hym, Go through the citie, even though hierusalem, and let a marke upon the foreheads of them that mourne, and are laxe for all the abominations that be done therein. 5 And to the other he sayde, That I might see, goe after hym through the citie, and write, let your eye spare none, neither haue ye any pitie: 6 Bioll and destroy both old men and young, maidens, children, and women:

But as for all those that have the marke upon them, see that ye touche them not, and begin at my sancturie. Then they began at the ancient men which were before the house.

7 And he sayde unto them, Depele ye the temple, fell the courtes with the slayne, then go your way foueth. So they went out, and five dovnne through the citie.

8 And when they had done the slauughter, and I yet escapd, I fell dovnne upon my face, and cryed sayng: Alas Lord God, I shut then then destroy all the house of Israel, in pollyzing out thy watch upon hierusalem; 9 Therefore said he unto me, The wickedness of the house of Israel and Juda is exceedyng great: so that the lande is full of blood, and the citie full of revolping from God: for they say, The LORD hath forisaken the earth, and the LORD leeth it not.

10 As touching me also, mine eye shall not spare them, neither shall I haue pitie: but I will renccoyme their wapes upon their heads.

11 And behold, the man that had the hyrn, hyrn, hyrn, and the writers unkekehome by his lyde, reported the matter, and sayde: As thou hast commaunded me, so haue I done.

The x. Chapter.

2 Of the man that toke holte burning coales out of the middle of the wheeles of the Cherubims. 3 I rehearse of the vision of the wheeles, of the beasts, and of the Cherubims.

1 And as I lookd, behold, the seruant that was abec the head of the Cherubims, as it were a Saphir stone made lyke the similitude of a thone, was scene over them. 2 Then sayde he to hym that had the hyrn, hyrn, hyrn, and sayde: Crepe in beuene the wheeles that are under the Cherub, and take thine hand full of holte coales out from beuene the Cherubims, and scatter them over the citie. And he creep in, that I myght see.

3 (And) the Cherubims stooke upon the ryght lyde of the house when the man went in, and the cloude sytted the inner court.

4 And the glaze of the LORD removed from the Cherubims, and came upon the dooze of the house: so that the temple was full of clouds, and the court was full of the shyn of the Lodes glize.

5 Desa the houde of the Cherubims Wings was hearde into the fore court, lyke as it had ben the boype of the alnigh
The prophecies

Eze. i.

Now when he had bid them that stood round about the man that was clothed in linen, saying, Take fire from the midst of the wheels which were under the Cherubims: he went, and stood by the wheels. Then one Cherub reached forth his hand from between the Cherubims unto the fire that was between the Cherubims, and took thereof, and gat it into the hand of him that had on the linen rampment: which took it, and went out. And under the wings of the Cherubims there appeared the likeness of a mans hande.

I took also, and beheld four wheels beside the Cherubims, one wheel by one Cherub, and another by another Cherub, and the wheels were to look upon after the fashion of the precious stone Chalcedons. As touching their appearance (they were all four of one fashion) as if one wheel had been another. When they went forth, they went by on their four sides, not turning back in their going: for which was the head of the first looked, after it they went, so that they turned not back in their going.

And their whole bodies, their breasts, their hands, and wings, and the wheels also were full of eyes round about the four wheels.

And to the wheels, he cried to them in my hearing, O wheel.

Every one of them had four faces, so that the face of the first was the face of a Cherub, and the face of the second the face of a man, and of the third the face of a lion, and of the fourth the face of an eagle.

And the Cherubims were lifted up: This is the beast that I sawe at the water of Chebar.

Now when the Cherubims went, the wheels went by them: and when the Cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

Shortly when they stood, these stood also, and when they were lifted up, the wheels lifted up the Cherubims and were turned: and the Cherubims went: and the wheels were turned beside them.

Then the glorious of the Lord departed from above the door of the temple, and remained upon the Cherubims.

And the Cherubims stricken with their wings, and lifted them up from the earth, so that I sawe when they went, the wheels beside them, and they stood at the door of the east gate of the house of the Lord, and the glorious of the Lord of Israel was upon them on lyre.

This is the [beast] I sawe under the Lord of Israel by the river of Chebar, and I perceived that it was the Cherubims.

Every one had four faces, and every one four wings, and under their wings the likeness of men's hands.

Touching the similitude of their countenances, they were the same countenances which I sawe at the river Chebar, and the same appearance: every one in his going went straights forwards.

The xj. Chapter.

Who they were that stood by the people of Israel, 

I saw that the fire from the holy place, 

The man that stood by the people. 

Saying, It is not need, let build houses: this is the temple of the Lord, and we be the people.

Therefore that thou prophesie against them.
Therefore tell them, thus saith the
God: Although I smote them, saith the
God, among the nations, yet will I be
unto them as a little sanctuary in the
landes where they shall come.

Tell them also, thus saith the
God: I will gather you againe out of
the nations, and bring you from the
countrie where ye be scattered, and I
will geue you the landes of Israel
againe.

And they shall come thither, and they
shall take away all their idoles, and all
their abominations from hence.

And I will bring you out of the mid-
delt therof, and deliver you into the
handes of strangers, and will execute
judgements among you.

Ye shall fall by the sword, in the bod-
ders of Israel: will I judge you, and
ye shall knowe that I am the Lo\(\text{d}.\)

This citty shall not be your citty, ne-
ther shall ye be the citty therein: but
in the borders of Israel will I pun-\(\text{t}h\)
you.

That ye may knowe that I am the
Lo\(\text{d}.\), in whiche commandements ye
haue not walked, nor kept my lawes:
but have done after the customes of the
heathens that ye resound about you.

When I prophesied, Phelshiah
the sonne of Hananiah spake: then fell
I downe upon my face, and cried with
a loud voice, saying, As Lo\(\text{d}.\) saith,
ye shall then hirely destroy all the
remnants in Israel:

And so the worde of the Lo\(\text{d}.\) came
hitme in this maner.

Thou sonne of man, the brethren (even
the brethren, the men of thy kinred,
and all the house of Israel, whiche are
they) into whom the inhabitantes of
Jerusalem haue said: With whome ye
faire from the Lo\(\text{d}.\), for the landes
given vs in possession.

16 Therefore tell them, thus saith the
God: Although I smote them, saith the
God, among the nations, yet will I be
unto them as a little sanctuary in the
landes where they shall come.

Tell them also, thus saith the
God: I will gather you againe out of
the nations, and bring you from the
countrie where ye be scattered, and I
will geue you the landes of Israel
againe.

And they shall come thither, and they
shall take away all their idoles, and all
their abominations from hence.

"And I will geue them one heart, and
I will put a newe spirit within their
bodis: that Strong heart will I take
out of their bodie, and geue them a fles-
ye heart.

That they may walke in my com-
mandements, and doe nothing among
them, that they may be my people, and I
their God.

But to the heart of their idoles and their
abominations their heart goeth, there
waues will I byng upon their owne
heads, saith the Lo\(\text{d}.\)

After this did the Cherubims fly by
their wings and the wheelees besides
them, and the glory of the God of Is-
rael was upon them on hye.

So the glory of the Lo\(\text{d}.\) went by
from the middele of the citty, and stood
upon the mount of the citty towarde
the east.

And the spirit went up me by, I thought
me agayne to Chaldea to the captiuitie,
in a vision by the spirit of God: then the
vision that I had seene went by from
me.

So I spake unto the captiues all
the worde of the Lo\(\text{d}.\) which he had
showed me.

The xii. Chapter.

The parable of the captiuitie. The exposition of the parable, by which the eabling of
byng Zedekiah is signified. In other parable whereby the distresse of hunger and
thirst is signified.

"Or make the welles to goe into

25 So I spake unto the captiues all
to see and yet see not, cares haue they
to heare, and yet heare they not: for
they are a rebellious house.

Therefore (O thou sonne of man) prepare
thee instrumentes to sit with, a rer-
monde on the dayes that they may see,

1 The worde of the Lo\(\text{d}.\) came hitme,saying:
Thou sonne of man, thou dweltest in the
middele of a rebellious house, which have eyes

(1) They

2 (Ezra 1.24)

3 (Ezecliel 2.3)

(1) They

2 (Ezra 1.24)

3 (Ezecliel 2.3)
The prophecie

yea (even) in their sight shalt thou go from thence to another place, ye shall adventure they will consider that they be a rebellious house.

4. Thou shalt buy odd things thine instruments as suffe to set with by the day time in their sight, and thou thy face shalt go sooth also at evening before their eyes, as they go sooth to set.

5. Digge through the wall in their sight, and carry out therby.

6. In their sight that thou bare upon thy shoulders, and carry it sooth in the darke: hide thy face, that thou see not the earth, for I have made thee a thrice thebe token unto the house of Israel.

7. And I did so as I was commanded, I bought sooth my suffe by day as the time of one that goeth into captivity and into the evening I digged through the wall with my haundes, and brought it sooth in the darke, and bare it upon my haundes in their sight.

8. And in the morning came the worde of the Lord unto me, saying:

9. Thou some of man, hath not the house of Israel, the rebellious house, sayd unto thee, (What doest thou?)

10. Then tell them, thus saith the Lord God, This "burden toucheth the prince at hierusalem, and all the house of Israel that dwell among them.

11. Tell them, I am thy ribbe token, lyke as I have done, so shall it be done unto them, they shall go into bondage and captitvity.

12. The prince that is among them shall loose his shoulders in the darke and get him away, they shall break downe the wall to carry thyth by it: he shall cover his face, that he see not the ground with his eyes.

13. By net will I spreade out upon him, and he shall be caught in my net, and I will bring hym to Babylon in the lande of the Chaldees, which he shall not see, and yet shall he dye there.

14. As for all his helpers all his bandes that be about hym, I will slatter them towards all the bynde, and slawe out a vowe after them.

15. So when I have slattered them among the heathen and strowed them in the landes, they shall know that I am the Lord.

16. But I will leave a little number of the from the vowe, hunger, and pestilence, to tell all their abominations among the heathen where they come, that they may knowe howe that I am the Lord.

17. Moreover, the worde of the Lord came unto me, saying:

18. Thou some of man, with a fearfull trembling that thou eate thy bread, with inquietness a vowe shall thou drinke thy water.

19. And unto the people of the lande speake thou: Thus saith the Lord God to them that dwell in hierusalem, and to the lande of Israel: they shall eate their bread with sorrow, and drinke their water with desolation: pe the lande with the fruitful thereof halbe layde waste for the wickednesse of all them that dwell therein.

20. And the cities that no vide be well inhabited, halbe layde, and the lande desolate, that ye may knowe that I am the Lord.

21. Yet came the worde of the Lord unto me againe, saying:

22. Thou some of man, what maner of pourcebe is that which ye axe in the lande of Israel, saying: (The vowe are fraste in compping, fall vioeys vioeys.)

23. Tell them therefore, thus saith the Lord God: I will make that pourcebe to cease, and they shall no more be it as a pourcebe in Israel: but lay vioeys vioeys, and the vowe are at hande, and the effect of every vision.

24. There shall no vision be any more in hayne, neither any slattering humiliation with in the house of Israel:

25. For if the Lord speake it, and what so ever I shall speake, it shall be performed, and not be slarte in compping any more, yea euie in your vowe, O rebellious house, vioeys, I will speake the thing bying it to passe, faith the Lord God.

26. And the worde of the Lord came unto me, saying:

27. Behold how some of man, the house of Israel saith (on this maner) The vision that he seeth, it shall be many a day, by it come to passe: it is farre of yet the yrne that he propheticeth of.

28. Therefore say thus vioeys vioeys, thus saith the Lord God, Al my worde shall no more be delayed, like what I speake, that same shall come to passe, faith the Lord God.
of Ezechieli.

The. xiii. Chapter.

The words of the Lord God, which teach the people, and the counsels of their own hearts.

1. Therefore thus saith the Lord God: I will raise a howling wind to break out in my wrathfull displeasure, to that in mine anger there shall come a mightie howling of raine, and howlestone in my wrath to destroy it.

2. As for the wall that ye have daubed with untempered morter, I will break it down, and make it even with the ground, so that thefoundation thereof shall be discovered, and it shall fall: ye and ye your sulles shall perish in the muddes thereof, and ye shall know that I am the Lord.

3. Thus shall I performe my wrath upon this wall, and upon them that have daubed it with (b) untempered morter, and then will I say unto you, The wall is gone, and the daubers of it.

4. Wherefore O thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne hearts, and prophesie against them;

5. And say, thus saith the Lord God: 00 be unto them that howle (b) pillows under all arme holes, and put thirches upon the heades of euery nation to hunt foules. Whil ye hunt the foules of my people, and (g) enue life to the foules that goe unto you;

6. And with ye pollute mee to my people for handfuls of barley, and for peeces of bread, to kip the foules of them that dye not, and promise (h) life to them that live not, in lyng to my people that hate(y) yees.

7. Wherefore thus saith the Lord God: Behold, I will upon your pillows when I shall hunt the foules, to make them flee, and I will thee them from your armes, and I will thee them so that they flee and scatter among all flocks, and thine enemes shall bee driven out of their land.

8. Wherefore Thus saith the Lord God: Behold, I will upon your pillows when I shall hunt the foules, to make them flee, and I will thee them from your armes, and I will thee them in so many flocks that they shall not be able to make them to flee.

9. Therefore thus saith the Lord God: I will raise a howling wind to break out in my wrath full displeasure, to that in mine anger there shall come a mightie howling of rain, and howlestone in my wrath to destroy it.

10. And I will, when the wall is fallen, shall it not then be said unto you, Where is now your master that ye daubed it withall?

11. Therefore the word of the Lord came unto me, saying: Thou sonne of man, prophesie against those prophets of Israel which prophesie, and lay unto them that prophesie out of their owne *hearts, hear the word of the Lord.

12. Thus saith the Lord God, Wo be unto those foolish prophets that solde their owne spirit, I have seen nothing.

13. O Israel, thy prophets are lyke the fores in desert places.

14. For ye have not stand up in the gappes, nor made a hedges for the house of Israel, to stand in the battayle in the day of the Lord.

15. They have seen vanity and lying divination, saying: the Lord saith it, and the Lord hath not sent them, and they have made me hope that they would continue the word.

16. Have ye not seen vaine visions, and spoken lies prophesies, when ye say, the Lord saith, whereas I never spake it.

17. Therefore thus saith the Lord God, Because ye have spoken vanity, and have seen lies: therefore beholde I am against you, saith the Lord God:

18. If the handes that come upon the prophets that see vanities, and deuilies: they shall not be in the counsel of my people, nor written in the booke of the house of Israel, neither that they come in the land of Israel, that ye may know that I am the Lord God.

19. And that for because they have deceived my people, and told them of peace where no peace was: one setteth up by a wall, and they daube it with untimpered slay.

20. Therefore tell them which daube with untimpered morter, that it shall fall; for there shall come a great howling of rain, I will send howlestone to cause it to fall, and a great howling of woman shall break it.

21. And in, when the wall is fallen, shall it not then be said unto you, Where is now your master that ye daubed it withall?
22 Seeing that with your eyes you discomfort the heart of the righteous, who I have not comforted: again, solontheme as I encourage the hand of the wicked, so that he may not turn from his wicked way in pronouncing hym life:  
23 Therefore shall ye see no more banacite, neither shall ye renew divinations, for I will deliver my people out of your hande, that ye may knowe hoide that I am the Lode.

The xiii. Chapter.

2 The Lode benth his woode to the people for their sinnes sake. 9 The deceivers of the woode bothe the Lode sometime decaede by false prophets, 24 A comite of them that fled into Babylon.

1 Here reflozed unto me retapyn the elders of Israel, and sate downe by me. 5 Then came the lyord of the Lode unto me, saying:

2 Thou some of man, these men have set by their idoles in their heerites, and put the stumbling blokke of iniquite before their face: shoude I then anwstere them at their request?

4 Therefore speake unto them, and lay unto them, thus saith the Lode God: Every man of the house of Israel that lecheth by his idoles in his heart, 6 put-eth the stumbling blokke of his iniquite before his face, and committeth to the prophete: vnto that man wyll I the Lode my selfe gene anwser by when he commeth according to the multitude of his idoles.

5 What the house of Israel may be sharad in their idole heerites, because they be cleane gone from me all of them thorowde their idoles.

6 Wherefore tell the house of Israel, thus saith the Lode God: Returne and come to returne from your idoles, and turne your faces from all your adhominations.

7 For every man, whether he be of the house of Israel, or a stranger that sojourneth in Israel, 8 Wherefore lecheth by his idoles in his heart, and putteth the stumbling blokke of his wickedness before his face, and committeth to a prophete: so to alue counsel at me through hym: vnto that man wyll I the Lode gene anwser by mine idole selfe.

8 I wyll set my face against that man, and wyll make hym to be an example for other, and wyll roote hym out of my people, that ye may knowe hoide that I am the Lode.

9 And if that prophete be decarmed when he teleseth a thing, then I the Lode my selfe have decarmed that prophete, and wyll strecheth out my hande upon him, to destroy him out of my people of Israel: 10 And they shalbe punished for their wickednesse, according to the time of hym that askeeth, shall the time of the prophete be:

11 That the house of Israel be led no more from me through errour, and be no more defiled in all their transgressions: that they may be my people, and I their God, faith the Lode God.

12 And the woode of the Lode came into me, saying:

13 Thou some of man, when the lande sinneth against me by committing a trespaese, I wyll strecheth out my hande upon it, and breake their stafe of bread, and fende dearthe upon them, to destroy man and beast forth of it.

14 And though his, and the, and the, these three men were among them: yet shal they in their righteousnesse deliuer but their idole foules, faith the Lode God.

15 If I byng no sonne beasts into the lande, and they spoppit it, and it be to desolate that no man may passe through it for beasts,

16 If these three men were also in the land: as truely as I live faith the Lode God, they shall haue neither sonnes nor daughters, but be onlie deliuered therin soules: as for the land, it shalbe whaft.

17 Or if I byng a lywoode upon this lande, and fay, lywoode go through the lande, so that I saye downe man and beast in,

18 And if these three men were therein: as truely as I live faith the Lode God, they shall deliuer neither sonnes nor daughters, but only be saue the soules.

19 If
22 Behold, there shall be a remnant saved therein, which the Lord shall bring forth of their sons and daughters, behold, they shall come forth unto you, and ye shall see their way and their enterprize, and ye shall be comforted concerning the ewl that I have brought upon Jerusalem; even concerning all that I have brought upon it.

23 They shall comfort you when ye shall see their way and enterprize: and ye shall know the haue that it is not without a cause that I have done all against Jerusalem as I spake, saith the Lord God.

The xv. Chapter.

Is the imposssible wood of the vine tree is cast into the fire, so saith he that Jerusalem shalbe burned.

1 The worde of the Lord came unto me, saying: Thou sonne of man, what commeth of the vine tree, more then of every other tree, of the wild vine torkke among other trees of the forest?

2 Do men take wood of it to make any worke withall? or will men take a pit of it to hang any beast theron?

3 Behold, it is cast in the fire to be burnt, the fire continueth both the ends of it, the middle of it is burnt: is it meete then for any worke?

4 Seeing then that it was meete for no worke being whole, muche lesse may there any thing be made of it when the fire hath consumed and burnt it.

5 And therefore thus saith the Lord: As the vine tree, that is among the trees of the forest, which I have given to the fire to be consumed: so will I give the inhabitaunties of Jerusalem.

6 And I will set my face against them, they shall go out from the fire, and yet the fire shall consume them: then shall ye know that I am the Lord, when I set my face against them.

7 And when I make the lande waste, because they have so sore offended, saith the Lord God.

The xvj. Chapter.

The prophete declareth the benefites of God towarde Jerusalem. Jerusalem is repoued of unhindnesse for her comination with idols, as he wittketh the wickednesse of other people. in comparision of the stines of Jerusalem. The cause of the abominations into which the Sodonites fell. Mercy is promised to the repentant.

1 Gave the word of the Lord came unto me, saying: Thou sonne of man, heve Jerusalem their abominations, and say, Thus saith the Lord God unto Jerusalem: thy habitation and thine is of the lande of Chanaan, thy father was an Amorrie, thy mother an Amurrie.

2 In the day of thy birth, when thou wast born, the string of thy navel was not cut, thou wast not bathed in wa-
The prophecy

wasted great, thou hast gotten a mar-

neous pleasant beauty, thy bestes
arc fashioned, thy hue is goodly gro-

ven, whereas thou wast naked & bare.

Hoyle when I went by thee and look-

ed upon thee, behold, thy tyne was
come, yea (even) the time to woo thee:
then spread I my clothes over thee to
cover thine dishonesty, yea I made an
other unto thee, and contracted my life
with thee (faith the Lord God) and so
thou becamest myne owne.

Then washed I thee with water,
and purged thy blood from thee, and I
announced thee with oyle.

I clothed thee with braided hoyle,
and thou thee with badgers skin, and
I gilded thee about with fine linnen,
and covered thee with thy hue.

I decked thee with costly apparel,
I put balesets upon thy hands, a chaine
about thy necke.

And I put a frontlet upon thy face,
and earringes upon thyne ears, and
a beauntfull trebble upon thyne head.

Thus wast thou deckt with golde and
silver, and thy rayment was of fine lin-
en, and of sikle, and of brodred woake:
thou diddeste fine froure, bonye and
oyle, marveous beautifull wast thou,
and thou didst lucky prosper into a
kingsdome.

And thy name was spread amongst
the heathen for thy beautie: for it was per-
fite through thy beautie which I put
upon thee, faith the Lord God.

But thou hast put thy confidence in
thyne owne beautie, and played the
harlot because of thy renowne, and hast
polved out thy fomutations with every one that went by, thou
thou hast.

Thou didst take thy garnements, and
decidely thy place with divers col-
ours, and played the harlot therupon,
they came not, and it shall not be.

The goodly jewels which I gave
thee of nine owne golde and silver,
harlot hast thou taken and made thee
images therof, and committeth whoredome
with thee.

Thy broided garnements hast thou
taken, and decked them therewith myne
oyle and intents hast thou set before
them.

By meate which I gave thee, as
fine flource, oyle and hony to feede the

withall, that hast thou set before them
for a sweete favour: and thus it was
faith the Lord God.

Thou hast taken thyne owne honnes
and daughters whom thou hast bego-
ten unto, and these hast thou offered
up unto them to be (b) devoted: is this
but a small whoridome of thyne:

And thou hastayne my typhoon
and delucred them, to cause them to
passe (through the fire) for them.

And yet in all thyne abominations
and whoridomes, thou hast not remem-
bred the days of thy youth, holde na-
ked and bare thou wast at that tyne,
and wast defiled in thyne owne blood.

After all these thy wickednesse,(wo
woo unto thee, faith the Lord Goed.)

Thou hast buyli unto thee an hye
place, and hastmade thee an hye place
in every streete.

Thou hast buyli thyne hye place at
every “head of the way, thou hast
made thy beautie to be abhored, thou
hast opened thy feete to every one that
came by, and multiplied thy whor-
dome.

Thou hast committed fornication
with the (b) Egyptians, thy neighbours
which were great in fether, and thus
hast thou increased thyne Whoridome
to anger me.

Behold, I did stretch out my hand
over thee, and dyd ministr thy sized
of foode, and delucred thee over into the
byplies of them that hate thee, even
the daughters of the Philistines, which
are ashamed of thyne abominable
ways.

Thou hast played the whoole also with
the Asyrians, because thou wast inat-
able: yea thou hast (I say) with them
played the harlot, and yet hast thou
not inough.

Thou hast thou furthermore multi-
plied thy fornication from the land of
Chanaan unto the Chaldees, and yet
thou wast not satisfied herewith.

Holde weake is thyne heart faith
the Lord Goed, feeng thou doest all these
workes of a presumptions whiche
woman?

Buylde thyne hye places at the head
of every way, and makest thy hye
places in every streete: thou hast not ben
as another whoke that holdest some
of a rward."
But as a wife that believeth her husband, and taketh other in chaste of her husband.

Gistles are given to all other whorses: but thou givest rewardes unto all thy louses, rewardes them to come unto thee on every side for thy fornication.

It is come to passe with thee in thy whose doones contrary to the diet of other women, pea there hath no suche fornication ben committed after thee: seeing that thou givest gistles unto other, and no reward is given thee, therefore thou art contrary.

Therefore hear the word of the Lord, O thou harlot.

Thus saith the Lord God, Because thou hast "poulter" on thy brest, and discovered thy fieses and stolen thy fornications with thy louses, and with all the vols of thy abominations, and in the blood of thy children whom thou hast given them.

Behold therefore, I will gather together all thy (a) louses with whom thou hast taken pleasure, pea and all them whom thou hast loved, and every one that thou hast; I will [I ap] gather them together rounde about against thee, and will discover thy Name before them, that they may see all thy fiesenes.

Moreover, (b) I will smite thee as a breaker of webroche, and a muttherer, and recompence thee thyne owne blood in whith and geleton.

I will gene thee over into their hands, and they shall destroy thyse the place, and breake downe thy syke places, they shall stripe thee also out of thy clothes: thy flesse rebelles shall they take from thee, and so leave thee naked and bare.

Pea they shall Buying a company upon thee, which shall sloe thee with stones, and shalt thee through with their bowdes.

They shall "burne vp thy houses with fire, and puttie thee in the sight of many women: thus will I make thee ceaste from playing the harlot, to that thou shalt give out no more rewardes.

So will I make my wrath towarde thee to rest, and my refulse shall depart from thee, and I will ceaste, and be angry no more.

Seing thou remembrest not the payes of thy youth, but hast feeted me in all these things: behold therefore, I will bring thyne owne payes vpun thy head saith the Lord God, so that thou shalt not commit any more untruthes upon all thyne abominations.

44 Behold, all they that be common provoeres, shall die this provoer also against thee, saying: Such a "mother, such a daughter.

45 Thou art even thy mothers owne daughter, that hath cast of her husband and her children: pea thou art the sire of thy (b) sisters, which forsoke their husbands: their children: pirs mother is an hitte, thys pines father an anointe.

46 Thyne eldest sister is Samaria, he and her (b) daughters that dwell upon thy left hande: but thy younger sister that dwelleth on thy right hande is Sodoma and her daughters.

47 Pe hath not walked after their payes, nor done after their abominations, as a little and a little: but in all thy payes thou hast ben more corrupt then they.

48 As truly as I live, sayth the Lord God, Sodoma thy sister with her daughters, have not done as thou hast done and thy daughters.

49 Behold, the names of thy sister Sodoma were these: (a) Pride, fulness of meate, and abundance of idleness, these things had she and her daughters: besides that, they strengthened not the hande of the poore and heedle.

50 But they were hauto, and committed abomination before me, therefore I took them away as I bowed good.

51 Neither hath (b) Samaria done halfe of thy payes, pea thou hast exceeded them in thyne abominations, and hath (b) justified thy sisters in all thyne abominations whiche thou hast done.

52 Therefore thou which didst condemn thy sister, beare thyne owne blame: for thyne owne offences that thou hast committed more abominable then they dyd, which in deede are more righteous then thou art, be thou (I ap) ashamed, and bare the shamefull rebuke, seeing that thou hast justified the sisters.

53 Therefore I will bring agayn to their captuities, the captuities of Sodoma and her daughters, the captuities of Samaria and her daughters, and the captuities of thy captuities among (b) them, even the children of whosoever they be.

54 That...
The prophecie

54. That thou mayest take thyne obvne confusion upon thee, and be ashamed of all that thou hast done, in that thou hast (2) comforted them.

55. And thy sister Sodom and her daughters shall returne to their former state, Samaria and her daughters shall return to their former state, when thou and thy daughters shall return to thy former state.

56. For thy sister Sodom was not (1) heard by thy report in the day of thy pride.

57. Before thy wickednesse was (3) discovered, according to the tyne of the reproch of the daughters of Aram, and all the daughters of the Philistines round about her, which she despised on all sides.

58. Thou shalt have thy wickednesse and thyne abomination, saith the Lord.

59. For thus faith the Lord God, I might by right deale with thee as thou hast done, which hast despoiled the (4) other in breaking the covenante.

60. Nevertheless, I will remember my covenante with thee in the days of thy youth, and I will establish thee into the everlasting covenante.

61. Then shalt thou remember thy ways, and be ashamed when thou hast receaue thy (5) sister, both thy eldier and thy younger: and I will gene them into thee for daughters, but not by the covenant.

62. And I will establish my covenante with thee, that thou mayest know that I am the Lord.

63. That thou mayest chynke upon it, and be (6) ashamed, and never open thy mouth any more for shame of thy fierce, when I am pastiue toward thee for all that thou hast done, saith the Lord God.

The xviij. Chapte.

The parable of the two Eagles.

1. The vowe of the Lord came into me, saying: Thou sonne of man, put foorth a parable, and speake a proverbe into the house of Israel.

2. And say, Thus saith the Lord God: There came a great (8) Eagle, with great wings, sea with a mighty long body, and full of feathers of divers colours, upon the mount of Libanus, and roke the hyest boughes of a Cedartree.

3. And blake of the top of his thigges, and carped it into the lande of (6) marchantes, and set it in a citie of marchantes.

4. He tolke also of the (6) seede of the land, and planted it in a fruitful grounde, he brought it into great waters, and let it in an open trench.

5. Then did it growe, and was (7) spreading vine, but (6) lowe of nature, Whose branches turned towards it, and the rootes thereof, and it brought forth branches, and rootes of goodly boughes.

6. But there was another (7) Eagle, a great one, which had great wynges and many fetheres: and beholde, the rootes of this vine turned towards it, and spread out her boughes towards it, that she might water it by the trenches of her plantation.

7. It was planted upon a good soyle be (6) side great waters, so that it should have brought out boughes, great fruit, and bome ben a goodly vine.

8. Speak thou therefore, thus saith the Lord God: Shall this vine prosper shall he not pull by the rootes thereof, and destroy the fruite thereof, and caule them to drye: all the leaves of her bud shall wither without great power, of many people, to plucke it by the rootes thereof.

9. Beholde, it was planted: Shall it prosper therefore: Shall it not be dryed up and withered: When the (6) east winde shall touche it, it shall wither in the trenches where it greene.

10. Moreover, the voice of the Lord came into me, saying:

11. Speak now to the rebellious house, Know ye not what these things do signify? Tell them, behold, the king of Babylon is come to teerulent, and hath taken the (6) king thereof, and the princes thereof, and hath led them with him to Babylon.

12. He take of the wynges seede, and made a course.
14. That the lyngdom might be holden in subjection, and not lift by it selfe, but keep the covenant, and stand to it.

15. But he rebelled against hym, and lent his embassadors into Egypt, that he might have holpse and nurses people: Should he proffer: shall he escape that both suche things: or shall he breake the covenant and escape free?

16. As truly as I liue faith the Lord God, he shall dye at Babylon in the place where the lyng dwelleth that made hym kyng, whole other he hath defiled, and whose covenant he hath broken.

17. Neither shall Pharao with his great hoast and multitude of people, maintayne hym in the Warre, when they have calf by monstes, and burne a fork to despayr many persons.

18. For seeing he hath defiled the other and broken the covenant, (whereas he yet gave his hand thereupon) and done all these things, he shall not escape.

19. Therefore thus saith the Lord God, As truly as I liue I will bring nine other that he hath defiled, and my covenant that he hath broken, upon his owne head.

20. *I will spreade my net upon hym, and he shall be caught in my net: and I will bring hym to Babylon, and enter into judgement with him there, for the trespaše whiche he hath committed against me.*

21. As for those that sée from hym, with all his hoast, they shalbe slayne with the lynde, and the residue shalbe scattered towards all the Wides: and ye shall knoue that the Lord have spoken it.

22. Thus saith the Lord God, I will also take of the top of this lyne Cedare, and will set it, and cut of the top of the tender plant thereof, and will plant it upon an hie byll and a great.

23. ... upon the hie byll of Israel Will I plant it, that it may byng fourth bowes, and the fruit thereupon, and be an excellent Cedare: and under it shall remaine all bydes, and every foole shall remaine under the shadowe of the beantyes thereof.

24. And all the trees of the field shall knowe that I the Lord have brought downe the lyne tree, and eftablished the lowe tree, that I have dyed by the greene tree, and made the dyke tree to floshke, [even] I the Lord that spake it, have also brought it to passe.

The xvii. Chapter.

4 He sheweth that every man shall heare his owne name. 22 To him that amendeth, is satisfaction promised. 4 Death is prophesied to the righteous which turneth backe from the right way.

1 2 3 4 5 6 7 8 9 10 11 12 13

The word of the Lord came unto me, saying:

1. What meane ye by this common phrase, which ye use in the lande of Israel, sauing: The fathers haue eaten holw grapes, and the childebrs teeth are set on edge:

2. As truly as I liue faith the Lord God, ye shall be this hyweare no more in Israel.

3. Behold, all soules are mine, lyke as the soule of the father is mine, so is the soule of the sonne mine also: the soule that sinneth shall dye it selfe.

5. But if a man be lust, and doeth which is lawfull and right:

6. He hath not eaten upon the hilles, he hath not lift his eyes to the doles of the house of Israel, neither hath dened his neighbours lyke, neither hath come neare a woman removed:

7. Neither hath oppressed any man, but hath restored to the better his pledge:

8. And hath not given foorth upon blure, neither taken any encrease, he hath withdraue his hande from iniquitie, and hath executed true judgement betwenee man and man:

9. And hath walked in my statutes, and kept my commandements to deal truely: this is a righteous man, he shall surely liue, saith the Lord God.
The prophecie

10 If he nowe get a sonne that is a robber, a thefder of blood, and do any one of these things:

11 Though he do not all these things, but either hath eaten upon the hilles, or defiled his neighbours wyfe:

12 Or hath opprest the poore and needy, or spoyled by violence, or hath not refused the pledge, or hath lift up his eyes into the idols, or hath committed abomination:

13 Or hath gien fourth upon blure, or taken encreas: Shall this man live: he shall not live: Seeing he hath done all these abominations he shall die the death, his blood shall bope upon him.

14: Howe if this man get a sonne also, that seeth all his fathers sinnes which he hath done, and seareth, neither doth budge live:

15 [So much] he hath not eaten upon the hilles, he hath not lift up his eyes to the idols of the houfe of Israel, nor defiled his neighbours wyfe:

16 Neither hath opprest any, nor hath withheld the pledge, neither hath spoiled by violence: but hath gien his head to the hungry, and hath covered the naked with a garment:

17 Neither hath withdrawn his hande from the afflicted, nor receaued blure nor encreas, [but] hath executed my judgments, and walked in my statutes: this man shall not dye in his fathers time, but shall live without fayle.

18 As for his father, because he hath cruelly opprest and spoyled his brother by violence, and hath not done good among his people, he be deeth in his owne time.

19 And yet fay ye, wherefore then should not this sonne bear his fathers sinne: Because the sonne hath done judgment and righteousnesse, he hath keap all my statutes and done them: therefore shall he live in deed.

20 The same soule that finneth shall dye, the sonne shall not bear the fathers sinne: Because the sonne hath done judgment and righteousnesse, he hath kept al my statutes and done them: therefore shall he live in deed.

21 But if the vegodly wyll turne away from all his sinnes that he hath done, and kepe all my statutes, and do the thing that is judgemen and right, doubtlesse he shall live and not dye.

22 As for all his sinnes that he dyed before they shall not be mentioned but hym: but in his righteousness he that hath done, he shall live.

23 For where I any pleasure in the death of a sinne fath the Lord God shall he not dye if he returne from his wypes:

24 Agayne, if the righteous turne from his righteousnesse, and do iniquite, and shall do according to all the abomination that the wicked man deth: shall he live: All the righteousnesse that he hath done shall not be remembered, but in his transgression that he hath committed, in his time that he hath sinned, in them he shall dye.

25 And ye shall say, the way of the Lord is not indifferent. Heare therefore ye house of Israel, is not my way equall: or are not your wypes rather unequall:

26 When a righteous man turneth away from his righteousnesse, and committed iniquite, and dieth in the same: in his iniquite which he hath committed shall he dye.

27 Agayne, when the wicked turneth away from his wickednesse that he hath done, and doth judgement and right, he shall save his soule alue.

28 Because he seeth, and turneth away from all his iniquite that he hath committed, he shall surely live, and not dye.

29 And yet faith the house of Israel, the way of the Lord is not equall. Are my wypes unequall? O ye house of Israel: are not your wypes rather unequall:

30 Therefore I wyll judge you, every man according to his wypes: O ye house of Israel faith the Lord: returne and bying your sinnes agayne from all your wickednesse, so iniquite shall not be your destruction.

31 Cast away from you all your trangressions whereby ye have trangressed, and make you a newe heart and a newe spicte: for why wyll ye dye O ye house of Israel?

32 Seeing I have no pleasure in the death of hym that dyeth, faith the Lord God bying agayne your sinnes then, and ye shall lyve.

The
The xix. Chapter.

1. The captivity of Jehohas and Jehohakim is signified by the lions' whelps, and by the lion. So he stretch out the prospect of the site of Jerusalem that is past, and the miseries thereof that is present.

2. You also take by a lamentation for the princes of Israel. And say: Wherefore lay thy mother that lonneth among the lions: the nostrils her young ones among the lions whelps.

3. One of her whelps she bought up, and it became a lion, it learned to catch the prey and devour men, and to beast the题目.

4. The heathen heard of him, and caught him in their snares, and brought him into the land of Egypt. And when the fable that she had waited and her hope was lost, the toke another of her whelps and made a lion of him.

5. Which went among the lions, and became a fierce lion, learned to catch the prey, and devour men.

6. He destroyed their palaces and made their cities waste, insomuch that the whole land and every thing therein were utterly desolate through the boye of his roaring.

7. Then let the heathen together on every side of the country against him, lay their nets for him, and take him in their pit.

8. So they put him in prison in chains, and brought him to the king of Babylon: they put him in holds, that his voice should be no more be heard upon the mountaynes of Israel.

9. As for thy mother, she is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters.

10. And she had strong rodde for the scepters of them that bare rule, and her nature was rooted on yre among the branches, as she appeared in her height with the multitude of her branches.

11. But she was plucked by Warth, cast out upon the ground, the east whereby dyed by her fruite her branches were broken of Withered, as for the rodde of her strength, the fire consumed them.

12. And now she is planted in the wilder, in a dry and thistle ground.

13. And there is a fire gone out of the rodde of her branches, it hath devoured her fruite, so that she hath no strong rodde for a scepter to rule: This is a lamentation, and halfe for a lamentation.

The xx. Chapter.

2. Then came the word of the Lord unto me, saying: Thou sonne of man, speake unto the elders of Israel, and laye to them, thus saith the Lord God: Are ye come to enquire of me? As truly as I live I will not be sought of you, saith the Lord God.

3. Wilt thou not judge them some of man, wILT thou not judge them? causeth them to understand the abominations of their fathers.

4. And tell them, thus saith the Lord God: In the day when I chose Israel, and lifted up mine hande upon the seale of the house of Jacob, and was known unto them in the lande of Egypt, yea when I lifted up mine hande over them, and spake, I am the Lord your God:

5. Even in the day that I lifted up mine hande unto them, bying them out of the lande of Egypt into a lande that I had providst for them, which floweth with milk and honey, and is pleasaunt among all other landes:

(1) Deutereon. 28. 58. An and 35. 29. [In the day whin which I chose Israel, and lifted up mine hande unto them, bying them out of the lande of Egypt into a lande that I had providst for them, which floweth with milk and honey, and is pleasaunt among all other landes.]
7 The Lord said unto them, Cast away every man the abominations of his eyes, and be not ye servants unto the idols of Egypt: for I am the Lord your God.

8 But they rebelled against me, and would not hearken unto me, they did not cast away the abominations of the heathen that were before them, neither did they abstain from my judgments; then I caused my judgments to fall upon them, and accomplishe my wrath upon them, even in the midst of the land of Egypt.

9 And I sought for my names sake that it should not be polluted before the heathen among whom they were, to whom I was manifestly known, breaching them forth of the land of Egypt.

10 And when I had caused them to go out of the land of Egypt, and brought them into the wilderness;

11 I gave them my statutes, and shewed them my judgements: Which whoso doeth, shall live in them.

12 I spake also unto my Sabbaths, to be a token between me and them, and thereby to shew that I am the Lord, which hallowed them.

13 And yet the house of Israel rebelled against me in the wilderness; they would not walk in my statutes, but cast aside my judgments and broken my Sabbaths, and their eyes were after their fathers' idols.

14 And I sought for my names sake, lest it should be polluted before the heathen, in whose sight I brought them out.

15 Yet neverthelesse I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I gave them, that flowed with milk and honey, and is a pleasure of all lands:

16 And that because they cast away my judgments and walked not in my statutes: but have defiled my Sabbaths; for their heart was gone after their idols.

17 Neverthelesse mine eye spared them, that I would not destroy them, no; consume them in the wilderness.

18 Moreover, I spake unto their sons in the wilderness, walk not in the statutes of your fathers, hepe not their judgements, and desile not your felves with their idols.

19 I am the Lord your God, walk in my statutes, hepe my judgements.

20 Hallofe my Sabbaths, for they are a token between me and you: that ye may know howe that I am the Lord your God.

21 Notwithstanding, their sons rebelled against me also, they walked not in my statutes, they kept not my judgments to fulfillli them, which he that doth shall live in them, they prophaned my Sabbath bapes:

22 And I spake also unto my Sabbaths, to be a token between me and them, and thereby to shew that I am the Lord, which hallowed them.

23 I lift up my hand to them also in the wilderness, that I would scatter them among the heathen, and strafe them among the nations:

24 Because they had not kept my judgments, but cast aside my statutes and broken my Sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I spake also statutes that were not good, and judgements wherein they shouold not lye.

26 And I defiled them in their own giiftes, in that they caused all that popieth the sowbe to pastre, that I might destroy them, that they might knowe howe that I am the Lord.

27 Therefore spoke unto the house of Israel thou sonne of man, and say that ye let them come in to them, Thus saith the Lord God: yet in this also your fathers have blasphemed me, and grevously transgressed against me:

28 For after I had brought them into the land, for the which I lifted up my hand to give it unto them, when they sowed every seed, and all the trees, they offered there their facrifices, there they offered their offering of anger, there also they made their sweete sacrifices, and poured out there wine offerings.

29 And I spake unto them, what is that hye place whereunto ye redee and the name of it is called, Baanah unto this day.
Therefore speake unto the house of Israel, thus saith the Lord God, Are ye not defiled in the blood of your fathers, and commit ye not whoredom after their abominations?  
For when ye offer your gifts, ye make your sons to pass through the fire, you are polluted with all your idols unto this day: shall I be pleased with you when I am afflicted, O house of Israel? As I hate the house of Israel, I will not be pleased of you.  
And [that which] commeth into your mouth shall not be at all, which ye say, we will be as the Gentiles, as the kine- redes of countries, to serve wood and stone.  
As truly as I hate the house of Israel, I will utterly destroy you with a mighty hand, with a stretched out arm, and with indignation poured out upon you.  
And I will bring you from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand, with a stretched out arm, and with indignation poured out.  
And I will bring you into the wilderness of Egypt: to hate I please with you also, saith the Lord God.  
I will cause you to pass under the rod, and I will hate you into the bond of the covenant.  
And I will purge out of you the rebels, and them that transgress against me, and bring them out of the land of their habitation: for, as the land of Israel they shall not come in it, that ye may know that I am the Lord.  
As for you O house of Israel, thus saith the Lord God, Go you and serve every man his idols, being that ye obey not me: and pollute no more my holy name with your gifts and your idols.  
For upon my holy land, even upon the land of Israel shall the Lord God, that all the house of Israel, and all that is in the land worship me: and in the same place will I accept them, and there will I require your heave offerings, and the firstlings of your oblations, with all your holy things.  
If I will accept your sweet savour, when I bring you from the nations, and gather you together out of the lands wherein ye have been scattered, that I may be hallowed in you before the heathen.  
And ye shall know that I am the Lord, when I bring you into the land of Israel, into the land for which I lifted up my hand to give it unto your fathers.  
There shall ye call to remembrance all your abominations, and all your ways wherein ye have been defiled, and ye shall be cut off in your own sight for all your wickedness that ye have done.  
And ye shall know that I am the Lord, when I deal with you for my names sake, and not after your wicked ways, nor according to your corrupt ways, O ye house of Israel, saith the Lord God.  
Moreover, the word of the Lord came unto me, saying:  
Thou son of man, set thy face toward the way of Themanah, and drop thy way toward the south, and prophesy toward the forest of the south field.  
And lay to the forest of the south, hear the word of the Lord, thus saith the Lord God; Behold I will kindle a fire in the midst thereof, that shall consume the greene trees, and all the dry wood therein, and every fume from the south to the north shall burn therein.  
And all the fume thereof shall be, that I the Lord have kindled it, and it shall not be quenched.  
Then say I, Ah Lord God, they lay of me, Dost not he speak parables?
The prophecies of the Lord, that is to say, destruction to the city of Jerusalem. 23 He foretold the fall of king Zedekiah. 24 He is commanded to prophesy the destruction of the children of Ammon. 25 After the slaughter of other, at the last the Lord threatened death into the hatchdandofisonly them.

1. The Word of the Lord came unto me, saying:

Thou son of man, set thy face toward Jerusalem, and (b) prophesy toward the holy places, and prophesy against the land of Israel.

2. Say to the land of Israel, thus saith the Lord: Behold I am against thee, and will draw my sword out of the sheath, and cut off from thee both the righteous and the wicked.

3. Seeing then that I will cut off from thee both the righteous and the wicked: therefore shall my sword go out of his sheath against all flesh from the south to the north.

4. That all flesh may know that I the Lord have drawn my sword out of the sheath, and it shall not be put in agane.

5. Wherefore O thou son of man, (c) break up thy loynes, mourn bitterly in their presence.

6. And if they lay upon thee, wherefore mournest thou? Then tell them, for the things that concerneth all hearts shall melt, all hands shall be letten down, all loynes shall be loosed, all tongues shall be loosed, and all knees shall go as water: behold it concerneth, and shall be brought to passe, saith the Lord God.

7. Againe, the Word of the Lord came unto me, saying:

Thou son of man, prophesie and speake, thus saith the Lord God, Speake, the Word that is sharpened and well furished.

8. Sharpened is it to make a great slaughter, and furished that it may glister: Shall we then make mirth? It concerneth the Rodde of my hand(s) and all other trees.

9. He hath given it to be furished, to holde it in the hande: this Word is sharpened, and furished, to geue into the hands of the nation.

10. Crye and holde some of man, for it committeth upon my people (d) committeth

upon all the princes of Israel: the terror of the Word shall fall upon my people. I unite therefore thou upon thy thygh.

11. Because it is a trial: and what if it continue the sword: It shall no more fall against the Lord.

12. Prophesy thou some of man, I smite thy handes together, set the Word be double thinke, (euen) the Word of the great slaughter, entryng into their paitie chaunbers.

13. To make them faynt at the heartes, and to multiply their sailes, in all their gates, have I given the terror of the Word: Al it is made bright, and fled for the slaughter.

14. Get thee (m) one way or other, either upon the right saile or upon the lef, Wherether thou the sword turneth.

15. I will smite my handes together alfo, and make my wrathfull indignation to rest: euen I the Lord have spake it.

16. The Word of the Lord came yet once more unto me, saying:

Thou son of man, apoynt thee two wayes, that the Word of the king of Babylon may come: Both these wayes shall go out of one lande, and choose thee a place, at the head of the two wayes choose it.

17. Appoynt a way that the Word may come towarde Babadath of the Ammonites, and towarde the land of Israel.

18. For the king of Babylon shewed at the parting of the wayes, at the head of the two wayes, consouling by dissimulation, he made his arrondes bright, confuted with images, and took in the utter.

19. Deceit of the king of Babylon shewed at the parting of the wayes, at the head of the two wayes, consouling by dissimulation, he made his arrondes bright, confuted with images, and took in the utter.

20. And it shall holde them by a false dissimulation in their sight, for the others made it upon them: but (f) he will call to remembrance their iniquitie, to the intent
of Ezechiel.

Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered in iniquities, and so that in all your works your sires' names should appear, because ye are come to remembrance, ye shall be taken by the hand.

O thou shamefull wicked prince of Israel, whose day is come, even when wickedness shall have an end.

Thus saith the Lord God, I will take away all the Diadem, and put of the erodivin: this shall no more the same, I will eract the humble, and abase him that is high.

O ye eredovens, you eredovens, you eredoven will I put it, and it shall not be, but ye come to whom the judgement belongeth, and to whom I have given it.

And thou Prome of man, prome and speake, Thus saith the Lord God to the children of Ammon, and to their blashome, speake thou: The word, the word is baken forth to slaugther, and fulfilled to consume because of the glitttering:

While ye see with the eye, and denie a lie unto thee, to put thee With the neckes of the wicked that be slayne, whose day is come when their iniquity shall have an end.

Shoulde I cause it to returne into his heart: In the place where thou wast created, in the lande of thine habitation will I Judge thee:

And I will polvere nine indignation upon thee, and will blowe upon thee in the fire of my wrath, and deliver thee into the handes of desperate people, into which are skilfull to destroy.

Thou shalt see the fire, and thou blood halfe shed in the lande: thou shalt be put out of remembrance, for I the Lord have spokent it.

The xxii. Chapter.

The word of the Lord against Hierusalem for manslaughter, and denying due honour to their fathers and mothers, and other wickednesse. 2 Of the wicked doctrine of the false prophets and priests, and of their unprofitable covetousnesse. 3 The strian of rulers. 4 The wickednesse of the people.

Therefore the word of the Lord came unto me, and saide,

Thou sonne of man, will thou not judge this bloody city, will thou not shed her all her abomination?

And tell them, thus saith the Lord God, The citie shedeth blood in the midst of it, that her blood may come, and make all the idols of it agarris her felles, to delite her felles.

Thou hast made thy selfe gaitte in the blood that thou hast shed, and despiled the idols which thou hast made: thou hast caused thy days to daudle yce, and made the pyne of thy yeres to come: therefore will I make thee a reproche among the heathen, and to be a mocking in all landes.

Whether be yce or farce from thee, they shall laugh thee to scorn, thou that hast gotten thee to soule a name, and art full of trouble.

Beholde the rulers of Israel, every one in thee was redy to his power to shed blood.

In thee haue they despised father and mother, in thee haue they opprest the stranger, in thee haue they herded the widow and the fatherlesse.

Thou hast despised my holy thinges, and desisted my Sabbathes.

Take tellers are there in thee to shed blood, in thee are such as eate upon the hyles, and in thee they commit abomination.

In thee they discovered their fathers shane, in thee they haue humbled her that was set apart for pollution.

Every man hath dealt shamefully with his neighbours lyfe, and abominably defiled his daughter in lawe, in the bath every man forord his owne sister, even his fathers daughter.

Bea giftes have been receaied in thee to shed blood, thou hast taken blure and encreafe, thou hast opprest thy neighbours by extortion, and forgotten me, saith the Lord God.

Beholde I have writen my handes upon thy countenans that thou hast blased, and upon the blood which hath ben shed in thee.

(2) Though the Israelites would not be true that thou, to wit, the wicked Judah: come upon them, and let them that the prophets of the north, the sacharites, that brought them first come as stretched, that they might see though they were already upon their neckes.
The prophecy

14. As thy heart be able to endure, or may thy hands be strengthened in the days that I have to do with thee: Even I the Lord that speak it, will bring it to pass.

15. I will scatter them among the heathen, I will divide them among the nations, and they will know that I am the Lord.

16. For thou shalt be thine own inheritance in the sight of the heathen, and thou shalt cause thine iniquity to cease out of thee.

17. And the word of the Lord came unto me, saying:

18. Thou son of man, the house of Israel is unto me as dross: all they are base, time, and lead, in the midst of the furnace, even dross of silver are they.

19. Wherefore thus saith the Lord God, Fossilim as ye all are turned into dross, therefore behold I will by you together into Hiersusalem.

20. Lyke as they gather silver, base, iron, time, and lead, into the midst of the furnace, and the fire is bloudy there under to melt them: even so I will gather you in mine anger in my wrath, and let you remain there (there) and cause you to melt.

21. I will by you together, and blot the fire of my wrath upon you, and ye shall be molten in the midst thereof.

22. Lyke as the silver is molten in the furnace, so shall ye also be molten therein, that ye may know this house that I the Lord have spoken thereof.

23. And the word of the Lord came unto me, saying:

24. Thou son of man, tell them, Thou art an uncleane land, which is not (b) rapped upon in the day of wrath.

25. There is a (c) conspiracie of her prophets in the midst thereof: as a young woman raunching her paps, they decryd her, there she is taken the rich and precious thinges, they have made her many widows in the midst thereof.

26. Her priests have broken my law, and defiled my holy thinges, they put no difference between the holy and unholy, neither discern they betwixt the clean and unclean: they turne their eyes from my Sabbatthes, and I am abased among them.

27. Thy rulers in there are lyke booleses raunching the pyre, to their blood, and deforyd soules, for their owne cautious lucere.

28. As for her (c) prophete, they daubed with untempered mortar, they set vaneities, and dionne eyes by them saying, The Lord saith that the Lord hath not spoken.

29. The people in the landes bed wicked extention and robbery, they bere the poore and needy, and oppresse the stranger against right.

30. And I sought among them, for a man that would make by the hedge, and set hym selfe in the gap before me in the landes behalfe, that I should not destroy it: but I could not finde none.

31. Therefore have I poind out my cruel displeasure upon them, and confounded them in the fire of my wrath: their owne wayes wyll I recompence upon their heads, faith the Lord God.

The xxiii. Chapter.

4. Of the lonicication that is to say, of the idolatrie of Samaria and Hierusalem, under the name of Aholah and Aholibah. 11. In comparision of Samaria, he beweth that the lonicication of Hierusalem is the slittcher. 32. The destruction of Hierusalem is prophesied. 35. The adulterers of both the whores is founde out. 47. Their destruction.

The worde of the Lord came unto me, saying:

1. Thou son of man, there were two women the daughters of one mother.

2. And they committted lonicication in (b) Egypt, they played the harlottes in their youth: there were their headlesse pressed, and there they busiled the teates of their virginitie.

3. The names of them (were) Aholah the elder, and Aholibah her sister, and they were mine, and they bare some and daughters: thus were their names, Samaria is Aholah, and Hierusalem Aholibah.

5. Aholah played 5 harlot when she was mine, and she was set on fire with her lovers the Assyrians their neighbours:

6. Which were clothed with blye sicke [both] captaynes and princes, they were all pleasant young men, and hospitable rypping upon hospes.

7. Thus she committted her wholeone with them [being] all chosen men of Ashtur,
of Ezechiel.

3. They also spake against the gods of Egypt, saying, When they were new, and had not done that which was hateful in mine sight, nor provoked me unto evil, I fed them in peace: but when they found no restraint, they opened their mouths wide against me.

9. I delivered her into the hands of her lovers; even to the hands of the Assyrians upon whom she was delivered: they bewailed her thus: 'Thou hast executed judgment upon me, that great judgment; and thou hast condemned me.'

14. But the encreased my indignation upon Pharaoh: for when the false men paid tribute upon the ball, the images of the Chaldees paid tribute vermicion,

15. And guided with girdles upon their loins, and with dyed attire upon their heads, looking all like princes, after the manner of the Babylonians in Chaldea, the land where they were born.

16. As one as the false them, the burnt image upon them, sent messengers unto them into the land of the Chaldees.

17. Noe when the Babylonians came unto her in the bed of love, they defiled her with their whoredoms: and so was the polluted with them, and her last was abated from them.

18. And she discovered her whoredoms, and dislodged her shame: then my heart forsoke her, like as my heart was gone from her sister also.

19. Nevertheless, she encreased her whoredoms more, and remembered the days of her youth wherein she had played the harlot in the land of Egypt.

20. She burnt in lust upon her companions, whose shame was like the shame of asses, and their issue like the issue of horses.

21. Thus thou hast called to remembrance the faithlessness of thy youth, when thy

22. Therefore Ahohlah, thus saith the Lord God, I will raise up thy lovers against thee from whom thy heart is departed, and gather them together against thee on every side.

23. (Namely) the Babylonians and all the Chaldees, rulers, mighty and mighty men, both all the Assyrians, all pleasant young men, captives and princes, all valiant and renowned, rising upon horses.

24. These shall come upon thee with cigarettes, wagons, and wheels, and great multitude of people, with buckler, and helmet, and they shall beat thee on every side: I will give judgment before them, yea they them seats shall judge thee according to their own judgement.

25. I will lay mine indignation upon thee, so that they shall deal cruelly with thee; they shall cut off thy nose and thine ears, and thy remnant shall fall by the sword; they shall carry away thy sons and daughters, and the residue shall be devoured by the fire.

26. They shall strip thee of thy clothes, and take away thy faire rebels.

27. Thus will I make thy wickednesse to escape from thee, and thy sorceries out of the lande of Egypt: so that thou shalt turne thine eyes no more after them, and cast thy mindes no more upon Egypt.

28. For thus saith the Lord God, Behold I will deliver thee into the hands of them whom thou hast least, yea even into the hands of them from whom thine heart is departed.

29. And they shall deal hately with thee, and take away all thy labour, and leave thee naked and bare, and the name of thy sorceries shall be discovered, both thy wickednesse and thy whoredoms.

30. I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

31. Thou hast walked in the way of thy sister, therefore will I give her cuppe in thine hande.

32. Thus saith the Lord God, Thou shalt despise of thy sisters cuppe, despise it large, thou shalt be laughed to scorn, and have in derision, because it containeth much.
The prophesie

A I

The xxxviii. Chapter.

P (e) prooueth the firing of Jerusalem by a parable of a seething pot. The parable of Ezekiel's wife being dead, which he after expounded.

In the ninth yeere, in the tenth moneth, the tenth day of the moneth, came the word of the Lord unto me, saying,

O thou sonne of man, write the name of this day, yea even of this present day: for the king of Babylon letteth his feltes against Hierusalem this felte same day.

Shave the rebellious house a parable, and speake unto them, thus saith the Lord God: Prepare (a) pot, set it on, and poule water into it.

41 Thou lastest upon a flately bed, and a (b) table spread before it, whereupon thou hast let none inence and none yple.

42 And a noyse of a mery company at it, and with the men, beside the multitude of the people, were brought men of Saba out of the desert, which gave them bacelettes upon their handes, and beautiful crownes upon their heades.

43 And I laid into her that was borne in her adulteries, Noe shall her confinations come to an ende, and the also.

44 And they went in to her as they goe into a common harlot: even so went they [I ap] to Aholah and Aholiba, those wicked women.

45 And the righteous men, they shall judge the after the manner of harlots, and after the manner of murderers: for they are harlots, and blood is in their handes.

46 Wherefore thus saith the Lord God, I will bring a great multitude of people upon them, and gave them to becastred and spoold:

47 And the multitude shall stone them with stones, and cut them downe with their handes, they shall lay their sonsne and daughters, and burne by their houses with fire.

48 Thus will I caufe wickednesse to reasse out of the lande, that all (e) women may be taught, not to do after your wickednesse.

49 And so they shall lay your wickednesse upon your owne feltes, and the times of your idols shall ye beare: and ye shall knowe that I am the Lord God.
8 That it might cause wrath to arise, and take vengeance: I have set her blood upon a high rock, that it should not be covered.

9 Therefore thus saith the Lord God: O woe be unto the bloodthirstie city, for whom even I myself will make a great fire.

10 And let much wood, and (a) huddle the fire, and cast the flesh, &c. Here we have a glimpse of such rites as are common among idolaters.

11 Moreover, I will set the pot emptied upon the coales, that the base thereof may be hot and burnt, and the fitchynesse of it may be molten in it, and the fum of it shalbe consumed.

12 She bath inverted her selle with labour; yet her great sum is not gone of her, in the fire her sum must be consumed.

13 In the fitchyneffe was wickedneffe: because I would have purged thee, and thou wast not purged, from thy fitchynesse thou shalt not be purged any more, till I have caused myne indignation to resit in thee.

14 Even if the Lord have spoken it; yet it is some thereto all redy that I will do it: I will not go backe, I will not spaire, I will nor repent: but according to thy worthines, and imaginations shall they judge thee, sayth the Lord God.

15 And the voice of the Lord came unto me, saying:

14 Thou sonne of man, behold I will take away from thee the pleasure of thine eyes with a plague, yea that thou neither mourn nor weep, neither that thy tears run doublke.

17. Owen in isles, make no mourning of the dead, ynde the type of thy head upon thee, and put on thy shoes upon the fire, cover not thy lippes, and (c) eate no mans bread.

18 So I spake unto the people departing in the morning: I will even my wife, and then upon the next morowe I dyed as I was commanded.

19 And the people fayed unto me: wilt thou not tell us what this signifieth toward vs, that thou dost so?

20 I answered them, The voice of the Lord came unto me, saying:

21 Tell the house of Israel, thus saith the Lord God: Beholde, I will (c) pollute my sanctuary, even the glory of thy power, the pleasure of thy eyes, and thy heartes delighte: most thine fouses and daughters whom ye have left, shall fall through the bowde.

22 Like as I have done, so shall ye do also: ye shall not cover your lippes, ye shall eate no mans bread.

23 And your fholde upon your heades, and your shoes upon your feete: ye shall neither mourn nor weep, but ye shall pyne away in your iniquitie, you mourn one toward another.

24 Thus Ezekiel is your shelteken, according to all that he hath done, ye shall do: when it commeth, then ye shall know that I am the Lord God.

25 Also thou sonne of man, say, it shall not be in the day when I take from thee their power, the joy of their honour, the pleasure of their eyes, and the lifting up of their foutes, their fones & their daughteres, (f) which is a reproach amongst the idolaters.

26 In that day shall come one that is escaped, unto thee, (g) and bring it to the hearing of thy ears.

27 In that day shall thy mouth be opened to him which is escaped, that thou mayest speake: ye shall be no more amiss, thou shalt be their shelteken, they that maye knowe how that I am the Lord, because they went into captiuitie:

4 Beholde therefore, I will deliberate thee to the people of the east, that they may have thee in possession: these shall settle their palaces in thee, and make their dwellings in thee, they shall eate thy fruite, and drinke by thy mylke.

5 As for (h) Rabba, I will make of it a stable for camels, and of the Ammonites, a sheepfold, and ye shall knowe that I am the Lord.

6 And thus saith the Lord God: J betw. 

(a) That is, to the body, concerning the whole.

(b) That is, to the head concerning the head.

(c) That is, to the holy, concerning the holy.

(d) That is, to the holy concerning the holy.

(e) That is, to the holy concerning the holy.

(f) That is, to the holy concerning the holy.

(g) That is, to the holy concerning the holy.

(h) That is, to the holy concerning the holy.
much as thou hast clapped with thy hands, and stamped with thy feet, yea and rejoiced over the land of Israel with all thy despite in heart:
7 Behold therefore I will stretch out my hand upon thee, and deliver thee to be spoiled of the heathen, to be brought out among the people, and cause thee to perish out of the land: yea I will make thee to be destroyed, that thou mayest know that I am the Lord.
8 Thus saith the Lord God: Forasmuch as Ahab and Jezebel hath done great offence and avenged sin upon them:
9 Therefore thus saith the Lord God: Behold I will stretch out my hand upon Jokanah, and destroy man and beast out of it, and I will make it desolate from the man, that Debah shall fall by the sword.
10 And I will execute my vengeance upon Edom by the hand of my people Israel, that shall do in Edom according to my wrath and indignation, so that they shall know that I am the Lord.
11 Thus saith the Lord God: For that the Philistines in vengeance, namely in avenging vengeance, with a dispitful heart to destroy it for the old enmity:
12 Therefore thus saith the Lord God: Behold I will stretch out my hand over the Philistines, and destroy the Philistines, and cause all the remnant of the sea coast to perish:
13 A great vengeance will I take upon them, with punishments of my wrath, that they may know that I am the Lord, when I shall lay my vengeance upon them.

The xxvi. Chapter.
1 For it came to pass in the eleventh year, the first day of the month, the word of the Lord came unto me, saying:
2 Thou son of man, because that Tyre hath spoken of Jerusalem, haja, the gates of the people is broken, it is turned unto me, so now that the is destroyed, I hate fallen.
3 Therefore thus saith the Lord God: Behold Jevre, I will upon thee, I will raise up many nations against thee, like as the sea ariseth with his waves.
4 They that break the walls of Tyre, & cast down her towers, I will scrape her dust her, & make her a prey to the nations.
5 She shall be for a spreading of nettes in the sea, for I have spoken it, saith the Lord God, and the shall be for an abomination to the nations.
6 Her daughters that are in the midst shall be accursed with the sword, that they may know that I am the Lord, and be made a name of reproach among the heathen.
7 For thus saith the Lord God: Behold, I will bring upon Tyre, Nebuchadnezzar king of Babylon from the north, a king of kings, & with horses, chariots, hostmen, with a multitude, & much people.
8 Thy daughters that are in the field that he lay with the sword: but against thee, he shall make buliwakes, &ثال a mount against thee, and lift by his spear against thee.
9 He shall let loose engines of warre before hym against thy walles, & with his weapons break downe thy towres.
10 The dust of his horses shall cover thee, they shall be many: thy walles shall shake at the noise of the hostmen, wheeles, & chariots, when he shall enter into thy gates, as into the entry of a cite broken downe.
11 With the horsefes of his horses shall he trample downe at the streets, he shall slay the people with the sword, & cast the pillars of thy strength shall fall downe to the grounde.
of Ezechiel.

[Page 12]

They shall rob thy riches, and spoil thy merchandises, thy vessels shall they brake downe, and destroy thy bowles of pleasure, thy stones, thy tinnen, and but shall they cast into the muds of the water.

Thus shall I cause the sounde of thy tongues to cease, and the noyse of thy harpes shall no more be heard.

I will bring thee into a hole rocke, thou shalt be for a spreading of nettes, thou shalt never be built againe: for even I the Lord have spoken it, saith the Lord God.

Thus saith the Lord God: These are the cities nubs of the change, the terror maue.

The cities of Sin, and others: as other cities be that no man dwell in, and when I bring by the deepe and the sea, that great waters may cover thee:

They shall mourn for thee, and say: The xxvii. Chapter.

1. The prophet is moved to bewaile the desolation of Tyre. He setteth out thy part of Tyre for the haunting of marchauntes there.

2. Tyre, that were in thee, were thy chymnauers.

3. The ancient and wyle men of Gebal were in thee, thy stoppers of chisines, all chypes of the sea butt their chymner were in thee, to occupy thy marchauntise.

4. The Peres, Lydians, and Phutens were in thy armies, thy men of warre, these haged by their shields and helmets in thee, these set soothly thy honour.

5. They of Arpad were with thynne h Longitude about thy valles, and the Pergamians were thy watchmen upon thy toyes: these hanged by their queres about thy valles, they made thy beautie persitve.

6. They of Tarsus were thy marchauntes for the multitude of all riches, in siluer, iron, tin, and lead, which they brought to thy faires.

7. Lyd, Flis, and Petic were thy marchauntes concerning the euene of men, and they brought vessels of wasshe for thy marchauntise.

8. They of the house of Togarina brought unto thee at the time of thy marte, boyes, couers, and untes.
The prophecies.

15 They of Dedan were thy marhaunts, and many fes the marhaundife of thy handes, I bought thee thy hones, teeth, and thy hebens, for preffentes.
16 They of Aram [were] thy marhaunts for the multitude of thy workes, and occups in thy fayes with emeraudes, purple, broied workes, fine linen, corall, and pearle.
17 Juda and the land of Israel occupied with thee, I bought into thy markets wheat of Phurnit & Pannag, hony, yde, and triacle.
18 Damascus also bled marhaundife with thee, in the wine of Hebdon, and whyte woffl-became thynne occupying was to great, and thy wares to many.
19 Dan, Jafan, & Neyzial have brought into thy markets wrough iron, Casia, and Calamus were among thy marhaundife.
20 They of Dedan were thy marhaunts in precious clothes for chariots.
21 Arabia and all the princes of Cebar have occupied with thee, in weatheres, rammes, and goates: in these were they thy marhaunts.
22 The marhaunts of Seba and Rama have occupied also with thee, in all chiefes spices, in all precious stones and golde, whiche brought into thy markets.
23 Haran, Chenne, and Eden, the marhaunts of Seba, Assyria, and Chelmad were doers with thee:
24 These were thy marhaunts in all sortes of things, in rayment of bleeke silke, and of broied workes, and in coffers for the riche apparel, whiche were trauffed with coarbes, and Cebad doode among thy marhaundife.
25 The ships of Tharsis were the chiefe of rynne occupying: thus thou walfl repleminated and in great worship, even in the mufs of the sea.
26 Thy rovers have brought thee into great waters, the east wind hath broke there in the mufs of the sea.
27 Thy riches, and thy fayes, thy marhaundife, thy mariners, thy shippmakers, thy calkers, and the occupiers of thy marhaundife, and all thy men of waare that are in thee, and all thy multitude that is in the mufs of thee, shall fall in the mufs of the sea, in the day of thy fall.
28 The habudtes shall shake at the louden eerie of thy shippmen.
29 All that handle the oz, mariners, and all shippmakers of the sea, shall come downe from their ships, and stand upon the lande.
30 And they shall cause their voice to be heard against thee, and shall eye bitterly, and shall cast dust upon their heads, and wallowe in the ashes.
31 They shall make them selues bafal for thee, and gibe them with sackcloth, & they shall wepe for thee, with sorefull heart, and bitter mourning.
32 And they shall take by a lamentation for thee in their mourning, and lament over thee, [what cire is like Tybus] so destroyed in the mufs of the sea?
33 When thy wares went forth of the seas, thou killedst many people: the kings of the earth haff thou made riche, sozolve the multitude of thy riches and marhaundife.
34 When thou shalt be hroken by the seas in the deapthes of the waaters, thy marhaundife & all thy multitude that was in the mufs of thee, shall fall.
35 All the inhabitauntes of the isle halfe abodont at thee, and all their kings halfe forayde, and troubled in their countenance.
36 The marhaunts of the nations shall hisse at thee: thou shalt be a terour, and shalt never be any more.

The.xxviii. Chapter.

1 The word of God against the king of Cyrus for his pride. 2 Excefed the prophecye is moved to bewaole the king of Cyrus. 10 The word of the Lord against Slood. 25 The Lorde promiseth that he will gather together the children of Israel.

1 Where as thou art but a man, and not God, (b) though thou set thyne heart as the heart of God.
3 Beholde, thou thinkest thy selfe wyver then Daniel, that there is no secretes hyde from thee.
4 With thy understanding thou hast gotten the great wethines, & gathered treasure of fitter & gold.
5 With
of Ezechiell. clv.

5 with thy great wpstomne and occupying hast thou increased thy power, and beauty of thy great riches thy heart is poudre.
6 Therefore thus saith the Lord God, Fortomuch as thou hast set thynne heart as the heart of God:
7 Behold, I will bring strangers upon thee, even the terrible nations, these shaltaille out their bowdes upon the beautie of thy wpstomne, and shall destyl thee glorie.
8 They shall cast thee downe to the pit, so that thou shalt dye the death of them that be slayne in the mids of the sea.
9 But thou sayest before them that lay thee, I am a God: where as thou art but a man, and not God, in the handes of them that lay thee.
10 Die that thou the death of the bntcrinized in the handes of the strangers: for I have spokent it, saith the Lord God.
11 Moreover, the worde of the Lord came unto me, saying:
12 Thou sonne of man, take by a lamentation upon the hight of Elyse, set thy hir, thus saith the Lord God: Thou shalt lete by the lamme, full of wpstomne, with perfecte beautie.
13 Thou hast ben in the pleasant garden of God, thou art deckt with all maner of precious stones, with ruby, topas, diamond, chursis, ony, tafher, laphir, caratit, and golde: the worke\-manship of thy timbeles and of thy pipes that be in thee, was prepared in the day that thou wast created.
14 Thou art an anointed Cherub, that couereth, and I have set thee [in this dignite, thou wast upon the holy mount of God, thou walt walked in the mids of the stones of office.
15 From the time of thy creation thou hast ben perfecte in the wpstmes, till wickednesse was founde in thee.
16 By the multitude of thy marchaundise they have filled the mids of thee with turcitie, and thou hast lyned: I will cast thee as prophane out of the mount of God, I will destroy thee for covering Cherub, from the mids of the stones of fire.
17 Thy heart was poudre in thy beautie, and thynowe thy brightnesse: thou hast destroyed thy wpstomne: I will cast thee downe to the grounde, I will lay thee before kings, that they may behold thee.
18 Thou hast defiled thy sanctification with the great wickednesse of thy wpstomne, and so when thou hast cast downe thy wpstomne, and been cast out of the lande, they defiled thee.
19 All they that have ben acquainted with thee among the heathen shalbe abashed at thee: thou hast ben a terrour, and never shalt thou be any more.
20 And the word of the Lord came unto me, saying:
21 Thou sonne of man, set thy face against D Sidon, and prophesie upon it,
22 And speake, thus saith the Lord God: Beholde D Sidon, I will upon thee, and I will glorifie in thee: that it may be knowne howe that I am the Lord when I that have executd judgementes in her, shalbe sanctified in her.
23 For I will sende pestilence and bloody\-ness into her streets, and the flame shall fall in the mids of her, by the sword comming upon her on every side: and they shall knowe that I am the Lord.
24 They shalbe no more a prickine thome into the honte of Israel, nor a greecious thone of al that are round about them and despised them: and they shall knowe that I am the Lord God.
25 Thus saith the Lord God: When I gather the pour knowd of Israel together againe from the nations among hybbont they be scattered, then shal be sanctified in them in the light of the gentiles, and they shall dwell in the lande that I gave to my fervant Jacob.
26 They shall dwell with confedence: in, bulpe house and plant vineyards: yea with confedence shal they dwell therein, when I have executd judgementes upon all those that despise them rounde about: and then that they know that I am the Lord their God.
The prophetic signs against Egypt, and of the desolation of Egypt, with the destruction of the Egyptians, 11 The Lord promised that he would destroy Egypt again after four years. 12 Egypt is the reward of king Nebuchadnezzar for the labour which he took against Egypt.

At the tenth year, upon the twelfth day of the tenth month, the word of the Lord came unto me, saying:

Thou son of man, set thy face against Pharaoh king of Egypt, prophetic against him, and against the whole land of Egypt.

Speak and tell him, thus saith the Lord God: Behold O Pharaoh thou king of Egypt, I will pour over thee great dragon that perish in the mists of his rivers, thou that sayst, The river is mine, I have made it for myself.

I will put hooks in thy rivers, and hang the fish in thy rivers upon thy sides; after that I will drive thee out of thy rivers, yea and all the fish of thy rivers shall hang upon thy sides.

I will leave thee in the wilderness, both thee and all the fish of thy rivers; thou shalt fall upon the open field, thou shalt not be bought together, not gathered: I have given thee for meat to the beasts of the field, to the fowls of the air.

That all they which dwell in Egypt may know that I am the Lord, because they have been a fertile of reed to the house of Israel.

When they took hold of thee with their hand, thou wakist and cast all their clouds. When they leant upon thee, thou wakist and madest all their loynes to stand upright.

Therefore thus saith the Lord God: Behold, I will bring a flood upon thee, I will destroy thee out of both man and beast. I will make the land of Egypt desolate and waste, and they shall know that I am the Lord, because I sayd, The river is mine, I have made it.

Therefore thus saith the Lord God: Behold, I will bring the land of Egypt upon Nabuchadnezzar the king of Babylon, that he may take away her multitude, and spoil her spoiles, take her pay to pay his host their wages with all.

For the works which he wrought about it, I have given him the land of Egypt, because they wrought for me, saith the Lord God.

In that day I will cause the house of the house of Israel to bud forth, and I will give thee the opening of thy mouth in the mists of them: they shall know that I am the Lord.
The destruction of Egypt, and of his cities is betwisted.

He told of the Lord came unto me, saying:

14. As for Pathros, I will make it desolate, and kindle a fire in it, in Zoan, and I will execute judgments in it.

15. And I will pour my wrathful indignation upon Sin the strength of Egypt, and I will destroy the multitude of it.

16. And I will kindle a fire in Egypt, Sin shall be great heaviness, No shall root out, and Noph shall have daily loath.

17. The young men of Auen, and of Rechab, shall fall by the sword, and these cities shall go into captivity.

18. At Tehaphneues the day shall be dark, when I break there the baraces of Egypt, and when the pomp of her power shall cease in her: a cloud shall cover her, and her daughters shall go into captivity.

19. Thus will I execute my judgments in Egypt, and they shall know I am the Lord.

20. And in the eleventh year, upon the seventh day of the first month, the sword of the Lord came unto me, saying:

21. Thou son of man, I have broken the arm of Pharaoh king of Egypt: and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22. Therefore thus saith the Lord God: Behold, I will upon Pharaoh king of Egypt, and break his arm that was strong, but is broken: and I will cause the sword to fall out of his hand.

23. As for the Egyptians, I will scatter them among the nations, and straue them in the lands about.

24. Again, I will strengthen the arm of the king of Babylon, and give him my sword in his hand: but I will break Pharaohs armies, and he shall groan the griefs of a deadly wounded man before him.

25. For I will strengthen the king of Babylonians arm, and the armies of Pharaoh shall fall down: and they shall know that I am the Lord, when I shall give my sword into the hand of the king of Babylon, that he may stretch it out upon the land of Egypt.

26. And I will scatter the Egyptians among the nations, and trode them in the lands about: and they shall know that I am the Lord.

U (xiv) The
Deuour, in the eleventh year, the first day of the third moneth, the word of the Lord came unto me, saying, Thou sonne of man, speake unto Pharaoh king of Egypt, and to all his people: whom art thou like in thy greatnesse? Behold, Assur is a Cedar in Lebanon, with faire baunches, and with thyke shadowing bovves, of a hygh nature, his top was among the thicke bovves.

4 The waters made him great, and the depe fet him vp on hys, with her rivers running rounde about his plantes, and sent out her little rivers upon all the trees of the fielde.

5 Therefore was he higher then all the trees of the fielde, and his bovves were multiplied, his baunches were long, because of the multitude of the waters, which the depe sent out.

6 All soules of the are made their nestes in his baunches, under his bovves did all the beastes of the fielde bring forth their poung, and under his shadow dwelt all myghtie nations.

7 Beautiful was he in his greatnesse, and in the length of his baunches: for his roote boode beforde great waters.

8 No Cedar tree might habbe hym in the garden of God,there was no hyre trees like his baunches, the chestnut trees were not like the bovves of hym: all the trees in the garden of God, might not be compared into hym in his beautye.

9 I made hym faire with the multitude of his baunches: insomuch that all the trees in the pleasant garden of God had enme at hym.

10 Therefore thus saith the Lord God: forsoomuch as he hath lyft him selle so hys, and hath shot by his top among the thyke bovves, and his heartis lyft by his heighe:

11 I have therefore delivere hym into the horseheads of the myghtiest among the heathen:he shall handle hym, (for) in his wickednesse have I cast hym away.

12 And strangers have destroyed hym, even the terrible nations, and have left hym upon the mountaynes and upon the valleyes, have his bovves fallen, and his bovves are broken by all the riuers of the land: and all the people of the earth are departed from his shadowe, I haue forsaken hym.

13 Upon his ruime shall all the soules of the appee renayne, and all the beastes of the fielde shallbe upon his baunches.

14 So that none of all the trees by the waters had grown in their heighe, nor shot by their toppes among the thyke bovves, neither did their trees stand in their heighe, as many of them as didde water: for they are all delued into death in the neacer partes of the earth, in the hyds of the childern of men among them that goe downe to the pit.

15 Thus saith the Lord God: In the day when he went downe to the graine, I caused a lamentation to be made, I extoued the depe for hym, I restrayned the studdes thereof, and the great waters were stayed, I caused Libanus to mourne for hym, and all the trees of the fielde fainted.

16 I made the heathen shake at the sound of his fall, when I cast hym downe to hell with them that defend into the pit: all the excellent trees of Eden, the best of Libanus, all that are great waters, had comforted in the neacer partes of the earth.

17 They also went downe to hell with hym, to be hapke with the nado, which were his ame, and dwelt under his shadowe in the middest of the nations.

18 To whom art thou thus like in glorye and in greatnesse among the trees of Eden: yet thou shalt be cast downe with the trees of Eden into the neacer partes of the earth: in the middest of the myghtiest shall thou feep with them that are hapke with the nado: This is Pharao and all his multitude, saith the Lord God.
of Ezechiel.

The xxxij. Chapter.

The prophet is commanded to beseech Pharaoh the king of Egypt, 11: be prepared that destruction shall come unto Egypt through the king of Babylon.

And the twelfth, the first day of the first month, the word of the Lord came unto me, saying,

Thus saith the Lord God,  I will cause the multitude of people that be upon the mountains to come together to the valley, and I will cut off the multitude of the people: but I will leave a remnant in Ezechiel.

For I will cause the multitude of people, and the mountain to come together into the valley; and I will cut off the multitude of the people, but I will leave a remnant in Ezechiel.

And I will cause the multitude of people, and the valley to come together into the valley; and I will cut off the multitude of the people, but I will leave a remnant in Ezechiel.

And I will cause the multitude of people, and the valley to come together into the valley; and I will cut off the multitude of the people, but I will leave a remnant in Ezechiel.

And I will cause the multitude of people, and the valley to come together into the valley; and I will cut off the multitude of the people, but I will leave a remnant in Ezechiel.

And I will cause the multitude of people, and the valley to come together into the valley; and I will cut off the multitude of the people, but I will leave a remnant in Ezechiel.
The prophecie

24. There is (5) Elam also, with all his people round about his grave: which all being slain and fallen with the sword, are gone down unincircumcised under the earth, which nevertheless sometime brought fear into the land of the (c) Lyuing: they bear their own shame, with the other that be gone down to the grave.

25. They have made his bed in the midst of the flame, with all his multitude, their graves are round about him: all these unincircumcised, slaine by the sword, although they caus'd their fear in the land of the lyuing, yet have they borne their shame with them that go down to the pit, they are lap'd in the midst of them that are slain.

26. There is (6) Mesach also and Tubal, and their people: their graves round about him: these all unincircumcised, slaine by the sword, because after time they made the lande of the lyuing afraid.

27. They shall not lie with the (6) half-ame [which are] fallen of the unincircumcised, which are gone down to the grave with their weapons of warre, and have lap'd their sinbodes under their heads: but their iniquite shalbe upon their bones, because the terrour of their righte (was) in the lande of the lyuing.

28. Pea, among the unincircumcised shall thou be destroyed, and sleepe with them that perished through the sword.

29. There is Edom with her kings and princes also, which with their strength are layde by them that were slaine with the sword: Pea among the unincircumcised that they sleepe, with them which are gone down into the pit.

30. Moreover, there be at the princes of the (b) north with at the Sidonians, which are gone down with the slaine: with their fear and strength they are come to confusion, and lie there unincircumcised among those that be slaine with the sword, and bear their own shame with them that be gone down to the pit.

31. Pharaoh shal see them, and be (6) converted over all his multitude: Pharaoh and all his army, slaine with the sword, faith the Lord God.

32. For I have given my fear in the lande of the lyuing: but Pharaoh and all his people slabe layde among the unincircumcised, and among them that be slaine with the sword, faith the Lord God.

The xxxiii. Chapter.

He setteth out the office of the governours and ministers, 14. He strengtheneth them that despaire, and holdeneth them with the promise of mercie. 30. The wordes of the Lord against the remnant of the people, against the masters of the dooth of the prophete.

A 1

Gaue, the wordes of the Lord came unto me, saying:

Thou some of man, speake to the children of thy people, and tell them: when I send a sworde upon a lande, if the people of the lande take a man of their coasts, and set him to be their (7) watchman:

If when he seeth the sworde come by on the lande, he shall blow the trumpet and warn the people:

Then he that heareth the noyse of the trumpet and wyl not be warned, and the sworde come and take him alway, his blood shalbe upon his owne heade.

For he heard the sounde of the trumpet: and would not be warned, therefore his blood be upon him: but he that receaueth warning, he shall save his life.

6. Againe, if the watchman see the sword come, and blow not the trumpet, so that the people is not warned, if the sworde come then, and take any man from among them: the same slabe (8) taken shall laye in his owne name, but his blood wyl I require at the watchmanes hand.

7. And thou Dostone at man, I have made thee a watchman unto the house of Israel: therefore thou shalt see here the wordes at (my) mouth, and thou shalt warn them from me.

8. If I say unto the wicked, thou wikked, thou shalt surely die: thou spakest not to annoint the wicked of his way: that wicked man shall die in his owne name, but his blood wyl I require at
9 Nevertheless, if thou warne the wicked of his way to turne from it, and he yet dyeth not be turned from his way: then shall he die in his iniquity, but thou hast delivered thy soul.

10 Therefore saith the Lord: The house of Israel, yea say thus: If our offencers and sines laye upon us, and we be consumed in them, how should we then live?

11 Tell them, as truly as I live, saith the Lord God, I have no pleasure in the death of the wicked, but much rather that the wicked turne from his way: and ye turne you from your wicked wayes, for why but pe dye the house of Israel?

12 Therefore saith the Lord God, tell the children of the people, the righteouses of the rightoues shall not lafe him in the day of his iniquity: againe, the wickednes of the wicked shall not over-throw him for it in the day that he returneth from his wickednes: neither shall the righteouses lyve for (c) in the day that he fumeth.

13 If I laye upon the righteouses, he shall surely lyve, and so he trust to his owne rightouines, and do sinne: then shall his rightouines be no more thought upon, but in his wickednes that he hath done, and he shall dye.

14 Againe, if I laye upon the wicked, thou shalt surely dye: and so he turne from his sines, and do the thing that is lawfull and right,

15 Inasmuch that the same wicked man gueveth the pledge againe, resoleteth that he hath take away by robbery, walketh in the commandements of lyke, and doth none iniquity: then shall he surely lyve and not dye.

16 None of the sines that he hath commetted shall be imputed unto him: for insomuch as he doth now the thing that is lawfull and right, he shall lyve.

17 And yet the children of the people say, the way of the Lord is not equal: but their owne way is rather unequall.

18 When the righteouses turneth from his rightouines, and both the thing that is wicked, he shall dye therein.

19 But if the wicked turne from his Wickednes, doing the thing that is lawfull and right, he shall lyve therefore.

20 Yet pe say, the way of the Lord is not equal: dye house of Israel, I will judge every one of you after his wayes.

21 In the twelfth yere, the fifth day of the tenth moneth of our captivity, one which was escaped out of Jerusalem, came unto me, and said, The citie is taken.

22 Prove the (b) hande of the Lord hath ben upon the evening afore this moneth which was escaped came unto me, and had (d) opened my mouth: and the morning that he came to me: yea, my mouth was opened, so that I was no more dumb.

23 Then came the worde of the Lord unto me, and saide:

24 Thou sonne of man, these that dwell in the wasted lande of Israel taketh and saith: (e) Abraham was but one man, and he had the lande in possession: nowe are we many, and the lande is gien us to possess it also.

25 And therefore tell them, thus saith the Lord God: (f) In the blood have ye eaten, your eyes have ye looke up to idols, and haue the blood: shall ye then haue the lande in possession?

26 Pe (g) leaue upon your abominations, ye worke abominations, every one destineth his neighbours lyve: and shall pe then possesse the lande?

27 Say thou thus unto them, thus saith the Lord God: As truly as I live, they that are in the desolate places shall fall by the sword, and him that is upon the hielde: and they shall possesse the lande, and be to be hated of them, though they were no more by me hee, but be to them.

28 For I will make the lande to desolate and waste, that the * pompe of her strength shall ceasle: the mountains of Israel shalbe to waste, that no man shall trauaille thereby.

29 Then shall they knowe that I am the Lord, when I make the lande desolate and waste, because of all their abominations that they have thought.

30 And thou sonne of man, the children of thy people that talke of thee by the waters and in the doores of their houses, and speake one to another, every one to his brother, saying, Come I pray you, let us heare what woode is gone forth from the Lord:

31 They come unto thee as the people of Beth to come, and my people lyfe before thee,
there, and hear thy voicles, but they do not the other; for in their mouths they make a (m) left of them, and their heart goeth after their courtesies.

32. And lo, thou art unto them as a (n) singing long of one that hath a pleasant

voice, and can sing well: so they hear thy voicles, but do them not.

33. When this commeth to passe (so it cometh): then shall they know that there hath ben a prophecy among them.

The xxxiii. Chapter.

2 Against shepherds that despise the flocke of Christ, and seek theirown gain.

3 The Lord saith that he will bite his dispersed flocke, and gather them together.

4 He repouseth the matter of certaine of the flocke. 5 He promitteth the true shepheard Christ, and with him peace.

A

B

2

Do the woode of the Lord came unto me, saying:

3 Thou some of mine, prophete against the shepherds of Israel, prophete and speake unto them: thus saith the Lord God among the shepherds. 4 We be unto thee the shepherds of Israel that feede them feules: shoul not the shepherds feele the sfocke?

3 We care by the (n) fat, ye clothe you with the wood, the best fed do ye play: but the sfocke do ye not feele.

4 The (n) weake haue ye not strengthened, the sfoke haue ye not healed, the broken haue ye not bounde together, the bypren alywa ye have not bought againe, the lost haue ye not sought: but with sorce and crueltie have ye ruthen them.

5 They are without a shepheard, yea all the beastes of the fielde (o) devour them, and they goe astrap.

6 Ye shepe go wandering uppon the mountaines, and uppon every hilly, yea my shepe is scattered through all the face of the earth, and there is no man that feedeth, or searcheth after them.

7 Therefore Dy shepheardes, hear the woode of the Lord.

8 As truly as I mive saith the Lord God, so lonnuch as my shepe are robb, devoured of all the lykke beastes of the fielde, having no shepheard, and seeing that my shepheardes seke not my shepe, but the shepherds seke them feules, and feele not my shepe:

9 Therefore heare the woode of the Lord Dy shepheardes.

10 Thus saith the Lord God: behold, I will upon the shepherds, and require my shepe from their'

handes, and make them realle from feeding of the sheepe, yea the shepherds shall seew them feules no more: so I (p) will deliver my sheepe out of these mouthes, so that they shall not devoure them after this.

11 For thus saith the Lord God: behold, 

13 I will bring them out from the people, and gather them together out of the lands, I will bring them into their owne lande, and seede them upon the mountaines of Israel, by the waters and in all the places of the country.

14 I will seede them in right good pastures, and upon the hie mountaines of Israel shall there foldes be: there shall they be in a good solde, and in a fat pasture shall they seed, even upon the mountaines of Israel.

15 I will seede my sheepe and bring them to their rest, saith the Lord God.

16 Such as be lost, by I llice: such as are druen alywa, by I shall goe against, such as be broken, by I lbye by: such as be weake, by I make strong: such as be fast and strong, those by I roote out, and seree them with (r) judgement.

17 And as for you Dy sheepe, saith the Lord God, I will judge betwixt counterfeit counterfeit, betwixt the rammes and the goates.

18 Seemeth it a small thing to you to have eaten by the good (s) pasture, and to traede downe the residue of your pasture with yoursheepe also: to drink the deep
of Ezechiel.
clix.

deeper waters, and to trouble the rest also with your feet:
19 Thus my sheepe must be saie to eate the thing that ye have trodden downe with your feete, and to bume it that ye with your feete have defiled.
20 Therefore thus saith the Loade God unto them: Beholde [I even] I will judge betwene the fat cattale, and the lean cattale.
21 Forasmuch as with line and shoulder ye have haued, and with your hones have pulhed all the weake, till ye have scattered them abode.
22 I will saie my sheepe, so that they shall no more be spoyle, pe I will judge betwene cattale and cattale.
23 I will set by ouer them a shepheard, and he shall sheede them, even my seruant [1] Danau, he shall sheede them, and hehaue the shepheard.
24 And I the Loade wyll be their God, and my seruant Dauid shall bee their prince: even I the Loade haue spoken it.
25 Moreover I wyll make a concuentaue of peace with them, [2] saue cut beasts to roaste out of the lande: so that they may dwell (3) safely in the wildernesse, and sleepe in the woods.
26 And I wyll set them a blessing even rounde about my hill, and I wyll cause raine to come downe in due season, and there shall be raine of blessing.
27 And the tree of the field shall pricde her fruite, and the earth shall greue her increase: they shall labe safe in their lande, and shall knowe that I am the Loade, when I haue broke the bonds of their yoke, and delivered them out of the handes of those that servd them selves of them.
28 They shall no more be spoyle of the heathen, nor deuoured with the beasts of the lande: but safely shall they dwell, and no man shall fray them.
29 And I wyll caue by for them a (4) plant of renoun, and they shall haue no more "eungd with hunger in the lande, neither beare the represse of the heathen any more.
30 Thus shall they understand that I the Loade their God am with them, and that they, even the house of Israel, are my people, faith the Loade God:
31 And ye my sheepe, the sheepe of my pasture, are men: and I am your God, faith the Loade God.

The xxxv. Chapter.

The destruction that shall come on the mount Seir, that is, on the Idumeans, because they troubled the people of the Loade.

1 Moreover the words of the Loade came into me, saying:

Thou some of man, set thy face towad the mount Seir, phester against it.

2 And lay_into it, thus saith the Loade God: Beholde O thou mount Seir, I will upon thee, I will reache out my hande over thee, yea waste and desolate wyll I make thee,

4 Thy cities wyll I laye waste, [4] thou shalt ye boype, that thou mayst knowe howe that I am the Loade.

5 Forasmuch as thou bearest an olde enmite, and hast put the children of Israel to flight by the force of the sword, in the time of their calamity, when their infinitue had an ende.

6 Therefore as truely as I spue, faith the Loade God, I will prepare thee unto blood, pe blood shall folowe by on thee, except thou (5) hate blood, ever blood shall perserue thee.

7 Thus wyll I make the mount Seir desolate and waste, and cut out from it him that passeth out, and him that returneth:

8 His mountaines wyll I fill with his flame men, thy hils, baileys, and all thy rivers, the flame with the sworde shall fall in them.

9 I wyll make thee a perpetuall wilderness, so that thy cities haue (6) no returne: that ye may knowe that I am the Loade.

10 And because thou hast saue, (7) both these nations, and both these landes must be myne, and we wyll haue them in possession, whereas the Loade was there:

11 Therefore as truely as I spue faith the Loade God, I will even do according
The prophecie

The xxxv. Chapter.

26 And ye as thou wilt glad because the heritage of the house of Israel was destroyed, even so will I do unto thee: thou shalt be destroyed O mount Seir, and all Joeniaa wholly, and they shall know that I am the Lord.

27 Thou some of mine prophetes into the mountaunes of Israel, and speake, hear the word of the Lord. But ye mountaunes of Israel, Thus faith the Lord God: Because your" enemie hath lade upon you aha, the *Ye places of the woodbe are now become ours in possession:

3 Propheche therefore and speake, thus the Lord God: For because that they have made you desolate, and shatobled you on every side, that ye might be a possession unto the rest of the gentiles, and ye are taken by in the *tupes and tongues of men, and to the reproch of the people:

4 Therefore hear the word of the Lord God, O ye mountaunes of Israel, thus faith the Lord God to the mountaunes and hills, to the rivers and vallers, to the woodbe and desolate places, and to the cities that are forsaken, which are spoyled and had in derision on every side, among the rest of the heathen:

5 Therefore thus faith the Lord God: Surely in the fire of my goloseie have I spoken against the rest of the gentiles, and against all Edom, which have I appointed my lande for their possession, which also rejoyned from their whole heart with a dispitefull domaine, to cast it out for a prey.

6 Propheche therefore upon the lande of Israel, and speake into the mountaunes and hills, to the riveres and vallers, Thus faith the Lord God: Behold, this have I spoken in my goloseie and terrible wrath, because ye have done the *chame of the heathen:

7 Therefore thus faith the Lord God: I have left by my hande, surely the heathen that are about you, shall hear their shame.

8 But you, O mountaines of Israel, ye shall (a) shote out your baunches, and bring forth your fruite to my people of Israel: for they are at hande to come.

9 Beholde I come unto you, and with you I shall turne my face, that ye may be tilled and sowed.

10 I shall multiple men upon you, (even) at the house of Israel wholly, the cities that be inhabited, and the desayed places that be repaired againe.

11 And I shall multiple upon youman and beast, which shall increace and haue fruite: and I shall cause you to dwell after your olde estate, & be better (b) unto you then at the beginning: and ye shall know that I am the Lord.

12 Ye shall cause men to walke upon (1) you, (even) my people Israel, they shall possess (b) thee, and thou shalt be their inheritance, and thou shalt no more henceforth depreize them of (men)

13 Thus faith the Lord God, Foronuche as they lay upon you, thou art an (c) eater by of men, and a devourer of thy peple:

14 Therefore thou shalt eate no more men, neither destroy the people any more, faith the Lord God:
Neither will I cause men to hear in the name of the heathen any more: neither shall thou hear the reproach of the people any more, nor cause thy folk to fall any more, saith the Lord God.

Moreover, the word of the Lord came unto me, saying:

Dost thou pollute my holy name, when the house of Israel dwelleth upon their own ground, they defiled themselves with their own vices and imaginations: so that in my sight, their way was like the vices of a removed woman.

Wherefore I powdered my wrathful displeasure upon them, because of the blood that they had shed in the land, and because of their idols wherewith they had defiled it.

I scattered them also among the heathen, so that they were straitened about in the landes: according to their vices, and after their own intentions, so did I judge them.

And when they entered into the heathen whither they went, they polluted my holy name, when they defiled of them. These are the people of God, as gone out of his lande.

Then spake I my holy name, which the house of Israel had dishonoured among the gentiles where they came.

Therefore set the house of Israel, thus saith the Lord God: I will not this for your vices, O house of Israel, but for my holy name sake which ye dishonoured among the heathen where ye came.

Therefore I will hallobe my great name againe, which among the gentiles is polluted, for ye your seues have dishonoured it among them: and the gentiles shall know that I am the Lord saith the Lord God, when I shall sanctify you before your eyes.

As for you, I will take you from among the heathen, and gather you together out of all countreys, and bring you againe into your owne lande.

Then will I pruckle clean (?) water upon you, and ye shall be clean: yea from all your vices and from all your idols shall I cleanse you.

A newe heart also will I give you, and a newe spirit will I put into you; as for that stony heart I will take it out of your flesh, and give you a fleshly heart.

I will give my spirit among you, and cause you to valde in my commandements, and ye shall keep my judgments and do them.

And so ye shall dwell in the lande that I gave to your fathers: ye shall be my people, and I will be your God.

I will deliver you from all your vices, I will call for the sword, and will encrease it, and lay no famine upon you.

I will multiply the fruities of the trees and the encrease of the field: so that ye shall receive no more reproche of hunger among the heathen.

Then shall ye remember your own wicked vices, and your imaginations which were not good: so that ye saide (2) in your owne eyes for your sinnes and abominations.

But I will not do this for your sake, saith the Lord God, be ye sure of it: therefore O ye house of Israel, be ashamed and confounded of your owne vices.

Moreover, thus saith the Lord God, What tune as I will cleanse you from all your iniquities, then will I make the cities to be inhabited againe, and the places that be decayed shall be repaired.

The desolate lande shall be filled againe, which asoone time lay waste in the sight of all them that went by.

And they shall lay, this waste lande was like the garden of Eden: and these waste and desolate and ruinous cities were strong and inhabited.

Then the residue of the heathen that be round about you, shall know that I the Lord (7) repair that was broken down, and plant againe that was made waste: even I the Lord have spoken it, and will do it in beere.

Thus saith the Lord God: I will yet for this be fought of the house of Israel, so do it for them, I will multiply them as a flocke of men.

Like as the holy flocke, and the flocke of Hierusalem are in the heicopne steakes, so shall also the waleted cities be filled with flockes of men: and they shall know that I am the Lord.
The prophesie

The xxij. Chapter.

He prophesieoth the bringing againe of the people being in captiuitie. 16 Be the union of the ten tribes with the two.

The hande of the Lord was upon me, and car-ried me out in the spirit of the Lord, and set me downe in the midst of a plaine fielde that was full of bones.

And he led me rounde about by them; and behold, there were very many in the open fielde, and to [they were] very drye.

Then saide he unto me: Thou sone of man, prophesie thou toward the vinde, prophesie & speake to the vinde, thus saith the Lord God: Come, O thou ayr from the force (winds, and blowe upon these flaine, that they may lyue.

So I prophesied as he had commanded me: then came the breath into them, and they receaue breath, and brewe drye upon their feete, a maruellous great armie.

Thus saith the Lord God into these bones: Beholde, I wyll cause breath to enter into you, that ye may lyue.

I wyll geue you snowes, and make stiffe grewe upon you, and couer you once with shame, & so geue you breath, that ye may lyue, and knowe that I am the Lord.

So I prophesied as I was commanded: and as I was prophesying, there was a noysle, and to a great motion, to that the bones came neare together, bone to his bone.

Now when I had looke, behold they had snowes, flesh grewe upon them, and above they were covered with Ium: but there was no breath in them.

Then saide he unto me: Thou sone of man, prophesie thou toward the vinde, prophesie & speake to the vinde, thus saith the Lord God: Come, O thou ayr from the force (winds, and blowe upon these flaine, that they may lyue.

So I prophesied as he had commanded me: then came the breath into them, and they receaue breath, and brewe drye upon their feete, a marvellous great armie.

Doeower he said unto me: Thou sone of man, these bones are the whole house of Israel: Beholde, they say, Our bones are dryed up, our hope is gone, and we are cleane cut off.

Therefore prophesie thou, and speake unto them, thus saith the Lord God: Beholde, I wyll open your graves O my people, and cause you to come out of your
3. What ye know that I am the Lord, when I open your graven images of your people, and will set you again in your own land: and ye shall know that I am the Lord, when I bring you into the land of Israel again.

13. So shall ye know that I am the Lord, when I open your graves of your people, and will set you again in your own land: and ye shall know that I am the Lord, when I bring you into the land of Israel again.

14. My holy one also will I put in you, and ye shall know that I am the Lord, when I open your graves of your people, and will set you again in your own land: and ye shall know that I am the Lord, when I bring you into the land of Israel again.

15. The void of the Lord came unto me, saying:

16. Thus saith the Lord, Unto Judah and to the children of Israel his companions, Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

17. And thou shalt say unto them, Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

18. And thou shalt say unto them, Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

19. Then will I make thee an enquirer after the most high, and will take the stock of Joseph, whom I spake unto the house of Israel, whither is in the land of Ephraim, and of the tribes of Israel his fellows, and will put them with him, and will make them one stock, and they shall be one in my hand.

20. And thou shalt say unto them, Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

21. And thou shalt say unto them, Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

22. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

23. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

24. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

25. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

26. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

27. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

28. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

29. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

30. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

31. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

32. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

33. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

34. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

35. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

36. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

37. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

38. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

39. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

40. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

41. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

42. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

43. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

44. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

45. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

46. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

47. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

48. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

49. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.

50. Thus saith the Lord, Unto Joseph the stock of Ephraim, to all the house of Israel his companions.
6 6 Comer and all his hosts, the house
of Logarna out of the north quarters
and all his hosts, ye and much people
with thee.

7 Therefore prepare thee, set thy false in a
way with all thy people that are come
into thee by heapes, 2 be thou their de-
defence.

8 After many dapes thou shalt be lifted,
and in the latter yeeres thou shalt come
into the lande that hath ben turned
and toth with the Swoode, and gathered
gether againe out of many people
upon the mountaynes of Israel, which
have ben always subject to Waile: but
it is bought out of the people, and they
dwell all safe.

9 Thou shalt ascend and come by like a
storme, as a cloude to cover the lande
that thou, with all thy hosts,
& a great multitude of people with thee.

Moxoner, thus saith the Lorde God:
At the same time all things come in-
to thy minde, so that thou shalt think
\(^{(v)}\) enue thoughts.

And saith, I will up to the lande of
un-walled vallages, I will go to them
that be at rest, Whiche dwell safely, all
dwelling without Walles, they have nei-
ter barres nor gates:

To spoyle the pay, and to take a bootee,
to turne thy haunte upon the desolate
places that are \(^{(v)}\) now inhabited, \& upon
that people that is gathered together
from among the heathen, Whiche have
gotten cattell and goodes, and dwell in
the midst of the lande.

10 Then saith Saba and Dedan, and the
marcheaunts of Tharses with all their
lions, say unto thee: \(^{(v)}\) Art thou come
to spoyle a pay? hath thou gathered thy
people together to take a bootee, to take
away slue and gold, to carrie away cat-
tel and good, and to have a great pay?

11 Therefore, O thou some of man, thou
shall prophesie and say unto Go, thus
saith the Lorde Go: In that day when
my people Israel \(^{(v)}\) Welleth safe, shalt
thou not knowe it:

15 And thou shalt come from thy place out
of the north partes, thou and much peo-
ple with thee, which ride al upon horses,
\((v)\) a great multitude and a mightie
armie.

16 Ye shall then come upon my people of
Israel, as a cloude to cover the lande:
This shall come to passe in the \((v)\) latter
yeres, and I will bring thee by into my
land, that the heathen may knowe me
when I haabe \(^{(v)}\) sanctified in the O
Sow, before their eyes.

17 Thus saith the Lorde Go: Art no
thou he of whom I have spoken in old
tyme \((v)\) by the handes of my seruantes
the prophetes of Israel, which pro-
phesie in those dapes and yeeres, that I
should bring thee upon them:

18 At the same tyme when Go commeth
up by into the lande of Israel, saith the
Lorde Go, shall my neigne indignation
in my wrath:

19 For in my indignation and fire of my wrath
have I spakken, sure at that tyme
ther shalbe a great shaking in the lande
of Israel.

20 The very fitts in the sea, the foules
in the ayre, the beasts of the field, and
all that move and crepe upon the earth,
and all the men that are upon the
earth, shall tremble at my presence:
the
hills also shalbe turned upside downe,
the \((v)\) states shal fall, and all Walles
shall fall downe to the grounde.

21 I will call for a Swoode upon \((v)\) hym in
all my mountaynes, saith the Lorde
Go: so that every mawe sfoode shall
be upon another.

22 With pestilence and blood will I pleade
against him: noznie rayne and haile
stones, fire and bombstone will I cause
to rayne upon hym and all his haotes, ye
and upon all that great people that is
with hym.

23 Thus will I be \(^{(v)}\) magnificed, sanctified,
and knowen in the eyes of many na-
ions: and they shall knowe that I am
the Lorde.

The prophecie
1 Then will I shift thee, and cause thee to fall out of thy hand, and cause thy right hand to fall out of thy hand.

2 And I will turn thee about, and cause thee to come up from the north parts, and bring thee up to the mountains of Israel.  

3 As thy towel, I will slay thee out of thy right hand, and cause thy right hand to fall out of thy right hand.

4 Thou with all thy host, and all the people that is with thee, shall fall upon the mountains of Israel: then will I slay thee into the flock of birds,andsheep, to all fethered foules and beasts of the field, to be beheaded.

5 Thou shalt fall upon the open field: for I have spoken, saith the Lord God, into Magog, and among those that are chief in the midst of the fire, will I slay thee, and they shall know that I am the Lord.

6 I will make also the name of my holiness to be known among my people Israel, and will not let them pollute my holy name any more: but the very heathen shall know that I am the Lord, the holy one of Israel.

7 Behold it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

8 They that dwell in the cities of Israel, shall fall forth, and let fire upon the weapons, and burn them, shields and speares, bowes and arrows, hand staves, and woodes, and they shall burn them with fire seven years.

9 So that they shall eat of the fruit of the field, neither shall hewing down any of the wood: for with weapons that they make their fire, they shall rob thse that robbeth them, and spoile thse that spooleth them, saith the Lord God.

10 And the same time will I cause thee to be buried in Sog, even the valley wherein thou goest toward.

11 Then the grave of Sog and Magog, saith the Lord: Behold O Sog, thou chief prince at Meshech and Tubal, I will slay thee.

12 Seven monethes long shall the house of Israel be burying of them, that they may cleanse the land.

13 And all the people of the land shall bury them, and they shall have a name when I slaye glorified, saith the Lord God.

14 They shall make their graves with the head towards the east, and their face towards the land, where they fell, and they fell, and all his multitude shall be buried there, saith the Lord.

15 And they shall make their graves and put their head towards the land, and they fell, and all his multitude shall be buried there, saith the Lord.

16 And the name of the city shall be called Hanonal: thus shall they make the land clean.

17 And thou sonne of man, thus saith the Lord God: Speak unto the birds and all fethered foules, yea and to all the beasts of the field, Assemble you together, and come, gather you round about to my sacrifice that I sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the valiant men, and drink the blood of the princes of the land, of the rams, the heather of the goates, and of the bullockes, that be all fed at Baalath.

19 Ye shall eat the fat your belly full, and drink blood till ye be drunken of my sacrifice, which I have sacrificed for you.

20 Ye shall fell my holy men, with the valiant men and men of warre, saith the Lord God.

21 I will set my glorie also among the generall, that all the heathen may see my judgement that I have executed, and know that I the Lord.

22 And the house of Israel shall know that I am the Lord their God, from that day, and so forth.
The prophesie

23 And the heathen shall know, that whereas the house of Israel was led into captivity, it was for their wickedness, because they offended me: for the which cause I hid my face from them, and delivered them into the hands of their enemies, that they might all be made a name with the Lord.

24 According to their unthankfulness, according to their transgressions have I done unto them, I hid my face from them.

25 Therefore thus saith the Lord God: How will I bring again the captivities of Jacob, and have mercy upon the whole house of Israel, and be jealous for my holy name sake.

26 After that they have borne their shame, and all their transgression, whereby they have transgressed against me when they obeyed not my people by their own strength, neither yet by the strength of men, but that I hid myself my people famished.

The xxl. Chapter.

1 And the wise and twelve pence of our captivity, in the beginning of the year, the tenth day of the month, that is the fourteenth year after the city was taken, the sixth same day came the hand of the Lord upon me, and spake unto me thus:

2 Even into the land of Israel brought he me in the visions of God, and set me down upon a marvellous high mountaine, whereupon there was as it had been the building of a citie towards the south.

3 The visionary which he carried me, and beheld there was a man, whose semblance was like bale, which had a twisted line of star in his hand, and a cane to measure with ; and he stood in the doore.

4 And that man said unto me: Thou sonne of man, mark well with thine eyes, and hearken with thine ears, and fasten it in thine heart, whatsoever I shall show thee: for to the intent that they might be moved thereunto to make them return, and to return again to the Lord, and to hearken unto his word.

5 Behold, there was a wall on the side of the house, round about : about the cane to measure with that he had in his hand, was five cubits long by the cube a hande breadth: So he measured the breadth of the building with one cane, and the heighth with one cane.

6 Then came he to the gate which looked toward the east, and went by the staites thereof, and measured the post of the gate one cubit broad, and the other post of the gate one cubit broad.

7 And every chamber was one cubit long, and one cubit broad, and betwixt the chambers were five cubits : and the post of the gate by the porch of the gate within, was one cubite.

8 He measured also the porch of the gate within one cubite.

9 Then measured he the porch of the gate eight cubites : the posts there of two cubits, and the porch of the gate was inlarded.

10 And the chambers of the gate eastward, were there on this side, and there on that side : they three were of one measure, and the posts had one measure on this side, and one measure on that side.

11 After this, he measured the breadth of the entrance of the gate ten cubits, and the heighth of the gate thirteen cubits.

12 The space also before the chambers was one cubite on this side, and the space one cubite on that side: the chambers five cubites on this side, and five cubites on that side.

13 He measured the gate from the rooke of a chamber to his owne rooke the breadth of sue and twentie cubites: doone against doone.

14 He made "fronites alio of three cubicubites, even into the front of the court rounde about the gate.

15 And from the forefront of the entrance of the gate, to the forefront of the gate within were fiftie cubites.
And there were narrow windows in the chambers, and in the frontes within the gate round about, as in the arches: and the windows [were] round about within, and upon the frontes were pauline trees.

17 Then brought he me into the outward court, where as were chambers, and a pavement made for the court round about: their chambers were upon the pavement.

18 And the pavement [was] by the side of the gates, outer against the length of the gates: and the pavement [was] beneath.

19 Then he measured the breadth fro the forefront of the lower gate without, unto the forefront of the court within, a hundred cubites eastward and northward.

20 And the gate in the outward court that looked toward the north, measured he after the length and breadth thereof.

21 And the chambers thereof [were] three on this side, and three on that side: and the frontes thereof, and the arches thereof [were] after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

22 And their windows and their arches with their pauline trees [were] after the measure of the gate that looked toward the east: and the going by unto it [had] seven steps, and the arches thereof [were] before them.

23 And the gate of the inner court [waas] outer against the gate toward the north and toward the east, and he measured from gate to gate a hundred cubits.

24 After that he brought me toward the south, where there stood a gate toward the south, and he measured the frontes thereof and the arches thereof according to those measures.

25 And there were windows in it, and in the arches thereof round about like these windows: the length [was] fifty cubits, the breadth five and twenty cubits.

26 And there were seven steps at the going up to it, and the arches thereof before them: it had pauline trees, one on this side, and another on that side, upon the front thereof.

27 And there was a gate in the inner court toward the south, and he measured from gate to gate toward the south, a hundred cubits.

28 So he brought me into the inner court toward the south gate, and he measured the south gate according to those measures.

29 And the chambers thereof, the frontes thereof, and the arches thereof, according to these measures, and windows in it: and in the arches thereof round about, fifty cubits long, and five and twenty cubits broad.

30 And the arches round about were five and twenty cubits long, and five cubits broad.

31 And the arches thereof [were] toward the biter court, and pauline trees upon the frontes thereof, the going by to it [had] eight steps.

32 And he brought me also into the inner court toward the east, and he measured the gate according to those measures.

33 And the chambers thereof, and frontes thereof, and the arches thereof [were] according to these measures: there were windows therein, and in the arches thereof round about: it was fifty cubits long, five and twenty cubits broad.

34 And the arches thereof [were] toward the biter court, and pauline trees upon the frontes thereof on this side, and on that side, the going by to it had eight steps.

35 And he brought me to the north gate, and measured it according to those measures.

36 The chambers thereof, the frontes thereof, and the arches thereof, [were] windows therein round about: and the length [was] fifty cubits, the breadth five and twenty cubits.

37 And the frontes thereof [were] toward the inner court, and pauline trees [were] upon the frontes thereof on this side, and on that side, and the going by to it had eight steps.

38 And a chamber and the entire thereof [were] under the frontes of the gates: there they burned the burnt offerings.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, upon which they set the burnt offering, and the sin offering, and the trespass offering.

40 And at the side without the steps at the entrance of the north gate [were] two tables, and on the other side which was at the porch of the gate [were] two tables.
41 Four tables were on this side, and
four on that side by the side of the gate,
(then) eight tables, whereupon they
laid their sacrifices.
42 And the four tables were of seven
stone for the burnt offering; of a cubit
and a half long, and a cubit and a half
broad, and one cubit high, whereupon
were the instruments wherewith they
laid the burnt offering, and the sacrificial.
43 And within there were hooks one
hand breadth (long) fastened round about,
and upon the tables was the offering
selle.
44 And without the inner gate (were)
the chambers of the singers in the
tabernacle, which was at the side of the
north gate, and their prospect was to
ward the south: and one was at the
side of the east gate, having the prospect
ward the north.
45 And he said unto me: This chamber,
whose prospect is toward the south. (42)
for the priests that have charge to keep
the house.
46 And the chamber whose prospect is
toward the north (43) for the priests
that have charge to keep the altar;
there is the format of Sabaoth, which
the format of Levi come near to the
Lode, to minister unto him.
47 So he measured the court, which had
length a hundred cubits, and a hun-
dred in breadth, (even) foursquare: and
the altar stood before the house.
48 And he brought me to the porch of
the(44) house, and measured the porch
five cubits on this side, and five cubits
on that side: and the breadth of the gate
was three cubits on this side, and three
cubits on that side.
49 The(45) length of the porch was twen
tie cubits; the breadth eleven cubits,
and by steps went men up to it: by the
frontes also were pillars, one on this
side, and another on that side.

The xi. Chapter.

1 The disposition and device of building against the temple, and of the other things
thereunto belonging.

A

The breadth of the tabernacle.
2 The breadth of the doone was ten
 cubits, and the fides of the doone(46) were five
 cubits on the one side, and five cubits
 on the other side, and he measured the
 length thereof of fourtie cubites, and the
 breadth twenty cubites.
3 Then went he in (and) measured the front
 of the doone twu cubites: but the doone
 it self was five cubites, and the breadth
 on the other side of the doone was seven
 cubites.
4 He measured the length thereof of twenty
 cubites, and the breadth twenty cubites
 before the temple. And he said unto me,
 This is the most holy (place.)
5 He measured also the wall of the house
 five cubites, and the breadth of a cham-
 ber four cubites round about the house
 on every side.
6 And the chambers were chamber upon
 chamber, three and thirty in order: and
they entered the wall which was of the
 house for the chambers round about,
that they might be fastened, and not be
fastened in the wall of the house.
7 There was an enlarging, and a winding 25
about, mounting still upward to the
chambers: for the staire of the house was
mounting still upward round about the
house, therefore the house was larger by
ward: so they went up from the lowest
chamber to the highest by the staire.
8 And I found the house hys round about:
the foundation of the chambers were a
full stone of five cubites by to the arme
holes.
9 The thickeannes of the wall which was
for the chamber without (was) five
 cubites, and that which remained was
the place of the chambers that were
within.
10 And betwenee the chambers was the
widnesse of twenty cubites round ab
out the house on every side.
11 And the doones of the chambers were
toward the place that remained, one
doone toward the north, and another to
ward the south: the breadth of the place
that remained was five cubites round
about.
That is, the great pillars, pillars of the sanctuary, were like the horns of the sanctuary, were of brass. All the doors of the temple were square, and the fashion of the sanctuary was appearance like appearance.

22. The altar of wood was three cubites long, and two cubites broad, and of two cubits high, the one side, and the other side, and the altar thereof was of wood. And he said unto me, This is the table that stand before the Lord.

23. The temple and the holiest of all had either of them two doors.

24. And the doors had two doors [a piece, even] two folding doors, two for the one door, and two doors for the other.

25. And upon the doors of the temple, there were made Cherubims and palm trees, so that a palm tree was between a Cherub and a Cherub, and every Cherub had two faces,

The xlii. Chapter.

\[\text{Of the chambers of the temple for the priests, and the holy things.}\]

1. Then led he me into the outer court by the way toward the north, and he brought me into the chamber that was outer against the separate place, which was before the building toward the north.

2. Before the length of a hundred cubites [was the north door: and the breadth] was five cubites.

3. Over against the twenty cubits, which were for the inner court, and over against the pavement, which was for the outer court, [was] chamber against chamber, three orders.

4. And before the chambers, ther was a walking place of ten cubits wide in ward, the way of one cubite: and their doors toward the north.

5. Thus the upper chambers were all way narrower for those chambers seemed to care by these, to wit, the lobser and the chamberer of the building.

6. For they were in three orders, but had no pillars as the pillars of the courts: therefore were they smaller than the next the moff and the muddlemost, to reeke from the ground.

7. And the wall that was without outer against the chambers, toward the outer court, on the forepart of the chambers, the length thereof was five cubits.

8. For the length of the chambers that were in the outer court was five cubits: and, before the temple was a hundred cubits.

9. And under these chambers, was the entrance from the east, as one goeth from them, from the outer court.

10. In
The prophecie

10. In the thickness of the wall of the court towards the east, before the separate place, and before the building of the chambers.

11. And the way before them after the appearance of the chambers which were towards the north, as their length, so was their breadth: and all their entries were according to their fashion, and according to their doores.  

12. And according to the doores of the chambers that were towards the south, [was] a doore in the head of the way, [even] the way directly before the wall towards the east, as one entrench.  

13. Then lovd he unto me: The chambers towards the north, and the chambers towards the south, Whiche are before the separate place, those be holy chambers, Wherein the pietes that [are] approst by unto the Lord, must eate the most holy things, there must they lay the most holy things, and the meate offering, and sinne offering, and trespass offering; for it is a holy place.  

14. When the pietes come therein, they shall not go out of the holy place into the better court, but there they shall lay by their garments wherein they minister, for they are holy; and shall put on (b) other garments, and so shall approst to those which are for the people.  

15. And when he had finished the measuring of the house within, he led me forth toward the gate whose prospect is towards the east, and he measured it rounde about.  

16. He measured the east side With the measuring cane five hundred canes, [even] with the measuring cane round about.  

17. And he measured the north side five hundred canes, [even] with the measuring cane round about.  

18. The south side also measured he five hundred canes, by the measuring cane.  

19. He turned about (a) to the west side, and measured five hundred canes, by the measuring cane.  

20. So he measured it by the four sides: it had a wall round about five hundred canes long, and five hundred broade, to make a separation betwene the holy sancturie, and the prophane place.  

The xliii. Chapter.

1. He setteth the glory of God going into the temple, from whence it had before departed.  

7. He mentioneth the holieariie of the children of Israel, for the whiche they were consumed and brought to naught.  

10. He is commanded to call them againe to repensuum.

1. So he made me to the gate, [even] the gate that turneth towards the east:  

7. And he said unto me: O thou some of man, this stome is my state, the place of my footestepes, whereas I dwell among the children of Israel for evermore; lo that the house of Israel that no more deie my holy name, neither they nor their kinges provoke their abominations, and provoke the dead bodies of their kinges, in their holy places.  

8. About they have set their thresholds by my thresholds, and their postrs by my postrs, and a wall betwixt me and them, yet have they defiled my holy name With their abominations that they have committed: wherefore I have consumed them in my wrath.  

9. But now let them put away their abominations, and the dead bodies of their kings out of my sight, and I will dwell among them for evermore.  

10. That soe O thou some of man, hebe thou the house of Israel this house, that they may be ashamed of their wickednesse, and measure themselves an example thereat.

11 And
And if they be ashamed of all their vain works, then they bring the fourth of the house and pattern thereof, the going out, the coming in, all the maner thereof, yeal all the ordinances thereof, the figures, and all the lawes thereof, and write it in their sight, that they may hee the whole fashion thereof, and all the ordinances thereof, and do them.

This is the lawe of the house: Upon the top of the mount, shall all the limites thereof be, rounde about the most holie place; this is the lawe of the house.

And these are the measures of the altar in cubites: the cubite is a cubite and a hande breadth, the bottom (halbe) a cubite, and the breadth a cubite, and the borde thereof by the edge thereof rounde about was one span, and this (halbe) the height of the altar.

And from the bottome upon the ground unto the lower piece (halbe) two cubites, and the breadth one cubite: and from the little piece to the great piece (halbe) four cubites, the breadth) one cubite.

The altar was four cubites he, and from the altar bypwarde floode four yomes.

And the altar was twelve cubites long, and twelve cubites broad, square in the four comers thereof.

The frame of the altar (halbe) fourten cubites long, and fourten cubites broad in the square comers thereof, and the borde about it halfe a cubite, and the bottome thereof (halbe) a cubite, and the steps thereof (halbe) turned toward the east.

And he saide unto me, Thou sonne of man, thus saith the Lord God: These are the ordinances of the altar, in the day when it is made, to offer burnt offringes thereupon, & to sprinkle blood thereupon.

And thou shalt bring to the priests, to the Levites, that be of the seed of Sa- dor, and appoite unto me the Loard God to minister unto me, a young bullocke for a sinne offering.

And thou shalt take of the blood thereof, & put it on the four corners of it, and on the four corners of the frame, and upon the border rounde about: thus shalt thou cleanse it, and purge it.

Thou shalt take the bullocke all of the sinne offering, and burne him in the ap- pointed place without the sanctuary.

The second day, take a goatte bucke without blemish for a sinne offering, to cleanse the altar withal, like as it was cleansed with the bullocke.

Hold when thou hast made an end of cleansing it, then offer a young bullocke without blemish, and a rammie out of the flocke without blemish also.

Offer them before the Lord, and let the priests cast salt theraupon, and speake Offerings upon the altar: so I will accept you, faith the Loard God.

The xliii. Chapter.

1. He sheweth what doore of the temple is that. He is commanded to upbraid the people with their offence, who are to be admitted to the service of the temple, and who are refused. 1. He sheweth what priests he would have admitted into the holy place, and also their order.

For this, he brought me againe to the out- ward gate of the sanctuary on the east side, and that was shut. Then saide the Lord unto me: This gate halfe shut, and not opened, neither shall any man go through it: for the Loard God of Israel hath entered by it, and it halfe shut.

3. It is for the prince, the prince shall sit in it to eate bread before the Lord: he shall enter by the way of the poche of that gate, and shall goe out by the way of the same.

4. Then brought he me toward the north gate before the house: and as I looked beholde
behind the glory of the Lord filled the house of the Lord, and I fell upon my face.

5 So the Lord spake unto me: O thou son of man, set thine heart, and behold with thine eyes, and hearken with thine ears, and set thine ears to the words that I shall speak unto thee concerning all the ordinances of the house of the Lord, and all the lavers thereof, and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious even to the house of Israel, thus saith the Lord God: O house of Israel, ye have enough of all your abominations.

7 Seeing ye have brought into my sanctuary strangers having uncircumcised hearts and uncircumcised flesh, to be in my sanctuary to pollute my house, when ye offer my bread, fat, and blood, and they have broken my covenant because of all your abominations:

8 And ye have not kept the ordinances of my holy things, and ye have set keepers to keep my sanctuary for you. Therefore thus saith the Lord God: Of all the strangers that dwell among the children of Israel, no stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary.

But the Levites that went back from me when Israel went astray, which escaped from me after their idols, shall bear their iniquity:

11 And they shall be ministers in my sanctuary, and keep the gates of the house, and minister in the house: they shall lay the burnt offerings, and the sacrifice for the people, and they shall stand before them to serve them.

12 Because they ministered before their idols, and caused the house of Israel to fall into iniquity: therefore have I lifted up my hands against them, saith the Lord God, and they shall bear their iniquity.

13 And they shall not come near unto me to do the office of a priest unto me, neither shall they come near unto any of my holy things in the most holy place: but they shall bear their own name and abominations which they have done.

14 And I will make them keepers of the watch of the house for all the service thereof, so far as that shall be done therein.

15 But the priests, the Levites, the sons of Sadoke that kept the charge of my sanctuary when the children of Israel straied from me, that came to me to do me service, to stand before me, and to offer me the fat and the blood, saith the Lord God:

16 They shall go into my sanctuary, and appoche unto my table to do me service, and they shall keep my charge.

17 Now when they go into the gates of the inner court, they shall put on linen clothes, that no woollen come upon them while they do service under the gates of the inner court, and with in.

18 They shall have linen bonnets upon their heads, and linen breeches upon their loines: they shall not gird them selves in the "ivestate.

19 And when they go forth unto the outer court, they shall put off the clothes wherein they have ministered, and lay them in the chamber of the sanctuary, and put on other apparel, and they shall not sanctifie the people with their clothes.

20 They shall not sin to have their heads, nor suffer their hands to growl long, but their heads alone.

21 All the priests that go into the inner court shall make no wine.

22 They shall marry no widow, neither one that is put from her husband; but a maid of the seed of the house of Israel, or a widow that hath had a priest before.

23 They shall hebre the people the difference between the holy and unholy, and cause them to discern between the clean and unclean.

24 And in controversy they shall stand to judge, and give sentence after my judgments: and my laves and my statutes shall they keep in all my holy feast, and halow all my Sabbaties.

25 They shall come at no dead person to defile them selves: but with father or mother, son or daughter, brother or sister, that hath had yet no husband, they may be defiled.

26 And when he is cleansed, there shall be reckoned unto him seven days.

27 And when he goeth into the sanctuary into the inner court to minister in the sanctuary, he shall bring his burnt offerings: (b) They shall be broken among the people.
of Ezechiell.


cxvi.

159. Chapter.

1 Out of all the lands of promise are there separated four portions, of which the first is given to the priests and to the temple, the second to the Levites, the third to the cote, the fourth to the prince. 2 An exhortation to the heads of Israel. 3 Of the weights and measures. 4 Of the firstfruits.

1 Wherefore deuide the land by the lot for inheritance, ye shall offer an oblation to the Lord, a holy [portion of the lande, twenty and five thousand canes long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this part thereof shall belong unto the sactuary, five hundred cubits [in length] with five hundred in breadth, square round about, and five cubits round about for the suburbs.

3 And of this measure shalt thou measure, [namely] of the length of twenty and five thousand, and the breadth of ten thousand: and in it shall be the sactuary and the most holy place.

4 That holy portion of the land shall partake unto the priests which do serve in the sactuary, which come nere to serve the Lord: and it shall be their place for their houses, and a holy place for the sactuary.

5 And in the twentie and five thousand length, and ten thousand breadth, shall the Levites that minister in the house have their posession for twentie chambers.

6 Ye shall give also unto the cote a possession of five thousand canes broad, and twenty and five thousand long, over against the oblation of the holy portion, that shall be for the whole house of Israel.

7 And [a portion shall] be for the prince on this side and on that side of the oblation of the holy portion, and of the posession of the cote, [even] before the oblation of the holy portion, and before the posession of the cote, from the west corner wellward, & from the east corner eastward: and the length halfe by one of the portions, from the west border unto the east border.

8 In this lande shall he his possession in Israel: and his princes shall not oppose the people, and the rest of the lande shall they give to the house of Israel according to their tribes.

9 Thus saith the Lord God, (b) Let it suffice you of princes of Israel: leave off the tribute and oppression, and execute judgment and injustice: take away your exactions from your people, saith the Lord God.

10 Ye shall have a true Ballaunce, a true (c) Epha, and a true Bath.

11 The Epha and the Bath halfe an ounce: one Bath containeth the tenth part of an Honer, and an Epha the tenth part of an Honer: the equalitie thereof shall be after the honer.

12 The Shilte maketh twentie Gerales, and twentie Silses, and (d) twentie five, and fifteene Silses make a Mance.

13 This is the oblation that ye shall offer: the first part of an Epha out of the honer of wheate, and the first part of an Epha out of an Honer of barley.

14 Concerning the obnauncest of the oyle, [even] of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Coz; ten Batches (halfe) a honer, because ten Batches full a honer.

15 And our lambes from two hundred sheepe out of the fat pastures of Israel, for a meate offering, burnt offering, and peace offering, to reconcile them, saith the Lord God.

16 All the people of the lande shall give this oblation for the prince in Israel.

17 Again.
17 Againe, it shalbe the princes part to offer burne offringes, meate offringes, and wine offringes, in the holy dayes, newe monnes, Sabbathes, & in all the hie feastes of the house of Israel: he shal prepare the same offring, meate offring, burnt offring, and peace offering, to reconcile the house of Israel.

18 Thus saith the Lord God: The first day of the first moneth, thou shalt take a young bullocke without blemishe, and cleane the sancturie.

19 So the pricke shall take of the blood of the same offering, and put it upon the poles of the houe, & upon the foure corners of the frame of the aultre, & upon the poles of the gate of the inner court, and thus shalt thou do also the feuenthe day of the moneth; such as hauie kinde of ignoraunce, or being decreaued, to reconcile the houe of Israel.

20 Upon the fourteentehe day of the first moneth, ye shall haue the passour, a feast of seven dayes, and ye shall eate unleauened bread.

21 Upon the same day that the prince prepare for him selfe and all the people of the lande a bullocke for a lone offering.

22 And in the sevene dayes of the feast, he shall make a burnt offering to the Lord, sevene bullockes & seven rammes without blemishe dayly, for seuen dayes, and a hee goat dayly for a lone offering.

23 And he shall prepare a meate offering of an Ephah for a bullocke, & an Ephah for a rammee, & a D hin of oyle for an Ephah.

24 And he shall prepare a lone offering of an Ephah for a bullocke, 24
dan Ephah for a rammee, & a D. hin of oyle for an Ephah.

25 In the sevene moneth in the seuenthe day of the moneth on the feast, he shall do according into these for seuen dayes; according to the same offering, according to the burnt offering, and according to the meate offering, and according to the oyle.
freely unto the Lord: one then that open him the gate that turneth toward the east, and he shall make his burnt offerings, and his peace offerings, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering unto the Lord of a lamb of one year without blemish, then shall it do every morning.

14 Thou shalt prepare a meat offering for it every morning, the first part of an Ephah, and the third part of a hin of oil to mingle with the fine flour: this meat offering shalt he continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lamb, the meat offering, and spice, every morning, for a continual burnt offering.

16 Wherefore, thus saith the Lord God: If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons' their possession (halfe by inheritance).

17 But if he give a gift of his inheritance to one of his servants, then shall it be (the one) of his inheritance.

18 The prince also shall take none of the people's inheritance, nor put them from their possession: but to his sons shall he give his own inheritance, that my people be not scattered abroad every man from his possession.

19 And he brought me through the entrance at the side of the gate, to the holy chambers of the priests which (stood) toward the north, and beheld, there was a place upon the west side of them.

20 Then said he unto me: This is the place where the priests shall sacrifice the trespass and fine offerings, and cause the meat offerings that they need not bear them into the outward court, and to (f) endue the people.

21 So he brought me into the outer court, (g) and caused me to go by the four corners of the court: and beheld, in every corner of the court, there was a court.

22 In the four corners of the court there were courts of pavement, of four cubits long, and thirty cubits broad: these four corners were of one measure.

23 And there went a wall round about them, even about those four: and under the wall there were "hutches" made round about.

24 Then said he unto me: These are the houses, where the ministers of the house shall boyle the sacrifice of the people.

The xlvj. Chapter.

1 The vision of the waters that came out of the temple. 2 The coales of the land of promise and the revelation thereof by tribes.

A Afterward he brought me again into the door of the house, and behold there was a gush out (h) of waters from under the threshold of the house eastward: for the forefront of the house stood toward the east: and the waters ran down from under the right side of the house, which went into the altar southward.

2 Then he led me out to the north gate, and led me about by the way without the inner gate, by the way that turneth eastward: and behold, there issued forth waters from the right side.

3 Now when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and then he brought me through the waters, the waters were to the ankles.

4 So he measured yet a thousand, and brought me through the waters, the waters were to the knees: yet measured he a thousand, and brought me through, the waters were to the loins.

5 After this he measured a thousand again, then was it such a (i) river that I could not go through it, the waters was Iisen, (j) the water did flow as a river that might not be crossed.

6 And he led me up: and, lo, thou sawest this: the waters went down into the midst of the people.

7 Now when I returned, behold at the banke of the river there were very many trees (k) on the one side and on the other.

8 Then said he unto me: These waters flow out toward the east country, and runne
The prophesie runne doth into the plaine, and come into the land, waters shalbe holsome.

9 Ye all that live and move, whereunto this river commeth, shall live: and there shalbe a very great multitude of fishes, because these waters shall come thither, for they shalbe holsome: and every thing shall live whether the river cometh.

10 By this river shall the fishes stand, from En-gaddi unto Eneglaim, and the breed of their nets: for the fishes shalbe according to their kinds as the fishes of the (\textit{3}) maine sea, exceeding marny.

11 But the (\textit{1}) marishes thereof, and the pits thereof, shall not be made holsome, they shalbe made salt pits.

12 By this river upon the banke thereof on this side and on that side shall grow all trees for meat, whose leaves shall not fade, neither shall the fruit thereof fall, but shall hang foorth and therefore according to his monethes, for the waters thereof run out of the sanctuary: and the fruit thereof shalbe for meat, and the leaves thereof for (\textit{4}) medicine.

13 Thus saith the Lord God: Let this be the border whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

14 And ye shall inherit it one aswell as another, concerning the which I lift by my hand to geue it unto your fathers: and this lande shall fall unto you for inheritance.

15 This is the border of the (\textit{5}) lande by

on the north side, from the maine sea toward Bethlon, as men go to Edoda.

16 [Namely] Hamah, Beroca, Sabarun, which are betweene the borders of Damascus, and betweene the borders of Hamah, Bazar Hathiton, that is by the coastes of Hauran.

17 Thus the borders from the sea sooth shalbe Hazer Enan, the border of Damascus, and the north northward, and the borders of Hamah: this is the north part.

18 The east side shall ye measure from Hauran and Damascus, from Gilead and the land of Israel by Jordan, and from the border unto the east sea: this is the east part.

19 The south side shalbe toward Zeman, from Thamar to the waters of strike in Cades, and the river to the maine sea: and that is the south part toward Zeman.

20 The west part also shalbe the great D sea, from the borders till man come over against Hamah: this is the west part.

21 This lande shalbe part among you according to the tribes of Israel, and bestride it by lot to be an heritage for you, to the strangers that dwell among you, and beger children among you: so ye shall take them among the children of Israel, like as though they were of your owne creature, and they shalbe (\textit{6}) inheritance with you among the children of Israel.

22 And in what tribe the stranger dwelleth, in the same tribe shal ye give him his inheritance, saith the Lord God.

The xlviii. Chapter.

1 The lots of the seven tribes. 2 The parts of the possession of the priests and of the temple, of the Levites of the city, and of the prince, are rehearsed. 3 The lots of the other tribes. 4 The gates of the city.

These are names of the tribes: from the north side to the coast toward Bethlon, till thou comest unto Hamah and Bazar, Enan, the borders of Damascus northward, the coast of Hamah, Dan shall have his portion from the east quarter unto the west.

2 Upon the borders of Dan, from the east side unto the west, shall Aser have his portion.

3 Upon the borders of Aser, from the east part unto the west, shall Naphtali have his portion.

4 Upon the borders of Nephthali, from the east quarter unto the west, shall Manasses have his portion.

5 Upon the borders of Manasses from east
the east side unto the west, shall Ephraim have his portion.

6 Upon the borders of Ephraim, from the east part unto the west, shall Ruben have his portion.

7 Upon the borders of Ruben, from the east quarter unto the west, shall Juda have his portion.

8 Upon the borders of Juda, from the east part unto the west part, shall be the (3) offering which they shall offer of fine and twentie thousand (ounces) bozde, and of length, as one of the parts, from the east side unto the west side: and the sanctuarie (shalbe) in the midst of it.

9 The oblation that ye shall offer unto the Lord, shall be five and twentie thousand long, and ten thousand bozde.

10 And for these (even) for the priests shalbe this holy oblation: toward the north five and twentie thousand long: toward the west ten thousand bozde, toward the east ten thousand bozde also, and toward the south five and twentie thousand long, and the sanctuarie of the Lord shall be in the midst thereof.

11 This sanctified portion shall be the priests that are of the children of Saba, which have kept my charge, which went not astray in the error of the children of Israel like as the Leuites went astray.

12 Therefore this oblation of the lande that is offered, shalbe theirs as a thing most holy, hard upon the borders of the Leuites.

13 And over against the border of the priests, shall the Leuites have five and twentie thousand long, and ten thousand bozde: all the length that shalbe five and twentie thousand, and the breadth ten thousand.

14 Of this portion they shall sell nothing, nor make any permutation thereof, nor alienate the first frutes of the lande: for it is holy unto the Lord.

15 And the five thousand that are left in the breadth over against the five and twentie thousand, shall be a paphane place for the citie, for housing, & for suburbs: and the citie shalbe in the midst thereof.

16 And thee shalbe the measures thereof: the north part five hundred and four thousand, and the south part five hundred and four thousand, and the east part five hundred and four thousand, and the west part five hundred & four thousand.

17 The suburbs of the citie shall have toward the north two hundred and fiftie, toward the south two hundred and fiftie, toward the west two hundred and fiftie, toward the east two hundred and fiftie.

18 And the residue in length over against the oblation of the holy portion, shall be ten thousand toward the east, and ten thousand toward the west: and it shall be over against the oblation of the holy portion: and the encreas thereof shalbe for their meate that serve the citie.

19 And they that serve the citie, they shall serve it out of all the tribes of Israel.

20 All the oblation that shalbe five and twentie thousand (with) five and twentie thousand: ye shall offer this oblation four square, for the sanctuarie, and for the possession of the citie.

21 And the residue shalbe for the prince, on the one side and on the other of the holy oblation, and of the possession of the citie over against the five and twentie thousand of the oblation toward the east border: and westward over against the five and twentie thousand toward the west border, over against shalbe the portion for the prince: this shalbe the holy oblation, and the house of the sanctuarie shalbe in the midst thereof.

22 Moreover, from the possession of the Leuites, and the cities possession, that which is in the midst shalbe the princes, between the border of (3) Juda and the border of Beniamin shalbe the princes.

23 Also of the other tribes: from the east part unto the west, shall Beniamin have his portion.

24 Upon the borders of Beniamin, from the east side unto the west, shall Simeon have his portion.

25 Upon the borders of Simeon, from the east side unto the west, shall Judah have his portion.

26 Upon the borders of Judah, from the east side unto the west, shall Zabulon have his portion.

27 Upon the borders of Zabulon, from the east part unto the west, shall Gad have his portion.

28 Upon the borders of Gad at the south side toward Lemania, the border shall be from Thanar unto the waters of Sirze to Cades, and to the river; that runneth...
The prophesie

29 This is the lande which ye shall divide by lot for an inheritance into the tribes of Israel, and these be their portions faith the Lord God.
30 These be the bonds of the citie, upon the north part five hundred and four thousand measures.
31 The gates of the citie that have the names of the tribes of Israel, three gates of the north side: one gate of Ruben, another of Juda, the third of Leuit.
32 Upon the east side five hundred and four thousand measures, with three gates: the one of Joseph, another of Benjamin, the third of Dan.
33 Upon the south side five hundred and four thousand measures, with the three gates: the one of Simeon, another of Zebulon, the third of Naphtali.
34 And upon the west side, five hundred and four thousand measures, with their three gates also: the one of Gad, another of Asher, the third of Nephtali.
35 Thus shall it have eighteen thousand measures rounde about: and the name of the citie from that time forth, shall be, The Lord is there.

The booke of the prophete Daniel.

The first Chapter.
1 The prophete telleth the captituite of Jehoachim king of Juda, 4 Of the children that were in captituite, the king commandeth to choose which of them should be taught the learning and language of the Chaldeans. 7 They are allowed the kinges feeding. 8 Daniel abdainteth from the meate of the king of Babylon,
of Daniel.

of Israel, of the kings reede, and of the

princes.

Springsides without any blemische, but

well favoured, studious in al wisdom,

skillfull for knowledge, able to better

knowledge, such as have lined their fe

in the that they may stand in the kings

palace: yea whom they might recee the

learning the song of the Chaldeans.

Unto these the king appointed a daily

provision every day, of a portion of the

kings meate, and of the vine which he
drank, to do thec them thre peres, that

afterwarde they might stand be

fore the king.

Among these noble were certayne of
the children of Judah: namely, Daniel,

Ananias, Misael, and Azarias.

Unto these the chiefe chamberlayne
gave other names, and called Daniel,

Balthasar: Ananias, Sedaach: Misael,

and Azarias, Abednego.

But Daniel purposed in his heart that

he would not desite hym selfe with the

portion of the kings meate, nor with the

wine which he dranke: therefore he

required the chiefe chamberlayne that

he might not desite him selfe.

And God brought Daniel into favour

and tender love with the chiefe cham-

berlayne.

And the chiefe chamberlayne sayd un

to Daniel, I am a stranger of my lord

the king which hath appointed you your

meate and your dranke; wherefore shoul

d ye for your faces dresse hym when then

the spingale of your age, so ye shall make

me indanger my head unto the king.

Then Daniel sayde unto Balthasar, who

the chiefe chamberlayne had let

over Daniel, Ananias, Misael, and Azar-

rias:

Do pone but ten daies with thy ser-

nauetes, and let vs have pulse to eate,

and water to drinke.

Then let our counenauetes be looked

upon before thee, and the counenauetes

of the children that eate of the portion of

the kings meate: and as thou seekest,

deal with thy serenauetes.

So he consented to them in this mat-
ter, and proved them ten daies.

And at the end of ten daies, their coun-
enauetes appeared fatter and fatter

in flesh than all the children which did

eate the portion of the kings meate.

Thus Balthasar toke away the portion of

their meate, and the wine that they

should drinke, and gave them pulse.

As for these foure children, God gave

them knowledge and understanding in

all learning & vsborne: also he gave

Daniel understanding of all vsions and

dreames.

Nowe when the time was espac, that

the king had appointed to bring

them in, the chiefe chamberlayne

brought them before Nabuchodonosor.

And the king communed with them:

but among them all were founde none

such as Daniel, Ananias, Misael, and

Azarias: therefore stode they before the

king.

In all matters of vsborne and un-

derstanding that the king enquird of

them, he founde them ten times better

then all the vsborne and toothsayers

that were in all his realme.

And Daniel above all unto the first

d the vore of king Cyrus.

The, ii. Chapter.

The second vore of the reigne of Babh-

chodonosor, 2 he called unto him tooth-
sayers, and required of them

both the vsie and the interpretation of

them: to they said, they can not doe it.

The king commanded all the wise men

of Babylon to be layne. 16 Daniel required time to

sole the question: 9 the Lord opened the miserie unto Daniel. 24 Daniel is brought to the

king, and was with his dreame and the interpretation therof. 44 Of the everla
ing kingdom of Christ.

Of the second vore of the reigne of Babh-

chodonosor, had Nabuchodonosor a dreame,

wherebyour his

tate was troubled & his

foole baken from him.

Then the king commanded to call the

wise men, and toothsayers, & seerers,

and the Chaldees, for to heue the

his dreame: So they came, & stode be

fore the king.

And the king sayde unto them: I have

dreamed a dreame, and my spirit was

troubled to knowe the dreame.

Upon this the Chaldees answered

the king, God saue thy life for ever: Stay

thy serenauetes the dreame, and we shall

thee the interpretation.

V (1) s The
5 The king aumflwered and lapde to the Chaldeans, The thing is gone from me; If ye will not make me understand the dream with the interpretation thereof, ye shall be slain with your princes, and your houses made a stable.

6 But if ye tell me the dream and the interpretation thereof, ye shall receive of me gifts, rewards, and great honour, therefore shew me the dream and the interpretation thereof.

7 They answered again, and said: The king must shew his servants the dream, and so that we declare the interpretation thereof.

8 Then the king aumflwered, saying: I perceive of a truth that ye would declare the time, so much as ye see the thing is gone from me.

Therefore if ye will not tell me the dream, this is your only purpose, ye have prepared lying and corrupt words to speak before me, till the time be changed; therefore tell me the dream, that I may know that ye can declare me the interpretation thereof.

10 Upon this the Chaldeans gave answer before the king, and said: There is no man upon earth that can tell the thing which the king speaketh of, ye neither king, prince, nor wise man, that ever asked such things at a wise man, toft layer, or Chaldean.

11 For it is a rare matter that the king requireth, neither is there any that can certifie the king thereof, except the gods whose dwelling is not with flesh.

12 For the which cause the king was wrath with great indignation, and commanded to destroy all the wise men at Babylon.

13 So the decree went forth, and the wise men were layed: they sought also to slay Daniel, with his companions.

14 Then Daniel prayed the counsell and decree with Arioch the captain of the king's guard, who was gone sooth to put to death the wise men of Babylon.

15 He aumflwered and lapde into Arioch the king's captain, why is the sentence to hastbe from the king? Then Arioch told Daniel the matter.

16 Upon this went Daniel, and declared the king that he would give him leisure, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and shewed the thing to Ananias, Hadad, and Azarias, his companions.

18 That they should besee the God of heaven for grace in this secre, that Daniel and his fellows, with other such as were Wise men in Babylon, perished not.

19 Then was the secre revealed unto Daniel in a vision by night: then Daniel prayed the God of heaven.

20 Daniel also aumflwered, and said: *The name of God be praised for ever and ever: for he is worthy and strong, and his praise everlasting. He
he taketh away kings, he setteth up kings: he giveth worldome unto the world, and understandeth to those that understand.

22 He revealeth the deep and secret things, he knoweth the thing that lieth in darkness; for the light shineth upon him.

23 I thank thee and say thee O thou God of my fathers, that thou hast given me worldome and strength; and hast shewed me now the thing that we desired: for thou hast declared the kings matter unto us.

24 Upon this went Daniel into Arioch, whom the king had ordained to destroy the wise men at Babylon: he went and spake thus unto him, Delight not the wise men of Babylon, but bring before the king, and I shall shew the king the interpretation.

25 Then Arioch brought Daniel before the king in all the haste, and spake thus unto him: I have found a man among the children of Judah that were brought captive, that will declare unto the king the interpretation.

26 Then answered the king and spake unto Daniel, whose name was Belteshazzar: Arriethable to shewe me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and spake: As for this dream, for the king'sch ease inquisition, there can neither the men of understanding, nor wise men, nor readers of signs, declare it unto the king:

28 But there is a God in heaven that revealeth secrets, and sheweth the king Nebuchadnezzar; what is set to come in the latter days. Thy dream and that which thou hast seen in thy head upon thy bed is this.

29 O king, when thou walst in thy bed, thoughts came unto thy mind, what should come hereafter: so that thou art the owner of mysteries, tellsh thee what is to come.

30 As for me this secret is not shewed me for any worldome that I have more than any other thing: but only that I might shew the king the interpretation, and that thou mightest know the thoughts of thy own heart.

31 Thou king livest, and beholdest, there was a great image: this great image whose brightness was excellent, and made before thee, and the fourinethereofwas terrible.

32 This image had feet of iron, his breast and his belly were part of iron and part of clay.

33 This legs were of iron, his feet were part of iron and part of clay.

34 Thou beholdest it till a stone was cut without hands, which smoote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the iron and gold broken al together, and became like the chaff of summer fiores, and the wind caried them away; that no place was found for them: the stone that image became a great mountain, and killed the whole earth.

36 This is the dream: and now will I shew the king what it meaneth.

37 O king, thou art a king of kings: for the God of heaven hath given thee a kingdom, power, strength, and glory.

38 And all places whithersoever the children of men dwell, the beasts of the field, and the foules of the air hath he given into thy hand, and hath made thee ruler in them all: thou art this head of gold.

39 After thee shall arise another kingdom inferior to thee, another (third) kingdom of iron, which shall break every rule over all the earth.

40 The (fourth) kingdom shall be strong as iron: for as iron breaketh in pieces, and subdueth all things, and as iron breaketh all these things. (To) shall it break in pieces and bruise (all),

41 Whereas thou hast left the feast from, part of potters clay and part of iron, the kingdom shall be divided, but there shall be none of the strength of the iron, so much as thou hast left the iron midst with the clay and earth.

42 And as the toes of the feet were part of iron and part of clay, so shall the kingdom be part strong and part broken.

43 And whereas thou hast left iron midst with clay and earth, they shall mingle them feines with the (feeb) feet of men, and yet not so one with another, as iron will not be mated with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and this kingdom shall not be given over to
The prophecy.

47 The king answered Daniel's $ay$.

48 So the king made Daniel a great man, and gave him many great gifts; he made him ruler of all the countries of Babylon, and the chief of the rulers above all the wise men of Babylon.

49 Then Daniel $made request to the king, and he set Sidach, Belach, and Abdenego over the charge of the province of Babylon: but Daniel sat in the king's gate.

The third Chapter.

1 The king sent for a golden image, which he commanded to be worshipped. Sidach, Belach, and Abdenego are accused, because they despised the king's commandment.

2 They are brought unto the king, commanded to worship the image; if they refuse to do it, and are put into a burning oven. By believing in God they are delivered from the fire.

3 Abuchodonosor confesseth the power of God, after the sight of the miracle.
net, trumpet, harp, cymbal, psaltery, dulcimer, and all manner of instruments of music, ye fall bow down and worship that golden image that Nabuchodonosor the king hath set up.

6. Whoso then falleth not down and worshippeth, shall even in that same house be cast into the midst of a hot fiery furnace.

7. Therefore when all the kings' wise men heard the noise of the comet, trumpet, harp, cymbal, psalteries, and all instruments of music, then all the people, nations, and languages fell down and worshipped the golden image that Nabuchodonosor the king had set up.

8. And they were there certain men of the Chaldees, that went even then, and tried out an accusation of the Jews.

9. They spake, and said, unto the king Nabuchodonosor: O king, live for ever.

10. Thou art a king that canst understand the language of man: and therefore thou hast been able to receive this image, which thou hast set up.

11. And who so then shall not bow down and worship that should be cast into the midst of this hot fiery furnace.

12. Now are there certain Jews, whom thou hast set over the charge of the province of Babylon: [namely] Sidach, Gilach, and Abednego: these men, O king, regarded not thy commandement: yea they will not serve thy gods, nor worship the golden image that thou hast set up.

13. Then Nabuchodonosor in his anger and wrath commanded that Sidach, Gilach, and Abednego should be brought before him: lo these men were brought before the king.

14. Then Nabuchodonosor spake unto them, and said: Is it true, O Sidach, Gilach, and Abednego, that ye will not serve thy gods, nor worship the golden image that I have set up?

15. Noble therefore be redy when ye hear the sound of the comet, trumpet, harp, cymbal, psalteries, dulcimer, and all instruments of music, to fall bow down and worship the image whereof I have made thee: ifye worship it not, ye shall be cast immediately into the midst of a hot fiery furnace: so who is that God that can deliver you out of my hands?

16. Sidach, Gilach, and Abednego answered the king, saying: O Nabuchodonosor, we are not careful to answer thee in this matter:

17. Behold, our God whom we serve, is able to deliver us from this fiery furnace, and he will deliver us out of thy hand, O king.

18. And though he will not, yet shall thou know O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19. Then was Nabuchodonosor full of indignation, so that the countenance of his face changed upon Sidach, Gilach, and Abednego: therefore he charged and commanded that they should be cast into the fiery furnace, one seven times more than it was wont to be hot.

20. And he charged the most valiant men of warre that were in his armies, to bind Sidach, Gilach, and Abednego, and to cast them into the hot fiery furnace.

21. So these men were bound in their coats, hosen, head attire, with their other garments, and cast into the midst of the hot fiery furnace.

22. Therefore, because the king's commandement was strait, the fire was exceeding hot, the men that were in the fiery furnace, to bind Sidach, Gilach, and Abednego, the flame of the fire destroyed them.

23. And these three men, Sidach, Gilach, and Abednego, fell bow in the midst of the fiery furnace: bound.

24. Then Nabuchodonosor the king was astonied, and rose up in all haste: he spake unto his counsellors, and said: Did ye not we cast thre men bound into the midst of the fire? They are answered and spayed bound to the king: it is true, O king.

25. He answered and spayed: Lo, I see four men, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Sonne of God.

26. Upon this went Nabuchodonosor vs to the mouth of the hot fiery furnace, he spake also, and spayed: O Sidach, Gilach, and Abednego, ye servants of the holy God, go forth, and come hither. And so Sidach, Gilach, and Abednego came forth of the midst of the fire.

27. Then the dukes, lords, and nobles: and the kings counsell, came together to see these men, upon whom the fire had no manner of power in their bodies; in so much that the very heare of their head was not burnt, and their clothes
The prophesie

29 Therefore I make a decree, that every people, nation, and language, which shall
speak any blasphemous words against the God of
Sidon, Philistia, and Abednego, shall be
drawn in pieces, and their bones shall
be made a tale; because there is no God
that can deliver after this sort.

30 So the king promoted Sidon, Phil-
istia, and Abednego, in the province of
Babylon.

The iii. Chapter.

4 Abuchodonozor dreameth againe. 3 Daniel interpreteth. 29 Abuchodonozor ist put out
of his realm, and eateth with beasts. 34 He confesseth the power of God, and is restored
unto his kingdom.

Abuchodonozor, king, unto all people, nations, and languages that dwell upon the whole earth, peace be multiplied among you.

I thought it good to shew the figures and mysteries of that holy God hath wrought upon me.

O how great are his figures, and how mighty are his wonders: his kingdom is an everlasting kingdom, his dominion is set generations to generation.

4 I Abuchodonozor, being at rest in my house, and watching in my palace, saw a dream, which made me afraid, and the thoughts upon my bed.

6 Therefore I made a decree, that they should bring all the wise men of Babylon before me, that they might declare unto me the interpretation of the dream.

7 So came the wise men, the soothsayers, the Chaldeans, and the astrologers, to whom I tolde the dream, but they could not declare to me the interpretation thereof.

8 Till at the last Daniel came before me (whose name was Baltasar, according to the name of my God) which hath the spirit of the holy gods in him, before him I tolde the dream, saying:

9 O Baltasar, thou prince of the wise men, how much as I know that thou hast the spirit of the holy gods, no secret troublest thee: tell me therefore the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of my head upon my bed: And behold, I saw a tree in the midst of the earth, and the height thereof was great,

11 A great tree and strong, and the height thereof reached into the heaven,
19 Then Daniel, whose name was Balthasar, held his peace by the space of one hour, and his thoughts troubled him. So the king spake, and said, O Balthasar, let neither the dream nor the interpretation thereof trouble thee. Balthasar answereth, saying: O my Lord, this dream be to them that hate thee, the interpretation thereof to thine adversaries.

20 As for the tree that thou sawest, which was great and mighty, whose height reached unto the heavens, and the light thereof through all the world,

21 whose leaves were silver, and the fruit thereof much, and in it was made for all: under the which the beasts of the field had their habitation, and upon whose boughs hang the souls of the aged: it is:

22 Thus thou, O king, which art great and mighty, for thy greatness increaseth, with might to the heaven, so that thy dominion extends to the ends of the earth.

23 But whereas the king saw a watchter, and a holy one that came down from heaven, and said, He is also the tree, a bront, yet leave the stump of the roots thereof to the earth, and with a band of iron and a Jesse bind it among the branches of the field, set it to be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him:

24 This O king is the interpretation, pae it is very beare of hym that is highest of all, and it toucheth my lord the king:

25 Thou shalt be cast out from men, and thy dwelling shalbe with the beasts of the field: with graffe shalt thou be fed like oxen, thou must be wet with the dewe of heaven, pae sev'ntime pass over thee, till thou knowe that the highest hath power over the kingdom of men, and giveth it to whom it pleaseth hym.

26 Whereby, whereas as it was said, that the stump of the rutes of the tree shou'd be left still: it betokeneth, that thy kingdom shall remaine whole unto thee, after thou hast learned to knowe that the power commeth from heaven.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break of thy times by righteousnesse, and thyne injustices by mercie toward the people, let there be a healing of thyne errors.

28 All these things touche the king Na-

bucchodonosor.

29 So after twelve monethes, the king walked in the palace of the kingdom of Babylon.

30 And the king spake, and said: Is not this great Babylon that I have builded for the house of the kingdom by the might of my power, and for the honour of my majestie?

31 While these words were yet in the kinges mouth, there fell a voice from heaven, saying: O king Nabuchodonosor, to thee it be spoken. Thy kingdom is departed from thee,

32 And thou shalt be cast out of mens company, thy dwelling shalbe with the beasts of the field: so that thou eate grass like oxen, and seuen times that passe over thee, until thou knowest that the highest hath power upon the kingdom of men, and giveth it unto whom it pleaseth hym.

33 The very same houre was this matter fulfilled upon Nabuchodonosor, so that he was cast out of mens company, he eate grass like oxen, and his body was wet with the dewe of heaven, till his heroes were groaned as Egles, and his nappes like hydes claves.

34 When this time was past, I Nabuchodonosor lift by myne eyes unto heaven, and mine understanding was restored unto me: then gave I thankes unto the highest, I magnified and prayed hym (that lifteth) for evermore, whose power is an enervating power, and his kingdom is from one generation to another.

35 And all that dwell upon the earth, are to be reputed as nothing, and according to his will he worketh in the aruite of heaven, among the inhabitors of the earth: and there is none that may resist his hand, or say unto him, What doest thou?

36 At the same time was myne understanding gotten againe, and I was reprosed to the honour of my kingdom, my glorie and my beautie was restored unto me, my counsellors and princes sought unto me, and I was established in my kingdom, my glorie was augmented toward me.

37 Now therefore I (o) Nabuchodonosor, praise, and extoll, I magnifie the king of heaven, whose worke are all true, that thy wand judgment, and those that walke in pyple he is able to abate.

V (iii)
The prophecy.

The v. Chapter.

Balthasar, king of Babylon, abutted the bells of the temple, even an hande writing in the wall. 2 The Soothsayers called of the king, can not expounde the writing. 3 Daniel is called, which readeth it, and interpreteth also. 4 Balthasar being daine, Darius succeeded in his room.

1

Therefore Balthasar made a great feast to a thousand of his princes, and drank wine before the thousand.

2 And Balthasar when he had called the wine, commanded to bring him the golden and silver vessels, which his father Nabuchodonosor had brought from the temple in Jerusalem, that the king and his princes, and his lyues, and his counsels, might drinke therein.

3 So were brought the golden vessels that they had taken out of the temple of the Lordes house at Jerusalem: and the king, and his princes, and his lyues, and his counsels drinke in them.

4 They drinke wine, and praised the gods of gold, silver, brass, iron, wood, and stone.

5 In the very same house there appeared fingers of a mans hande writing right over against the candlesticle upon the platter of the wall of the kings palace, and the king falle the knuckles of the hande that wrote.

6 Then changed the king his countenance, for his thoughts troubled him, so that the joyntes of his lyues were loosed, and his knees smote one against the other.

7 Wherefore the king eyed mightily, that they should bring the soothsayers. Chaldees, 

8 So Babelsen: the king spake alfo to the wise men of Babylon, and so, who can read this writing, and shewe me the interpretation thereof, Thall be clothed with purple, and have a cheyne of gold about his neck, and Thall be the third ruler in the kingdom.

9 Upon this came at the kings wise men, but they could neither read the writing, nor shewed the king the interpretation.

10 Then was king Balthasar greatly troubled, and his countenance was changed in him, and his princes were astonied.

11 Now the queen by reason of the taking of the king his princes, came into the banquete house: and the queen spake, and

12 There is a man in the kingdome that hath the spirit of the holy God within him: 3 in the days of the father, light, and understanding, 4 Babelsen, like the Babelson of the gods, was found in him, whom the king Nabuchodonosor thy father, the king [i.e. the father] made chiefe of the (b) Babel men, soothsayers, Chaldeans, and Babels.

13 Because that such an abundance spirit, knowledge, and understanding, to expound dreams, to open secrets, to declare haarde doutes, was found in him, even in Daniel, whom the king named Balthasar: let Daniel be called, and he shall declare the interpretation.

14 Then was Daniel brought before the king: to the king spake unto Daniel, and sayde, Art thou that Daniel, which art of the children of the captuicie of Juda, whom my father the king brought out of Jucre?

15 Now have there been brought before me Babel men and soothsayers to read this writing, and to shewe me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then shewed I of thee that thou couldest shewe the interpretation, and dissofw doutes: note it thou cannot read this writing, and shewe me the meaning thereof, that shalt he clothed with purple, and have a cheyne of gold about the neck, and be the third ruler in the kingdom.

17 Then Daniel answered, and sayde before the king, As for the rewardes, kepe them to thy selfe, and gene thy gifts to another: yet I will read the writing by to the king, and shewe him the interpretation.

18 O thou king, the most high goode gave to (b) Nabuchodonosor thy father a kingdome, and majestie, and honour, a glory.

19 And for the majeftie that he gave him, all people, naciones, and languages remembre and
Daniel, the bp, vi. 

20 But because his heart was loth to appease the king, and his mind strengthened in pride, he was deposed from his kingly throne, and they took his glory from him.

21 He was taken out from the sons of men, his heart was made like the beasts, and his dwelling was with the wild beasts; they fed him with grass like men, and his body was wet with the dew of the heaven, till he knew that the most high God bare rule over the kingdom of men, and that he appoin
teth over it whom so ever he pleaseth.

22 And thou his son, O Belshazzar, hast not submitted thine heart, though thou knewest all these things:

23 But hast lift up thy self against the Lord of heaven, so that the beast of his house were brought before thee, that thou and thy princes, with thy virgins and concubines, might drink wine thereof: and thou hast praised the gods of silver and gold, of brass and iron, of wood and stone, which neither

24. (1) Then was the knell of the hand sent from him, and hath written this writing.

25 And this writing that he hath writ
ted, MENE, MENE, TEHUM, PHARSA.

26 Now the interpretation of the thing is this: MENE, God hath numbered the kingdom and brought it to an end.

27 TEHUM thou art weighed in the balance, and are found wanting.

28 PHERES, thy kingdom is divided, and given to the Medes and Perses.

29 Then commanded Belshazzar, and they clothed Daniel with purple, and a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 The very same night was Belshazzar the king of the Chaldees slain.

31 And (1) Darius of the Medes took the kingdom, being three score and two years of age.

(1) Thus the name of Darius shows the grace of god to him, that he should rule over the Medes and Perses, and that he should be the third ruler in the kingdom.

The vi. Chapter.

1 I pleased Darius to set over his kingdom a hundred and twenty governours, which should be over the whole kingdom. Above these he set three princes, of whom Daniel was one, that the governours might give accounts unto them, and the king should have no damage.

2 And this Daniel was preferred above the princes and governours, for the spirit of God was plenteous in him: so that the king was minded to set him over the whole realm.

3 Wherefore the rulers and governours

4 (2) fought an occasion against Daniel concerning the kingdom, but they could find none occasion no fault: for he was so faithfull, that there was no blame nor fault found in him.

5 Then said these men, We shall finde none occasion against this Daniel, except we finde it against him concerning the laws of his God.

6 Upon this went the princes and lords together into the king, and said this unto him: King Darius, live for ever.

7 All the rulers of the kingdom, the officers and governours, the counsellors and dukes, have conferred together to make a decree for the king, to establish a statute, That who so ileth any petition either of any god or man within these seventy days, except of the king,
The prophesie

king, he thall be cast into the lions’ denne,

3 Now Olkng confirmé the drece, and scalable the writting, that it be not changed according to the lawe of the Phedes and Perhians, which altereth not.

9 Wherefore king Darius sealed the writting and drece.

10 Now when Daniel understood that he had sealed the writing, he went into his house, and the windowes of his chambre toward Hierusalem stood open, there knelt he downe upon his knees thrice three times a day, he made his petition, and payled his God, as he byd afore time.

11 Then these men assembled and found Daniel making his petition, and praying unto his God,

12 So they came to the king, and spake before him concerning his commandement, saying: Olkng, hast thou not sealed the decre, that within thrice dayes whoso requyreth his petition of any God or man, but only of thy selfe O king, he shalle cast into the denne of lions: The king answered and laid, Pea it is true, according to the lawe of the Phedes and Perhias that altereth not.

13 Then answered they, and layde into the king: This Daniel which is of the children of the captuute of Juda, O king, regardeth neither thee, nor thy decre that thou hast sealed: but maketh his petition thre times a day.

14 When the king heard these wordes, he was sore displeased with him selfe, and let his heart on Daniel to deliuer him, and he labourred till the lome went downe, to deliuer him.

15 Then these men assembled into the king, and said vnto him: Knowe this O king, that the lawe of the Phedes & Perhes is, that the commandement & statute which the king maketh, may not be altered.

16 Then the king commaunded, and they brought Daniel, and they cast him into the lions denne. Nowe the king spake vnto Daniel, and saide: Thy God whom thou alway serues, even he will deliuer thee.

17 And there was brought a stone, and laide vpon mouth of the denne, this the king sealed with his owne ring and with the signet of his princes, that the purpose concerning Daniel should not be altered.

18 So the king went into his palace, and remayned fasting, neither was there any instrumentes of musicke brought in before hym, & his sleepe went from him.

19 But betimes in the morning at the breake of the day, the king arose, & went in all haste into the denne of the lions.

20 Now as he came nye vnto the denne, he cried with a pitious boyster vnto Daniel, pease the king, and saide vnto Daniel: O Daniel, thou servaunt of the living God, is not thy God whom thou serues alway, able to deliuer thee from lions?

21 Then
21 Then Daniel said unto the king: O king, live for ever.
22 He God hath sent his angel, which hath shut the lions mouths, so that they might not hurt me, for mine innocence is found out before thee: and as for thee, O king, I suffer not.
23 Then was the king exceeding glad for him, and commanded him to be set forth of the den: so Daniel was brought out of the den, and none of the lions hurt him:
24 And as for those men which had accuse Daniel, the king commanded that they should be cast forth into the den. Daniel was found in good health.

The vii. Chapter.

A vision of four beasts is shewed unto Daniel. The vision is interpreted of four kingdoms of the world. 27 Of the everlasting kingdom of Christ.

1 The first was of brass, and after brass was of iron, and after iron was of bronze, and after bronze was of wood.
2 The iron was broken down, and became small as chaff, and the wood arose up against the brass, which brake it to pieces, and succeeded the brass.
3 And the brass fell to the earth, and was as though it were not: and the earth gave place to the wood.
4 And the wood was broken down, and fell to the earth; and the earth received it not: then arose up another, which was of stone, and brake the wood, and the iron, and the brass, and the iron with the wood: that was of the like, as iron is for strength.
5 Then the stone brake the iron with the wood, and brake it to pieces as earthen vessels, and the iron was as though it were not.
6 Then was the heaven opened, and I beheld, and behold, a world was shewed me, and another world, and another world, and another world, and another world.

The seventh angel ascends to heaven, and sheweth the seven seals.

The first angel sheweth the patient suffering of the saints.

The second angel sheweth the destruction of the enemies of the saints.

The third angel sheweth the calamities of the earth.

The fourth angel sheweth the destruction of the fourth part of the sun, moon, and stars.

The fifth angel sheweth the destruction of the fifth part of the swine, and the third part of the flocks and herds, and the third part of the horses.

The sixth angel sheweth the destruction of the third part of the seas, and the third part of the waters of the sea, and the third part of the fountains of waters.

The seventh angel sheweth the destruction of the third part of the sea, the third part of the river, and the third part of the fountains of waters.

The eighth angel sheweth the destruction of the earth by fire.

The ninth angel sheweth the destruction of the third part of the sun, the third part of the moon, and the third part of the stars.

The tenth angel sheweth the destruction of the third part of the inhabitants of the earth.

The eleventh angel sheweth the destruction of the third part of the inhabitants of the earth, and the third part of the sea, and the third part of the fountains of waters.

The twelfth angel sheweth the destruction of the third part of the sea, and the third part of the rivers, and the third part of the springs of waters.
Then I looked, and beheld, there was an other fire like a consuming fire, and there was an other like to a pure gold: and behold, this beast had four heads, and four wings; this beast had four heads, and there was power given unto him.

After this I saw in a vision by night, and behold, the fourth beast was violent, and horrible, and strong: and had great iron teeth: it devoured and consumed, and stamped the residue under his feet, and it was unlike all other beasts that were before it. It had ten horns.

As I considered the horns, behold, there came up among them another little horn, before whom there were three of the first horns plucked up: and behold, this horn had eyes like the eyes of a man, and a mouth speaking presumptuous things.

I beheld till the thrones were set, and the ancients that sit upon them: and the book was opened.

And there stood one of the ancients, and said unto me, "Where are the just ones? and where are they that were sanctified and holy? And have they not all perished from the earth?"

Then I beheld, and I heard the voice of one of the ancients saying, "Write, saying, 'Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'"

And when I had seen it, I lifted up my eyes, and looked, and, lo, a flying exalted one was coming over the earth and over the sea, and had in his hand a sharp sickle; And he had power over the four winds of the earth, to hold the sun and the moon and the stars, and over the great deep, and over those seats of the stars.

And he gaue me dominion and honour, and a kingdom, that all people, nations, and languages should serve him: his dominion is an eternal dominion, which shall never be taken away, and his kingdom shall never be destroyed.

And I Daniel was troubled in my spirit in the midst of my body, and the visions of my head made mebeburbly.

I went into the presence of one that stood by me, and asked him the truth concerning all these things: so he tolde me, and made me understand the interpretation of these things.

These great beasts which are four, are four kings which shall arise out of the earth:

But the high saintes shall receaue a kingdom, and possethe a kingdom for ever, even for ever and ever.

After this, I required to know the truth concerning the fourth beast, which was so bonyke the other beasts, and was horrible, whose teeth were iron, and his naipes of brass, which were broken, and stamped the residue under his feete:

I beheld, and the same horse made war against the saintes, pease prevailede against them.

Until the amunt of dayes came that the judgement was given to the hight saintes, and till the time came that the saintes had the kingdom in possession.

He gaue me this answer: That fourth beast, (that is to say the fourth kingdome upon earth, it shall belyke to all the kingdomes: it shall devour, tread downe, and destroy all other landes.

The hundred and forty four kingdome are ten kingdes, that shall arise out of that kingdome: after whom there shall be another, which shall be unlike to the first, and shall subdue three kingdes.

And he shall speake wordes against the highest of all, he shall destroy the high saintes, and thinke that he may change times and lawes: they shall enter into his hande until atime, and times, and the dividing of a time.

But the judgement shall sit, and they shall take away his dominion, to consume and destroy it unto the ende.

And the kingdome and dominion, the greatness of the kingdome under the whole heaven, shall be given to the people of the saintes, whose kingdome is an everlasting kingdome, and all powers shall serve and obey it.

Pitherto the ende of the wordes: I Daniel had many cogitations [which troubled me, my conteniment changed in me: but the wordes] I kept still in my hart.
of Daniel.

The viii. Chapter.

1 A vision of a strife between a ramme and a bee goate. 20 The understanding of the vision is, of the battle between the king of Persia, and the king of the Grecians.

2 The third per of the rainge of king Salathasar, there appeared a bision into me [even] unto me Daniel, (b) after that which I had seen in the beginning.

3 I saw in a bision (and when I saw it, I was in the palace of Susis, which is in the province of (c) Elam, and in the vision me thought I was by the river of Elam.

4 Then I looked by and saw, & beholde therefoode before the rimer a (d) ramme which had two homes: and these two homes were hye, but (e) one was hyer then the other, & the hyept came by last.

5 I saw that this ramme puched with his homes against the west, against the north, and against the south: to that no (f) beastes might stand before him, nor defend them from his power, but he did as he pleased, and became grete.

6 And as I considered, beholde there came a he (g) goate from the west, over the whole earth, and touched not the grounde: and this goate had a (h) home appeared becrom his eyes.

7 And he came into the ramme that had the two homes (whom I had seen standing by the rimer) and ramme secretly upon him with his might.

8 And I behaw him daide nye into the ramme, being very fierce upon him; yea he (i) snote the ramme and bakh his two homes, neither had the ramme so much strength as to stande before him: but he cakh him downe to the grounde, trode him under his seere, & there was none able to deliver the ramme out of his power.

9 Therefore the goate vared exceeding great, & when he was at the stongest, his great (j) home was broken: Then gredd there other (k) foure notable ones in the steade of it, towarde the foure windes of the heaven.

10 And out of one of them came forth a little (l) home, which vared very great toward the (m) south, toward the (n) easte, and toward the (o) pleasant lande.

11 And greed by into the hoale of heauen, whereof it did cakh some downe to the grounde, and of the bares also, and trode them under foote.

12 And power was ghenue into it over the dayly (p) sacrie (cans), and it shal (q) cast downe the truth to the grounde: and then shall it do, and prosper.

13 Upon this, I heard one of the cantrie speaking, and one of the (r) cantrie baken into (s) Palmon, saying: how long shall the bision of the dayly (p) sacrie, and of the iniquitie of desolation (tendure) to gene both the sanctuare and the powere to be troden under foote?

14 And he answered me: Unto the (u) evening and the morninge, two thousand and three hundred: then shall the sanctuarie be cleaned.

15 Now when I Daniel had seen this bision, and thought for the understanding of it: beholde, there stood before me (w) one, like the similitude of a man.

16 And I heard a mans boce (x) betweene tali, which eyed, and saide: O Gabriel (y) make this man understand the bision.

17 So he came and stood by me: but I was afeare at his coming, and fell downe bpe my face: Then said he unto me, Understand O thou sonne of man, for at the (z) time of the ende this bision

18 Now as he was speaking unto me, I fell in a sumber upon my face to the grounde: but he touched me, and let me up in my place.

19 And he said, Beholde, I will shewe thee what bale in the last warth: for in the time appoynte thou bale fulfilled.

20 The ramme which thou sawest having two homes, is the king of the Princes and Perces.

21 And the goate, is the king of Grecia; and the great home that is betwixt his eyen, that is the first king.

22 But where as it bake, & foure other roles by in the steade: (t) fo allis goate out of this people that stande by foure kingdoms,but not so mightie as it.
And in the end of these kingdoms, when the wicked are come to the fall, a
king of a fierce countenance, and understanding hard sentences, shall
stand by.

24. His power shall be mighty, but not in (b) his strength; he shall destroy
wonderfully, he shall prosper and pacifie, and destroy the (c) mighty and the holy
people.

25. And through his policy also he shall cause craft to prosper in his bands, he
shall extoll him self in his heart, and in prosperity he shall destroy many, and
they be farre or npe throughout all the lands whether thou hast dethem them,
because of their offences that they have done against thee.

26. And the vision of the (b) evening and the morning, which is declared, is true;
therefore seals thou by the vision, for it shall haue many dayes.

27. Upon this was I Daniel feede, so
that I lay seece certaine dayes: but
when I arose, I went about the kings
buildinges, and was astonied at the vision,
neuerthelesse, no man understood it.

The ix. Chapter.

Daniel desirous hum that precommd of God, which he hath promised concerning
the returne of the people from their banishment in Babylon.

2. Daniel was in the yere that Preśmie, which is the sixt yere since
they became a free people, the preemtions of the Jews were
all taken away, and the yere of the haueing of the authority.

3. Even in the first yere of his reign, I
Daniel understood of (c) books the
number of the yeres, whereof the Lorde spake unto Jeremie the prophete, that
he would accomphie the seuen yeres in the desolation of Hierusalem.

4. And I turned my face unto the Lord
God, and sought by prayer and supplication, with falling, sackBetter, and ashes,
I prayed unto the Lorde my God, I
made my confession, saying: O Lorde
God, great and fearfull, which keepest
conuants and mercie with them that
love him and kepe his commandementes:

5. We have sinned and have committed
iniquity, and have done wickedly, yea
we have rebelled, and we have departed from thy precepts, and from thy judgements.

6. We would not obey thy seruantes the
prophete, that spake in thy name to our kings and princes, to our forefa
ters, and to all the people of the land.

7. O Lorde, righteousnes belongeth
unto thee, but vs open shame, as is
come to passe this day every man of Juda, and to them that dwell at Hierusalem, yea unto all Israel, whether

The prophetic

14. Therefore hali the Lord watched
on the plague, and brought it upon vs;
Daniel. clxxv.

for the Lord our God is righteous in all his ways which he doth: for we would not hearken unto his voice.

15 And now O Lord our God, thou that with a mighty hand hast brought the people out of the land of Egypt, to get thee a name, which thou mayest say this day, we have sinned; we have done wickedly.

16 O Lord, according to all thy righteous troubles, I beseech thee let thy thyne anger and thy wrath be turned away from the city of Jerusalem, thy holy house: for because of our sins, and for the wickedness of our fathers, Jerusalem and thy people are become as an reproach to all them that are about us.

17 Now therefore O Lord, our God, hearken unto the prayer of thy servant, and to the intercession: O let thy face shine upon thy sanctuary that is holy, waste, for (the) Lord's sake.

18 O my God, enliven thyne ears & hearken, open thyne eyes, behold how we be rebuked, and the city also which is called after thy name: for we do not present our prayers before thee in our own righteousnesses, but in thy great mercies.

19 O Lord, hearken, O forgive Lord, O consider and do it, defer not, for thyne own sake O my Lord: because thy name is called upon thy city, & upon thy people.

20 As I was yet speaking at my prayers, knowledge myne owne sinnes & the sinnes of my people Israel: presenting so myne intercession before the Lord my God for the holy hill of my God:

21 Pea, while I was yet speaking in my prayer, the man Gabriel (unto whom I had been afore in the vision) came, &

The x. Chapter.

1 There appeared unto Daniel a man clothed in linnen, in which he wrote him wherefo he was sent, and where he came none within my mouth: no, I did not once appoint myself till the whole three weeks of days were fulfilled.

2 Upon the fourteenth day of the first month, I was by the side of that great river (Euphrates),

3 And by mine eyes, and looke: and he bore a man clothed in linnen, whose loynes were girded with fine vellum of Ophaz.

4 His body was like the time as stone;
his face to looke upon was lyke lightening, his eyes as lampes of fire, his armies and forces were lyke in colour to polished brass, and the boye of his words was lyke the boye of a multitude.

7 And I Daniel alone saw this vision; for the men that were with me saw not the vision: but a great seacowes fell upon them, so that they fled away and his souls

8 Therefore was I left alone, and saw this great vision, and there remained no strength in me: for my colour was turned in me into corruption, and I returned no strength.

9 But I heard the boye of his voopes: and when I heard the boye of his words, I fell astouned upon my face and my face toward the earth.

10 And beholde a hande touched me, Which set me up by mye handes, and upon the poulneyes of my handes.

11 And he saide unto me, O Daniel, thou welbowed man, take good heed to the voopes that I saye unto thee, and stand in the place, for unto thee am I sent. And when he had said these words vnto me, I stood up trembling;

12 And saide he vnto me, Fear not Daniel: for since the first day that thou didst sett thyne heart to understand, and to chasen thy selues before thy God, thy wordes were hearde, and I am come for thy wordes.

13 But the (b) prince of the kingdom of Persia with speede me one and twentie daies: but lo, Michael one of the chiefe princes came to helpe me, (e) I remaine there by the kings of Persia.

14 And I am come to shew thee what shall come vnto thy people in the latter daies: for it shall be long yet of the vision to be fulfilled.

15 Now why he had spoken these wordes vnto me, I cast downe my head to the grounde, and held my tongue.

16 And beholde, there touched me one very lyke vnto a man: then opened I my mouth and spake, and said vnto him that stood before me, 0 my Lord, by the vision of thy wordes are turned out of their place, and I have receyued no strength.

17 For holde the seruant of this my Lord, saith the Lord, (b) for I, saith the Lord, (c) shall make thee strong, and shalt be able to entend all these things, which I shall shew thee. But thou art minded to know the seuerall knowledge and wisdom.

18 And I said, 0 Lord, how long shall there be sent sentence to many of thy people? And the wordes of the Lord vnto me were, The seuerall knowledge and wisdom shall be given vnto the wise man, and wisedom the strong man; but I am thy seruant, weak and foolish: and why hast thou founde mee? (e) I am the least of all thy seruantes. (f) And it came to passe after this, that Daniel hadselues visions in the night time.

19 And saide he, Daniel thou man greatly beloved, fear not, peace be vnto thee, be strong and of good courage. So when he had spoken vnto me, I was strengthened, and saide, Speak on my Lord: for thou hast strengthened me.

20 Thus saide he: Knowest thou wherefore I was vnto thee now? Why I returne to fight with the prince of the Perses: as soon as I go forth, lo, the prince of Perses shall thinke.

21 Nevertheless, I will shew thee that which is written in the scripture of truth, and there is none that helpeth me in these thinges, but (b) Michael your prince.

The xi. Chapter.

1 Thus saith the Lord, I prophete of the kings of Persia. 2 Of the kingdom of Grecia. 3 Of the kingdom of Egypt, and of the bondage thereof. 4 Of the battle with the kingdom of Spain.

2 In the first yere of Darius of Media (e) I sawd to comfort him and to strengthen him.

3 And moves ye shall vshere the truth: behold, there shall stand by yet (b) three kings in Persia, but the fourth shall carre riche then they all: and by his strength by his riche he shall stircr by (c) all against the realm of Grecie lande.

4 And when he shall stand vp, his kingdom shall (b) spoken, 2 shall devote toward the soure windes of the heauen, and not toward his possittitie, no according to his dominion which he ruled for his kingdom shall plank vp, even for others besides these.

5 And the (b) king of the south shall mighty, and (c) one of his princes, and he shall prevale against him, and heare rule: his dominion shall a great dominion.

6 And
And in the end of peres, they shall come together, and the kings of the south shall come to the king of the north to make an agreement, but the shall not retayne the power of the north, neither shall he continue his times; but the shall be delivered (to death) and they that brought her, and he that begat her, he that comforst her in these times.

But out of the bud of her roots, shall one stand up in his seed, which shall come with an armie, and shall enter into the fortunes of the king of the north, and do with them as he list and shall prevail.

And shall also carry captives into Egypt their gods, with their most images, with their precious vessels of silver and of gold, and he shall continuue more peres then the king of the north.

So the king of the south shall come into his kingdom, and shall return into his own land.

Wherefore his sonnes shall be stirred up, and shall gather together a mighty great host of people, and one that come and overflode and passe through: then shall return agayne and be (stirred up) by his forces.

Then is king of the south shalbe angry, and shall come forth to fight with him (even) with the king of the north, for he shall set forth a great multitude, and a multitude shalbe givcen into his hand.

Then the multitude shall proceed, and their hearts shall lifted up, for he shall call downe thousandes; but he shall not still prevail.

For the king of the north shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certayne peres) with a mighty armie and great riches.

And at the same time there shall a mighty stande by against the king of the south, so that the lewstones children of the people also shall craite them selues to establishe the bulion, but they shall fail.

So the king of the north that he called up, a great armie against the king of the south, he moved into battayle with a great and a multitude also: nevertheless he (shall not stand), for they shall fesse captaines against him.

And his power a heart shall he stirre up with a great armie against the king of the south: he moveth into battayle with a great and a multitude also: neverthelesse he (shall not stand), for they shall fesse captaines against him.

And when he commeth, he shall handle him as he list, and no man shal stand against him: he shall stand in the lande, which by his hande shall be consumed.

Agayne, he shall let his face to enter with the power of his whole land, and his confederates with him, thus shall he doe; and he shall have hyn upon the daughter of women to destroy, but the shall not stande on his side neither before hyn.

But after this shall he turne his face into the (west) and shall take many; but a prince shall cause his name to light upon hyn, before that, he shall cause his owne name to turne himselfe.

For he shall turne his face toward the forces of his owne land: but he shall overthrow and fall, and be no more founde.

Then shall (one) stande up in his place a rapiers of rays in the glory of the kingdom, after a fowle dayes he shall be stroyed, neither in wrath nor in battel.

In his seere there shall stande up a great people, to whom they shall not have the honour of the kingdom: but he shall come in peaceably and obtaine the kingdom with slatteries.

And the (arms) shalbe overflode with a flud before hyn, and shalbe broken, also the prince of the covenante.

And after the (leage made) with him, he shall booke distinctly: for he shall come by, and overcomne with a (small) people.

As he shall enter into the quiet and plentiful pouance, and he shall do that which (his fathers have done not; his fathers fathers: he shall dende among them the pay, and the pouple, and (the subduance, peace and he shall forcast his deuices against the strong holdes even) for a pyne.

And his power a heart shall he stirre up with a great armie against the king of the south, he moveth into battayle with a great and a multitude also: neverthelesse he (shall not stand), for they shall fesse captaines against him.

And (his) heart that feede of the portion of his meate, that destroy his, and his armie shall overflode, and many shall fall and be slaine.

These two kings harts shalbe to do as muche, they shal take it of deceit at one table, but that shall not prosper, for yet the end shalbe at (one) time appointed.
28 Then shall he go home againe into his lande with great substance, and let his heart against the holy covenante, so shall he do, and returne to his owne lande.

29 At the ymage appoynted he shall come againe, and goe towarde the south: but the last shall not be as the first.

30 For the ships of Cuthim shall come against him, therefore shall he haue foory, and returne, and fret against the holy covenante: so shall he do, he shall returne, and have intelligence with them (b) that forke the holy covenante.

31 And (b) armies shall stand on his part, and shall pollute the sanctuary of (b) strength, and shall take away the daily (facultie) and they shall set by the abominable desolation.

32 And such as wickedly breake the covenante, shall he cause to sinne by facultie: but the people that knowe their God, shall prouide and prosper.

33 Those also that haue (b) understanding among the people, shall enforme the multitude, and for a long season the hall fall with tribwe, with fire, with captuinitie, and with the taking away of their goodes.

34 And when they shall fall, they shall be holpen with a (b) helpe, but many shall cleane into then payned.

35 Peasome of those that have understanding shall fall, that they may be tryed, purifid, and made white, till the yme be out: for there is a ympe appointed.

36 And a (c) knap shall do what hym list, he shall call and magnifie hym selfe against that is God, pea he shall speake marnioles things against his God, and he shall prosper (b) till the wrath be fulfilled: for the determina

27 He shall not regarde the God of his (a) fathers, nor the desire of women: pea he shall not care for any God: for he shall magnifie hym selfe above all.

28 But in his place shall he honour the God of Manzin, and the God whom his fathers knewe not, shall he honour with (a) golde and siluer, with precious stones and pleasant things.

39 Thus shall he do in the holdes of Manzin with a strange God whom he shall acknowledge, he shall encrea his glory, (a) that raise them to rule over many, (b) shall deme the lande for ymage.

40 And at the ende of ymage shall the king of the (a) south passe at hym, the king of the north shall come against hym like a whirlewind, with charites, horsemen, and with many horses: he shall enter into the countrees, and shall overflod and passe through.

41 He shall enter also into the pleasant lande, and many countrees shall be overthrown: but thefe shall escape out of his hande (ever) Edom and Boab, and the chiefe of the children of Ammon.

42 He shall streche forth his yand also upon the countrees, and the lande of Egypt shall not escape.

43 But he shall have power over the treausures of golde and of siluer, (a) over all the precious things of Egypt, and of the Libians and Ethiopians in his yalling (by them.)

44 Nevertheless, the tidinges out of the east (b) and the north shall trouble him, therefore he shall (c) go forth with great wrath to destroy and roote out many.

45 And he shall plant the tabernacles of his palace betweene the seas, in the glorious and holy mountaines: yet he shall come to his ende, (a) none that helpeth him.

The xii. Chapter.

At that ymage that (a) Michael stande by, the great prince, which standeth for the chil-\h

2 And many of them that sleepe in the dust of the earth, (a) awake, some to everlasting life, some to shame a perpetual death.
The end of the prophecy of Daniel.
The booke of the prophete Osea.

The first Chapter.

The wordes of the Lord came unto Osea the sonne of Beeri, in the bays of Osea, Joatham, Ahaz, and Hezekias, kynges of Juda, and in the tyme of Jeroboam the sonne of Joas kyng of Israel.

4. Regis xxvi. and xxvii. 1. Ezech. xii. (a) That is, one of the false prophets made unto play the harlot, not in the propheticke but in the church, but he knew this in a vision of the house committed by God, to see how much their people was guiltie of forgery, the profaneness of the Jezraelites.


When the Lord spake first unto Osea, he spake unto hym: "Go, take unto thee a wife of fornication, and children of fornications: for the land hath committed great fornication departing from the Lord.

So he went and took Somer the daughter of Deblaine: wherefore conceaued and bare him a sonne.

And the Lord spake unto him, Call his name Israehel: for I will shewe the blood of Israel upon the houete of Jehu, and will bygynge the kyngdome of the house of Israel to an ende.

5. And in that day will I also brake the bowe of Israel, in the valley of Jezrael. 6. And she conceaued agayne, and bare a daughter: and the Lord spake unto him, Call her name Loquhamah (that is, not obtaining mercy) * for I will no more have pitie upon the house of Israel, but I will utterly take them alway.

7. Yet I will have mercy upon the house of Juda, and will save them, even though the Lord their God: and will not take them by bowe, sword, battell, horses, or horsemen.

8. Moreover when he had wayned Loquhamah, she conceaued againe, and bare a sonne.

9. Then spake he, Call his name Loammi (that is, not my people): for ye are not my people, therefore I will not be your God.

10. Yet the number of the children of Israel
Ezra, vi.

The people is called to repentance. He throweth their idolatry, and threatneth them, except they repent.

1. Tell your brethren that they are my people, and your sister, that they have obtained mercy.

2. As for your mother, ye shall chide with her and reproach her; for she is not my wife, neither am I her husband: let her therefore put away her whoredome from her face, and her adulterie from her breasts:

3. Let I strip her naked, and let her even as she came into the world, and make her as a bypderneke, and as a bypelande, and slay her for thy pest.

4. And I will have no pite upon your children: for they be the children of fornication.

5. Their mother hath played the harlot, and she that bare them is come to confusion: for the sayde, I will go after thy lovers, that gave me my head, and my water, my wooll and lace, my oyle, and my drink.

6. Therefore behold, I will stop thy way with thomes, and make a hedge, that she shall not finde her paths.

7. And though the rume after her lovers, yet shall she not overtake them: the shall seke them, but not finde them.

8. Then shall the sayde, I will go and returne to my first husbande: for at that sygne it was better with me then noide.

9. And the dyd not knowe that I gave her coine, and wine, and oyle, and multiplied her silver and golde, which they besolded on Baal.

10. Therefore I will returne and take away my coine in the syme thersof, and my wine in the season thersof, and set agayne my wooll and my lace [which I gave her] to cover her shame.

11. *Then shall the children of Juda and the children of Israel be gathered together, and appoynt them selues one head, and they shall come by out of the lande: so great halfe the day of Jezrahel.*

12. *And nowe wyl I discover her shame even in the sight of her lovers, and no man shall belieue her out of my handes.*

13. Wherefore I will take away all her myth, her holy days, her newe moones, her Sabbateth, and all her solemnne feastes.

14. Wherefore behold, I will allure her and bring her into the wilberneke, and speake friendly into her.

15. From thence wyl I give her her vineyards and figtrees, whereof the sayde: Those are my rewarde that my lovers have gotten me, I will make them as a wood, and wyde beatles shall eate them by.

16. I will blise upon her the dapes of Baal wherein she burned incense to hym, and decked her selfe with earcinges and jewel, the followed her lovers, and fogate me faith the Lord.

17. Wherefore behold, I will cut off her names of Baal from her mouth, yea the hall never remember her names any more.

18. Then wyl I make a covenant with them, with the beasts of the field, with the fowles of the ayre, and with every thing that creepeth upon the earth: As for boile, dwode, and battale, I will destroy out of the lande,
The Prophecies

Exclusi. 19 And I will marry thee unto thy own seli forever: even to thy seli will I marry thee in righteousness, in judgment, in loving kindness and mercy.

In faithfulness also will I marry thee unto thy selfe, and thou shalt know the Lord.

At the same time will I shewe thy selfe gracious unto the heavens faith.

The iii. Chapter.

When laid the Lord to me: "Go set and love a woman beloved of her husband, and yet an adulteress, according to the love of the Lord towards the children of Israel: and yet they have respect to strange gods, and love the wine pottes.

So I gather for tenne silverlinges, and for an homer and an halfe of barley.

And loye unto her: Thou shalt bide with me a long season, thou shalt not play the harlot, thou shalt be to no other man, and I will be to unto thee.

For the children of Israel shall be a great whyle without king, without prince, without sacrifice, without image, without Ephod, and without Theraphim.

But afterwaerd the children of Israel shall move concorted and seeke the Lord their God, and David their king, and in the latter dayes they shall worship the Lord, and his loving kindness.

The iiiij. Chapter.

I complaint against the people, and the priests of Israel.

Care the worde of the Lord on ye children of Israel for the Lord hath a contriverie with the habitants of the lande: for there is no truth, there is no mercy, there is no knowledge of God in the lande.

But slauing, lyng, manslaughter, theft, and aduiterie, hath gotten the other hande, and one bloodgiltne sulpace another.

Therefore shall the lande mourn, and all they that dwell therein shalbe rosted out, the beasts of the field, the fowles of the aire, and the fishes in the sea, shalbe consumed.

Yet let no man reprove or reproue another, for thy people are as they that are at contriverie with the priest.

Therefore shall thou fall in the day the Lord, and the heavens shall help

The iii. Chapter.

Afterwaerd they shall return to the Lord.

A

B

Exclusi. 4 And the earth shall help the wine, and oyle: and they shall help Israel.

And I will love her for my selfe in the earth, and will have mercy upon her that had not obtained mercy: And to them Whiche were not my people, I will lay, Thou art my people: and they shall say, Thou art my God.

The prophecies

Chapter.

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies

The prophecies
They that eat and not have enough, they have bribed the honest, but shall not prosper, they have forsaken the Lord, and not regarded him.

Wicked, wise, and never wise, take the heart away.

My people after counsel at their stores, and their staff teacheth them: for the spirit of a soothsayer hath caused them to go astray, and they have committed fornication against their God.

They make sacrifices upon the tops of the mountains, and burn their meat upon the hills, yea under the oaks, poplars, and elms; for there are good shadows: therefore your daughters become harlots, and your spouses have broken their wedlock.

I will not punish your daughters for being defiled, and your spouses that became whores: * seeing the fathers themselves have needled with harlots, and sacrificed with whores: but the people that will not understand, must be punished.

Though thou Israel play the harlot, O yet let not Judah come not ye unto Gilgal, * neither go ye to Bethaven, neither dwell ye there, The Lord delighteth.

For Israel is rebellious like an unwise heifer: nothe the Lord will feed them as a lamb in a large place.

Ephraim (is become) partner of idols, let him alone.

Their dumbness stinketh, they have committed whoredom: their rulers buy (to pay) with shame, Syring ye.

The hind hath bound them up in her wings, and they shall be ashamed of their sacrifices.

The v. Chapter.

1 Against the priests and rulers of Israel. 2 The help of man is in vain.

Pe priests hear this, take heed O thou householder of Israel, grieve O thou house of the king, for judgment (is) against you, because you are become as a snare on Ephphath, and a bread net upon the mount of Thabor.

2 They byll sacrifices by heads, and were farre from the Lord, and I have been a rebuke of them all.

3 * I wot not Ephraim well enough, and Israel is not hid fro me: * for wot not O Ephraim thou art become an harlot, and Israelis defiled.

4 They byll not give their myndes to turne into their God: * for the spirit of fornication (is) in the midst of them, and they have not known the Lord.

5 * And the pride of Israel both testifie to his face: therefore both Israel and Ephraim shall fall for their wickednesse, and Judah with them also.

6 They shall come both with their shepe and bullockes to seeke the Lord, but they shall not finde him: for he is gone from them.

7 They have trespassed against the Lord, and bought by baarde children: a moneth therefore shall denoue them, with their portions.

8 Blowe with the trumpet in Gibea, and with the trumpet in Ramah, cry out at Bethaven, after thee O Benjamin.

9 In the tyne of the plague shall Ephraim be laid by waste: in the tribes of Israel have I shewed the tenth.

10 The princes of Juda haue ben lyke them * that remove the lande markes: therefore byll I powre out my wrath upon them lyke water.

11 Ephraim is oppressed and broken in judgement, because he bylyngly followed the commandement.

12 Therefore byll I be unto Ephraim as a moth, and to the house of Juda as a caterpillar.

13 When Ephraim saue his finenesse, and Juda his birth, * Ephraim went unto Abar, and sent unto being Zareb, yet could he not hele you, no zake you of your papere.

14 I will be unto Ephraim as a lion, and as a lion whiche to the house of Juda: I ewen I will spoyle, and go my alway: I will take alway, and no man shall refue.

15 I will go and returne to my place, till they know that they have linned and seke me. In their aduerstie they shall (e) early seke me.
The prophecy of God concerning the destruction of Israel.

1. One, let us turn again to the Lord: for he hath smitten us; and he shall heal us: he hath wounded us, and he shall bind us up again.

2. After two days shall he quicken us: in the third day he shall raise us up, and we shall live in his sight.

3. Then shall we know, and come to understand, and reckon together this our heart together, and the iniquity of our fathers together.

4. Ephraim, what shall I do unto thee? my heart is turned toward thee: how can I give thee according to thy ways and according to thy doings? return. in the morning, and be saved.

5. Therefore have I cut down the prophets, and made their sheaf to none; I have destroyed the instruction of the priests, and said to their counsel, they are only men.

6. When I undertook to make Israel whole, then the ungraciousness of Ephraim, and the wickedness of Samaria came to light, for they go about with their pies, therefore the Sheol robbeth them, and the Hypocrite destroyeth them.

7. They consider not in their heart, that I remember all their wickedness: their own iniquity and their doings have overtaken them, which I see well enough.

8. They make the king glad with their lies, and the princes with their pies.

9. All these burn in adultery, as it were an oven that the baker heareth when he hath left kneading, till the bowie be leavened.

10. This is the day of our king, the princes have made him sick with poison, of wine, he hath stretched out his hand to his overseers.

11. For whoso they lie in Mine, they have made rope their heart lyke an oven, their baker sleepeth all night, in the morning it burneth as a flame of fire.

12. They are altogether as hot as an oven, and have devoured their own judges, all their kings are fallen, yet is there none of them that calleth upon me.

13. Ephraim hath mixed himself among (heathen) people, Ephraim is become like a cake that no man toucheth.

14. Strangers have devoured his strength, and he regardeth it not: he waxeth full of grapes heeris, yet will he not know it.

15. And the pride of Israel telleth on to his face, yet will they not return to the Lord, their God, nor seek him for all this.

16. Ephraim is like a bough that is broken, and hath no heart: no wise call they upon the Egyptians, now go they to the Assyrians.

17. But while they be going here and there I shall spread my net over them, and draw them bowel as the foules of the ape: and according as they have been warned, so will I punish them.
of Osea.

The viii. Chapter.

The destruction of Juda and Israel, because of their idolatrie.

1. At the trumpet to the mouth, [as a] Eagle [shall the enemy come] against the house of the Lord; for they have broken my *consequence, and transgressed.

2. Israel should have saied unto me: Thou art my God, we know thee.

3. But he hath refused the coinage that is good, therefore shall the enemy pursue him.

4. They have ovedun kings, but not through me, they have made princes, and I knew it not: of their father and gilded have they made them idols, therefore shall they be destroyed.

5. Thy Calle D Samaria hath cast thee off; my wrathfull indignation is gone forth against them: hence long will they be without innocence.

6. [For the calles] came from Israel, the woodman made it, therefore can it be no God: but even in pieces shall the calles of Samaria be broken.

7. They have sown wine, therefore shall they reap a whirldwine: it hath no Taste, the bud shall byng sooth no meale: and if happe it do, strangers shall devour it.

8. Israel is devoured, no vide shall they be among the gentiles as a behed of no reputation.

9. For they have gone up to Assyria [and are as] a wilde asse solitary by him selfe: Ephraim hath hired louers.

10. And though they have hired them: among the heathen, yet no vide will I gather them, and they shall begin to be lercry with the burden of the king and the prince.

11. Ephraim hath made many alters to do witchcraft, his alters [I say] he had to his time.

12. I have written to them the great things of my laue, but they are counted as a strange thing.

13. They sacrifice nether for the sacrifice of nune offerings, &c. sete it, [but] the Lord hath no pleasure in it: no vide will he remember their iniquity, and disfrue their sines, they shall returne into Egypt.

14. For Israel hath forgotten him that made him, that hath builded faire palaces, and Juda hath encreased strong cities: but I will send a fire into their cities, and it shall consume their palaces.

The.ix. Chapter.

Of the hunger and captinity of Israel.

1. Do not thou triumph O Israel, make no boasting over thy soules things as do the heathen: for thou hast committed adultery against thy God, who the rewards hast thou lusted more then all the mine flooses.

2. The mine flooses and the wine press shall not seabe them: and the mine wine shall saie them.

3. They shall not dwell in the Lordes lande, but Ephraim shall serve against into Egypt, and eate vurtue thignes among the Assyrians.

4. They pouze out no wine for a divine offering into the Lord, neither shall their mine offerings be pleasante: but so pun, they shall be unto them as the head
The Prophecy

1 Against Israel and his people. 14 His destruction for the same.

Israel [is] an empty vine, [see] hath it brought forth fruit to itself, according to the multitude of the fruit thereof he hath increased all ways; according to the goodness of his land he hath made them faire images.

2 Their heart is deceived, therefore shall they not be destroyed, [the Lord] shall break down their images, he shall destroy their altars.

3 For though they shall say, we have no king, because we have not feared the Lord: and what should then a king do to vs?

4 They have spoken words, wearying fally ye in making a covenant: thus judgment groveth as woemwood in the furrows of the field.

5 They that dwell in Samaria shall fear because of the Caste of Bethaven, for the people thereof shall mourn over it, yea and the priests also rejoiced on it; for the glory thereof, because it is departed from it.

6 It shall be brought to the Assyrian for a present to the king Jareb: Ephraim shall receive shame, and Israel shame confounded for his own imaginations.

7 Samaria with his king shall vanishe away, as the smoke among the water.

8 The hye places of Huen where Israel doth sinne shall be destroyed, thistles and thomes shall growe upon their altars: then shall they lay to the mountaynes, Couer vs, to the hyssles, Fall vs.

9 O Israel, thou hast sinned from the days of Gabaan: there they sode, the battale in Gabaan against the children of unquiete did not touche them.

10 It is my desire that I should chastise them: and the people that haile gathered against them, when they shall come themselues together in their two furrows.
of Osea.

And Ephraim [is as] an heypfcr blcod to delpe (c) in treaying out the comc: but I will passe by her fate (b) neece, I will make Ephraim to (b) ride: Judah shall plowe, and Jacob shall break his coddess.

12 Solve to your seathe in righteousnesse, and rceap the frutes of well doing, plowe vp your frehle lande: for it is time to rceap the Lordc yll he come and rceap righteousnesse upon you.

13 For you haue ploved yngodinesse, ye haue rceaped iniquitie, you haue eaten the frute of ypes, because thou puttest thy confidence in thine owne waues, and leaneft to the multitude of thy strong men.

14 There shal growe a lection among thy people, all thy strong cities shalbe lapped, euen as Salma destroyed Beth Arbel in the day of battaule, where the mother woul the children were dashed in pieces.

15 Even so shall Bethel do unto you because of your malitious witsnesse: in a morning shall the king of Israel be destroyed.

The xv. Chapter:

The beneties of the Lordc towarde Israel. Their ingratitude against him.

The xii. Chapter.

He admonisheth by Jacobs example to truist in God, and not in man.

Phraim is fed with the wynde, & solouveth after the east wunde, he dayly encreaseth ypes & destruction, they be confederate with the Assyrians, their oyle is carped into Egypt. The Lordc hath a controversie with Juda, and will visite Jacob according to his waues, according to their owne inuentiones will he reconemee them. He toke his brother by the heele when he was yet in his mothers wombe, and in his strength he wrestled with God: He spake with the aenge and gat the victorie, he wert and prayed to him: he founde him at Bethel, and there he spake...
spake with us.
5 Ye the Lord God of hosts, even the Lord himself remembered him.
6 Therefore turne to thy God, kepe mercy and judgement, and hope ye'll in thy God.
7 He is Chanaan, the balanees of deceit are in his handes, he loueth to oppress.
8 And Ephraim hath payde, *Lucre I am riche, I have good enough: in all my Wories shall not one unquiet be founde wherein I have offended.
9 Yet am I the Lord thy God from the lande of Egypt, I will yet make thee dwell in the tabernacles as in the hye Seas basses.
10 I have spoken through the prophetes, and have multiplied visions, & thebed similitudes by the ministrs of the prophetes.
11 In Galaad is inquiett, they are fallen to baunite: at Sigel they have sacrificed ore, & their aulters are as heapes in the furrowes of the field.
12 *Jacob fled into the lande of Syria, and Israel suceeded for a duke, & for a wife he kept (there.)
13 By a prophet the Lord brought them out of Egypt, and by a prophet was he preferred.
14 But Ephraim hath provoked him to displeasure through his abominations, therefore shall his blood be pouered upon him selfe, and the Lord his God shall rewarde him his blasphemies.

The xiii. Chapter.

The abomination of Israel, 9 and cause of their destruction.

When Ephraim spake, there was trembling, he was ealltled among the Abjects: but he hath stinned in Baal, and is dead.

And noide they shone more and more, and of their silver they have made them mottten images after the imaginations of their owne bryanes, that is very vols, and yeet all is nothing but the worke of the crafemaker: they say one to another, Whiles they sacrifice a man let them kille (b) the calves.

Therefore they halfe as the monyng cloude, and as the deawe that early paffeth away, and like as dust that the Whelkewnde taketh away from the floore, and as smoke that goeth out of the chimney.

*Yet I am the Lord thy God which brought thee out of the lande of Egypt, thou shalt knowe no God but me only, neither is there any favoure besides me.
5 I did knowe thee in the wildernesse, in the lande of brouge.
6 But when they were well fed, and had enough, they were saffire, and forgot me.
7 Therefore wyll I bee unto them as a lion, and as a leparde in the wapes to the Assyrians.
8 I wyll mearce them as the bearbe that is robbt of her weldes, and I wyll brate that subburne heart of theirs, there wyll I devoure them like a lion,

9 *O Israel (this inquiett) hath de\ntrayed thee: but in me only is thy helpe.
10 I am: where is thy kinge noide that shoulde helpe thee in all thy citis: Pea and thy lludges of whom thou saydest, *Gree me a king and princes.
11 I gave thee a king in my wrath, and in my displeasure I toke him from thee againye.
12 The Wickedness of Ephraim is bound together, and his time lyeth by.
13 Therefore shall folows come upon hym as upon a woman that travaileth: an unbircerte fomme is he, els woule he not stande still at the yringe (c) of birt of chil\nden.
14 I wyll redeeme them from the poore of the greane, and deliuer them from death: *O Death, I wyll bee thy deat; O Welt, I wyll bee thy lyng: yet can I see no comfort.
15 Though he grieue among his brethren, the east wynde (even) the wynde of the Lord shall come by from the wilderne, and bye by his bene, and his fountaynes shallbe dyed by: he shall soyle the treaured of all pleasant vettsels.
16 Samaria shallbe made waffe, for she is disobedient unto her God: they shall persuide with the wynde, their children shalbe bathed in peece, and their wo\men great with childe shalbe ript by.

The
The. xiii. Chapter.

The destruction of Samaria. He exhorted the Israelites to turn to God, who requireth piety and thankfulness.

Israel, returne into the Lord thy God, for thou hast fallen through thine own wickedness.

Take these words with you, which are turne to the Lord, and say unto him, O forgone be all our sins, receive ds gracefully, and then wilt we offer the Calues of our lippes unto thee.

Allure that be no more our helper, neither will we ride upon horses any more, neither wilt we say any more to the booke of our handes, Ye are our gods: for in thee the fatherlyke findeth mercy.

I will heale their rebellion, I will love them freely: for mine anger is turned away from him.

I will be unto Israel as the beaue, and he shall growe as the like, and his roote shall brake out as the (trees) of Libanus.

His branches shall spreade out abode, and be as faire as the olue tree, & smell as Libanus.

They that dwell under his shadowe, shall returne & growe vp as the cone, and flower as the vine: he shall have as good a name as the vine of Libanus.

Ephraim (shall say) What have I to do with idoles any more? I have hearde him, and looked upon him, I am like a greene firre tree, upon me is thy fruite founde.

Who is wise, shall understand these things, and he that is right instruct will regard them: for the vapors of the Lord are righteous, such as be godly will walke in them: as for the wicked, they shall stumble therein.

The ende of the prophecie of Osea.

The booke of prophete Joel.

The first Chapter.

A prophecy against the Jewes. He exhorted the people to prayer and fasting, for the miserie that was at hande.

The words of the Lord that came to Joel the sonne of Pethuel.

Hear ye this you eldes, & hearken with your cares all you that dwell in this land: for there ever such a thing in your dayes, or in the days of your fathers:

If this thing tell your children, and let your children [devere] to their children and their children to their posteritie afterwarde.

That which the carpenters hath left the grasshopper hath eaten, and what the grasshopper left hath the tankere wome eaten, and what the tankere wome left the locust hath devoured.

Awake ye drunkardes, & wepe, holde all ye wine dippers for lacke of vynne wine: for it is cleane taken away from your mouth.

For a nation is come vp by upon my lande, mightie and without number: his teeth are as the teeth of a lion, and he hath the fayles of a great lion.

He hath destroyed my vine, & barked my figge tree, he hath pulled it and falt it from him, and hath left bables therof whyte.

Lament as a virgin girded with sackcloth, for the husband of her youth.

The meate offering and drinke offering is cut of from the house of the Lord, the priestes: I mean the Lords ministers moune.
The Prophesie

The vine is wasted, the lande mourneath: for come is destroyed, the newe wine is dyed vp, the oyle is utterly taken away.

Be ye ashamed, O ye husbandmen, howe ye wine yefferes for your wheat, and for the barley: for the harvest of the fielde is perished.

The vine is dyed vp, and the sycge tree is decayed, the pomegranate tree, and the pauline, and the apple tree: all the trees of the fielde are withered up: for joy is withered alway from the fonnas of men.

Give your selves and lament, ye pieties, yoble ye out ye ministers of the altor, come and ye all night in sackcloth ye lauauates of my God: for the meat and dyneke offerynge are taken away from the house of your God.

Proclayme a fast, call a congregation, gather the elders together, with all the inhabitautes of the lande into the house of the Lord your God, and crye unto the Lord.

Alas for this day, for the day of the Lord is at hande, even as a destruction from the almighty shall it come.

Is not the meate cut of before our eyes, nighly and joy from the house of our God?

The fielde is rotten under their cloddes, the garneres are destroyed, the barnes are ouerthouden: for the come is wethered.

D holde cattell curre: the heades of beastes are in wosfull case for lacke of pasture, and the flockes of sheepe are destroyp.

Unto thee, O Lord, wyll I crye,for fearful hath destroyp the fruitfull places of the desert, and the flame hath burnt by all the trees of the fielde.

The beastes also of the fielde crye out unto thee: for the rivers of waters are dyed vp, and fire hath devoued by the fruitfull places of the desert.

The ii. Chapter.

The prophesieoth of the comming and crueltie of their enemies. 1: An exhortation to move them to convert. 18 The love of God towarde his people.

Loide by a trumpet in Sion, and holde in my holy hll, let all the inhabitautes of the earth tremble: for the day of the Lord is come, for it is npe at hande.

A daunce and glodie day, a cloude and blacke day: as the morning is spread over the mountaynes, so is this popular a strong people, like it there was none from the beginning, nor shalbe herafter for evermore.

3 Before
Let the trumpet be sounded like a morning sound. Gather not thyself together, O Nations; prepare thyself, O Nations, to the war.

The Lord will go before thee, O Jacob, and Israel his chosen.

Before him is a devouring fire, and a Checked flame doth burn: the land is as an ivory palace before him: and the valley is as the desert. And he shall overthrow it before them as a man overthrown in a strong day.

Like as the nubile of charrettes upon the tops of the mountains, they shall stop, like as the nubile of a flaming fire devouring the stubble, is as a strong people prepared to battle.

Before his face, shall the people tremble, and the countenance of all solitaires shall wither away as a pot.

They shall runne like strong men, and they shall runne like hales as men: every one that marcheth in his way, and they that are not in their paths.

No man shall be praughtered, nor every one that waketh in his path: and if they fall on the stonde, they shall not be wounded.

They shall runne to and fro in the street, they shall runne by a bottom upon the wall, they shall climb into the houses, they shall enter in at the windowes like a Checked tree.

The earth shall quake before him, and the heavens shall tremble, the sunne and the moonne shall haue their shynynge.

And the Lord shall geue his voyce before his hoast, for his campe is exceeding great, for he is mighty that executeth his commandement: for the day of the Lord is great and terrible, and who can abide it?

Buttowr faith to the Lord, turne you unto me with all your heartes, with fasting, with weeping, and with mourning.

And rent your heartes and not your garments, turne you unto the Lord your God: for he is gracious and mercifull, slove to anger, and of great goodnesse, and he will repent him of the evil.

Who knoweth whether the Lord will returne and take compassion, and will leaue behind him a blessing, teu? mean everlasting and unforrner everlasting unto the Lord your God.

Blowe by a trumpet in Sion, proclaim a fast, call an assembly, Sanctifie the congregation.

Gather the people, gather the elders, assemble the children, assembling the sucking babes:

of Joel. clxxxIII.

3 Let the trumpet be sounded like a morning sound. Gather not thyself together, O Nations; prepare thyself, O Nations, to the war.

17 And the Lord will go before thee, O Jacob, and Israel his chosen.

18 And thou shalt be silent over his land, and will spare his people.

19 And the Lord will have mercy, and not to his people. Behold I will tende you, and artue, and oyle, and will sustaine you with all, and will not give you over any more to be a reproche among the heathen.

20 And I will remove sarce of from you the northeen [armie] and I will lende you a land barren and desolate, with his face towards the east sea, and his hinder partes towards the intermost sea, and his sinkh shall arife, and his corruption shall ascende, because he hath erasit him selue to do this.

21 Fear not, O thou lande, be glad and rejoice: for the Lord will do great things.

22 Be not theyde ye beasts of the field, for the fruitful places of the desert are green: for the tree beares her fruit, the figge tree and the vine yieldeth their strength.

23 Be glad then ye children of Sion, and rejoice in the Lord your God: for he hath geuen you moderate rayne, he will lende you a bottom for you the rayne, [even] the first rayne and the latter rayne, in the first moneth.

24 And the barnes halbe filled with corn, and the pestles shall overhode with blade and oyle.

25 And I will rehouse to you the yeers which the grasshopper; the carner Worne, the locust, and the caterpillar have devoured, my great armie which I lea amongst you.

26 And you shall eate in plente and be satisfied, and shall prasse the name of the Lord your God which hath dealt Wonderously with you, and may people shall not be ashamed any more.

27 And you shall knowe that I am in the middle of Israel, and that I am the Lord your God, and none but I and my people shall never be ashamed.
28 And it shall come to pass after this: I will raise up my spittle upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions.

29 Also in those days upon the heathen and upon the handmaiden shall prophesy.

30 And I will cause wonders in heaven and in earth; blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before that great and terrible day of the Lord come.

32 But whosoever shall call upon the name of the Lord, shall be saved: for there shall be deliverance in mount Sion and in Jerusalem, as the Lord hath promised, and (also) in the remnant whom the Lord shall call.

The 111th Chapter.

Of the judgment of God against the enemies of his people.

1 O2 behold, in those days and in that time when I shall bring again the captivity of Judah a Sion, I will also gather all the gentiles, and cause them to come into the valley of Jehoshaphat, and I will plead with them there for my people and heritage Israel, which they have scattered amongst the nations, and have parted my land.

3 And they shall cast lots for my people, and change the boy for an harlot, and solde the yoke for wine, that they might drynke.

4 And what have you to do with me? Tyre and Sidon, and all the coasts of Palestine: by ye shall render me recompence and if you recompense me, I shall dividly and speedily returne your recompence upon your owne heads.

5 For ye have taken my silver and my gold, my pleasant s precious things, and have carved them into your temples.

6 You have solde also the children of Juda and the children of Jerusalem to the Grecians, that you might send them farre from their owne countrey.

7 Behold, I will rapel them out of that place whither you have solde them, and will returne your recompence upon your owne heads.

8 And I will sell your sons and your daughters into the hands of the children of Juda, and they shall sell them into the Sabeans, to a nation that dwelleth farre of: for the Lord hath spoken it.

9 Publish the thyng among the gentiles, proclaim warre, Wake up the mighty men, let all the men of warre of smoke.

10 Breake your plove shares into shoddes, and your fishes into speares, let the breake say, I am strong.

11 Assemble your selues and come all you heathen, and gather your selues together round about, there shall the Lord cast downe thy mightie men.

12 Let the heathen arise and come up to the valley of Jehoshaphat, for there will I sit to judge all nations round about.

13 Put in your fishes, for they are ripe: come ye and descend, for the wine presses is full, see the presses overflode: for their wickednesse is multiplied.

14 O people, people (come) into the valley of the thirteenth Chapter: for the day of the Lord is at hand in the valley of final judgement.

15 The sunne and the moone shall be darken, and the starnes shall with drawe their light.

16 The Lord also shall rote out of Sion, and out of Jerusalem he shall geue his voyce, the heauens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall you knowe that I am the Lord your God dweling in Sion my holy mountayne: then shall Jerusalem be holy, and there shall no strangers passe through here any more.

18 And in that day shall the mountayne drop downe sweete wine, and the bytes shall solde with mapple, & all the rivers of Juda shall runne with water, and aountayne shall come out of the house of the Lord, and shall warre the battle of Sittim.

19 Egypt shall warre, and Edom shall be a desolate wilderness: for the murrines (done)
of Amos.

The book of the prophet Amos.

The first Chapter.

1. The condition and state of Amos, and the time of his prophecy. 2. The words of the Lord against Damascus, the Philistines, Tyre, Phœnicia, and Ammon.

The words of Amos, who was among the shepherds at Beth-cazna, where he saw the host of Israel in the days of Obed king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

And he said, The Lord shall roar out of Zion, and utter his voice from Jerusalem, and the dwellings of the shepherds shall mourn, the top of Carmel shall wither.

Thus saith the Lord, For three wickednesses of Damascus, and for four will I not spare her, because they increased the slaughter with iron stakes.

4. But I will send a fire into the house of Hazael, and it shall devour the palaces of Benhadad.

5. I will break also the barres of Damascus, and root out the inhabitants from the palace of Aven, and him that holdeth the scepter out of the house of Eden, and the people of Syria shall go into captivity into the land of Kir, saith the Lord.

6. Thus saith the Lord, For three wickednesses of Aza, and for four I will not spare her, because they carrie away prisoners into captivity to shut them up in Edom.

7. Therefore will I send a fire upon the walls of Aza, which shall devour her palaces.

8. And I will cut off the inhabiters from Alod, and him that holdeth the scepter from Acalon, and turn my hand to Edon, and the remnant of the Philistines shall perish, saith the Lord God.

As 1 9 Thus
Thus saith the Lord, For three wickednesses of Tyre, and for four I will not spare her: because they hurt the whole captivity of Edom, and have not remembered the brotherly covenant. Therefore will I send a fire upon the wall of Tyre, and it shall consume the palaces thereof. 

Thus saith the Lord, For three wickednesses of Edom, and for four I will not spare him: because he pursued his brother with the fibboze, and did cast of al pitie, and in his anger spied him continually, and his indignation he kept alvayes. 

Therefore will I send a fire into Moab, Which shall consume the palaces of Caroth, and Moab shall die with tumult, With showing, and with the sounde of the trumpet. 

And I will cut of the judge out of the mubs thereof, and will slay all the princes thereof with him, saith the Lord. 

Thus saith the Lord, For three wickednesses of Judea, and for four I will not spare him: because they have cast away the tade of the Lord, and have not kept his ordinances, and their lies causd them to erre, after the which their fathers walked. 

Wherefore will I send a fire into Judea, Which shall consume the palaces of Hierusalem.

And they lye upon clothes lade to pledge by every aultier: and in the house of their god, they drink the wne of the condemned.

Pet destroyed I the Amorite before them. Where height was like the height of the Cedar trees, and he was strong as the oxes: notwithstanding I destroyed his trute from aboue, and his roote from beneath.

Also I bought you by from the lande of Egypt, I led you fourtie yeres through the wilderness, to possesse the lande of the Amorites. 

And I rapled up of your soules for prophets, and of your young men for Nahum.

And I spake to the Nazarites: Is it not even thus, Ye children of Israel, saith the Lord.

But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophete not.

Behold, I am pressed under you, as a cart is pressed that is full of sheaues.

Therefore the flight shall persue the swift, and the strong shall not strengthen then his force, neither shall the mighty man:

No: he that handeleth the bove shall stand, no: he that is swift of foote shall escape, neither shall he that rueth the hoile, faue his life.

And he that is of mightie courage among the strong men, shall see away nacked in that day, saith the Lord.
Care this word that the Lord pronounces against you of children of Israel, even against the whole family Whence I brought up from the land of Egypt, saying:

2 You only have I known of all the families of the earth, therefore I will visit you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest when he hath no prey? or will a lion's whelps cry out of his den? if he have taken nothing?

5 Can a bird fall in a snare upon the earth where no snares are? or will he take by the snare from the earth, and have taken nothing at all?

6 Will a trumpet be blown in the city, and the people be not afraid? or shall there be a cry in a city, and the Lord have not done it?

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesie?

9 Proclaim in the palaces at Asdod, and in the palaces in the land of Egypt, and say: Assemble your scribes upon the mountain of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof:

10 For they know not to do right, saith the Lord, they frye by violence and robbery in their palaces.

11 Therefore thus saith the Lord God, An adversary shall come even round about the country, and shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear: so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus, as in a cottage.

13 Hear ye and testify in the house of Jacob, the Lord God, the God of hosts.

14 That in the day that I shall visi the transgressions of Israel upon Nin, I will also visi the altars of Bethel, and the houses of the aulters halbe broken of, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of joy shall perish, and the great houses shall be furnished, saith the Lord.

The iii. Chapter.

1 Under the name of saty ryme of Bashan, he smote against the governors of Samaria, and for their iniquity their punishment. He laughed to shame their idolatry.

2 He would that not withstanding they had been plagued with hunger, drought, blasting, caterpillers, pestilence, and warre, yet were they not turned unto God.

3 And ye shall go out at the breaches, every [ how ] forward: and ye that cast your slydes out of the palace, saith the Lord.

4 Come to Bethel, and transgress: to Gilgal, and multiple transgression: and bring your sacrifices in the morning, and your tythes after three years.

5 And
And offer a thanksgiving upning of 'leaven, publish & proclaine the free offerings: for this likeneth ye to children of Israel, saith the Lord God. 6 Therefore saith ye gerue thou cleanleness of teeth in all your cities, & scarrenewes of bread in all your places: yet haue ye not returned unto me, saith the Lord God. 7 And also saith haue I withheld the rayne from you when there were yet three monethes to the haruest, and I caused it to rayne upon one citie, and haue not caused it to rayne upon an other citie: one piece was raigne upon, & the pece whereupon it rayned not, withereth. 8 So two or three cities wandred upon one citie to drinke water, but they were not satisfied: yet haue ye not returned unto me, saith the Lord God. 9 I haue smitten you with blasting and mildew, your great gardens, and your vineyards, and your figge trees, and your olue trees, by the palmer womme devooure: yet haue ye not returned unto me, saith the Lord God. 10 P宁ence haue I sent among you after the maner of Egypte: your young men haue I slaine with the sword, & haue taken away your houses, and I haue made the shinkle of your tentes to come even by into your nostrels: yet haue ye not returned unto me, saith the Lord God. 11 I haue overthowe you, as God overthowe Sodoma and Gomorra: and ye were as a fire bande pluckt out of the burning: yet haue ye not returned unto me, saith the Lord God. 12 Therefore thus saith the Lord to Israel, (and because I will do this unto thee,) prepare to meete thy God Israel. 13 For lo, he that fourmuth the mountains, and createth the windes, and declareth man what hee thinketh, which maketh the morning darknesse, and walketh upon the hie places of the earth, the Lord God ofhoastes is his name. 14 The virgin Israel is fallen, she shall no more rise: she is left upon her land, and there is none to rappe her vp. 15 For thus saith the Lord God, the citie which went out by a thousand, shall leaue an hundrith; & that which went forth by an hundrith, shall leaue ten, to the hichness of Israel. 16 For thus saith the Lord, into the house of Israel, Seke ye mee, and ye shall live. 17 But seke not Bethel, nor enter into Gilgal, and go not to Beerefeba: for Gilgal shall go into captuittie, and Bethel shall come to naught. 18 Seke the Lord, and ye shall live: lest he break out like fire in the house of Joseph, and devour it, and there be none to quenche it in Bethel. 19 They turne judgement to domestick, and fo take righteousnesse in the earth. 20 He maketh the even starres and Morn, and he turneth the shadowe of death into the morning, and he maketh the day darke as night: he calleth the wanders of the sea, and poureth them out upon the open earth, the Lord is his name. 21 He strengtheneth the destroyer against the mighty, & the destroyer shall come against the fortress. 22 They hate him that rebuketh in the gate, and they abhorre him that speaketh byrightly. 23 Forasmuch then as your reading is upon the poore, and ye take from them burdens of wheate: ye have brakevo twe it in Bethel, and beeved in the stones of heaven alone, but ye shall not bee well in them: ye have planted pleasant vineyards, but ye shall not drinke wine of them.
of Amos.

clxxxvii.

12. For I know your manifold transgressions, and your mighty times: they afflict the vine, they take the branches, and they oppress the poor in the gate.

13. Therefore the wise shall keep silence in that time: for it is an evil time.

14. Seek good and not evil, that ye may live: so the Lord God of hosts shall be your confident, and I will be your habitation.  

15. Hate the evil, and love the good, and establish judgment in the gate: it may be, the Lord God of the hosts will be gracious unto the remnant of Joseph.

16. Therefore the Lord God of hosts shall be for a sanctuary for the house of David, and for the house of Jerusalem, the Speech, all the fenced cities, and he shall make them a habitation, and they shall know that I the Lord of the hosts have done it.  

17. And in all the places where this drink-offering shall be offered, there I will give peace in all your borders, saith the Lord: and I will gather you, and bring you again from all the nations, where I have sent you to be scattered.  

18. I will bring you again, and I will gather you, O virgin, daughter of Jerusalem, and I will gather you, and I will bring you again, from the people of the north, and from all countries, saith the Lord, who is the Holy One of Israel.  

19. And ye shall be as in the flocks of the valleys, and as herbage of the field, and ye shall be gathered from the nations.  

20. Shall not the day of the Lord be darkness, and not light? even darkness and not light in his anger?

21. I hate, I abhor your feasts, and I will not accept the sweet meats and the burnt offerings, which ye offer:  

22. Though ye offer me burnt offerings and meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts,  

23. Take thou away from me the多tudes of thy tongues, for I will not hear the melody of thy viols.

24. And I will set judgements in her gates, and she shall be no more a spoil to all nations: neither shall the hand of the oppressor come any more upon her.  

25. But, and I will make thee an High place, like the top of the mountains: and I will give thy king an everlasting kingdom, and thy city shall be called a撮ebake of Israel.

26. But, and I have brought the sanctuary, and the holy place: and the noble place, and I have made Jerusalem a high throne,  

27. Therefore will I cause to go into captivity beyond Damascus, and I will not spare them, saith the Lord, that have given rest to his enemies; I will cause them to be overthrown with their felices.  

The vii. Chapter.

The prophet said against the princes of Israel living in pleasures, 8 The Lord spoke that he would bring to pass the things that are purposed against Israel.

1. O to them that are at ease in Zion, and trust in the Mount of Samaria, which are famous at the beginning of the nations, the house of Israel came to them.

2. Go down into Gath, and see: and from thence go you to Hemath the great, and go down to Gath of the Philistines: be ye better than they that be fenced cities, the border of their land greater than your border.

3. Ye that put farce alway the evil day, and apprize to the feast of iniquity.

4. They lay upon beds of yew, and streighten the felices upon their couches, and eat the lambs out of the flocke, and the calves out of the stall.

5. They sing to the sounde of the viile, they invent to them felices instruments of musique, like David.

6. They brinke wine in bowls, and anoint them felices with chyke ointments: but no man is soxe for the afflication of Joseph.

7. Therefore shall I cause to goe captive by, with the first that goe captive, and the bowlfe of them that stretched them selices at hand.

8. The Lord God hath done by his, felice, saith the Lord God of hosts: I abhorre the excellencie of Jacob, and hate his palaces, therefore will I deliver up the cite, with all that is therein.

9. And if there remayne ten men in one house, they shall dye.
And his vine shall take him vp, and burne him, to carry out the bones out of the house, shall lay upon him that is by the sides of the house. Is there yet any with thee? And he shall lay, none. Then shall he lay, hold thy tongue: for we may not remember the name of the Lord. For behold the Lord commandeth, and he will smite the great house with breaches, & the little houses with cleftes.

Shall horses run by the rocke? will one plowe there with oxen? for he have turned judgment into gall, & the fruite of righteousness into wormwood.

De receiue in a thing of naught. Ye say: Have we not gotten by houses by our owne strength?

But behold, I will raise vp by against you a nation O house of Israel, sayth the Lord God of hostes, and they shall affliet you from the entrance of Demeth, into the river of the wildernesse.

The vii. Chapter.

Thus hath the Lord spake unto me, & beholde, he fownded grasshoppers in the beginning of the shooting vp of & latter growth, and lo it was in the latter growth, after the (a) kings mowing,

And when they hath made an end of eating the grasse of the lande, then I sayde, O Lord God, spare I beseeche thee: Who shall raple by Jacob: for he is small.

So the Lord spake for this: it shall not be, saith the Lord.

Thus also hath the Lord spake unto me, and beholde, the Lord God calleth to judgement, by fire, & it devoureth the great deep, and did eate by a part,

Then sayde I, O Lord God, spare I beseeche thee: Who shall raple by Jacob: for he is small.

So the Lord spake for this: this also shall not be, saith the Lord God.

Thus also the Lord spake unto me, & beholde the Lord spake upon a wall made by line, with a line in his hande.

And the Lord spake unto me, Amos what keelest thou? And I sayde, A line. Then spake the Lord. Beholde, I will set fire in the midst of my people Israel, and it shall passe by them no more.

And the be places of Iaaca shall be folace, and the temples of Israel shalbe destroyed, and I will rise against the house of Jeroboam with the Ivonde.

Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying: Amos hath conpired against thee in the mids of the house of Israel: the lande is not able to bear all his words.

For thus Amos sayeth: Jeroboam shall die by the Ivonde, and Israel shall be taken captive out of their owne lande.

Also Amaziah spake to Amos, O thou the seer, Go, flee thou away into the lande of Juda, and there eat thy bread, and prophesie there.

But prophesie no more at Bethel: for it is the kings chappell, & it is the kings court.

Then amundred Amos, and spake to C Amazia, I was no prophete, neither was I a prophete among men: but I was an hearde man, and a gatherer of wild figges.

And the Lord take me as I followed the flocke, and the Lord spake unto me, Go prophesie unto my people Israel.

Now therefore hear thou the word of the Lord: Thou seest, prophesie not against Israel, and speake nothing against the house of Israell.

Thenceforth thus sayth the Lord, Thy wyse shalt be an harlot in the rite, and thy sonnes and thy daughters shall fall by the Ivonde, and thy lande be deuided by line, and thou shalt die in a polluted land, and Israel shall sure go into captituation foorth of his lande.
of Amos.

clxxxvii.

The. viii. Chapter.

1 By a vision of a basket of summer fruit, wherein of the kingdom of Israel is the word;
2 He spake against the oppressors of the poor; And described the bittleness of
the plague of Israel. 11 And propriety of the famine of the word of God.

A 1
Hus hath the Lorde
God the word into me: and
behold, a basket of
summer fruit.

And he sayde: Amos, what seest thou? And
I sayde: A basket of (a)
summer fruit. Then sayd the Lorde unto me, The end is come upon my people of
Israel. I will passe by them no more.

2 And the tongues of the people shall holdeings in that day sayth the Lorde
God; many dead bodies shall be in every
place, they shall call them soother with
silence.

3 Hear ye therefore, O ye that chew the
poore, that ye may make the needy of
the land to sayle,

5 Saying, when will the new moneth be
gone, that we may make the fest of the
Sabbath, that we may set forth wheate,
and make the (b) Epha small, (c) the hire
great, (d) the wages of the workmen by decrees?

6 That we may be the poore for sluer, and
the needy for shoes, yea and tell the
refuse of the wheate:

7 The Lorde hath abomine by the
excellency of Jacob, surely I will never
forget any of their workes.

8 Shall not the lande tremble for this,
and evrie one mourne that believeth
then?: And it shall rise by wholly as a
flood, and it haile shall fall, and (e) drown
as, by the flood of Egypt.

9 And in that day saith the Lord God, I
will even cause the (f) time to go downe
at noone, and I will tarken the earth in
the clearest day.

10 And I will turne your feastes into
mournings, and all your prayers into
lamentation: and I will bring sackcloth
upon all lones, and baldnesse upon every
head. (g) I will make it as the mourning
of an only sonne, and the end thereof
as a bitter day.

11 Behold the days come saith the Lord
God, that I will send a famine in the
land, not a famine of bread, nor thirst
for water, but of hearing the word of the
Lorde.

12 And they shall wander from sea to sea,
and from the north even unto the east
that they run to and fro to take the word
of the Lord, and shall not finde it.

13 In that day shall the fayre virgins, and
the young men perish for thirst.

14 They that beere by the (h) time of Sal
maria, that say, Thy God D Daul
neth, (i) the (j) manner of Berafeba lineth,
even they shall fall, and never rise by
againe.

The ix. Chapter.

1 Writings against the temple. 5 The subversion of the people. 7 That they be not able
to escape gods judgments. 10 He reposed the unkindenesse of Israel. 11 The restoring of
the church is promised.

A 1
Saw the Lorde stant
ing upon the (k) altar,
and he sayd: Smite the
lintel of the doore, that
the postes may drake,
and tear them in peeces,
even the (l) heads of
them all, and I will slay the last of them
with the sword: the death of them,
shall not see away, and he that escapeth
of them, shall not be delivered.

2 Though they dig into (m) hell, thence shall
my hande take them, though they clime
up to heaven, thence will I bring them
downe.

3 And though they hyde them lokes in
the top of Carmel, I will seer, and
take them out thence; and though they
be hyd from my sight in the bottome
of the sea, thence will I commund the
serpent, and he shall bite them.

4 And though they goe into captivitie be
tofore their enemies, thence will I con
mande the sword: it shall slay them:
and I will set mine eyes upon them for
cull, and not for good.

5 And
And the Lord God of hostes shall touch the land, and it shall melt away; and all that dwell therein shall mourn, and it shall rise up whole like a flood, and shall be drowned as by the flood of Egypt. 

6 He buildest his spheres in the heaven, 
hath laid the foundation of his globe of elements on the earth: he calleth the waters of the sea, and poureth them out upon the open earth, the Lord is his name. 

7 Are ye not as the Ethiopians unto me? O children of Israel, saith the Lord; have not I brought by Israel out of the land of Egypt? & the Philistines from Cappadocia, & the Syrians from Cypre: Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it cleece out of the earth: nevertheless, I will not utterly destroy the house of Jacob, saith the Lord. 

8 For I will command, and I will set the house of Israel among all nations, like as one is sitten in a tree: yet shall not the least stone fall upon the earth. 

9 But all the sinners of my people shall die by the sword, which say, The cup shall not come, nor matters for us. 

11 In that day will I raise up the rabe- 
nacle of David that is fallen down, 
and close up the breaches thereof, & I will raise up his remnant, & I will build it, as in the days of old: 

12 That they may possess the remnant 
of Edom, & of all the heathen, because 
my name is called upon them, saith the 
Lord that doeth this. 

13 Behold the days come, saith the Lord, 
that the plowman shall 6 touch the 
mower, and the reader of grapes hym 
that together seedeth, and the mountains 
shall drop sweete wine, & all the hilles 
shall melt. 

14 And I will bring againe the captu 
rite of my people of Israel, and they shall 
buy the wadies, and inhabite them; 
and they shall plant vineyards, and 
drink the wine thereof, they shall also 
make gardens, and eate the frutes of them. 

15 And I will plant them upon their 
land, and they that no more be pulled by 
againe out of their lande which I have 
given them, saith the Lord thy God.

The booke of the prophete
Abdias.

Against Edom, and the trull that they had in ricche.

He vision of Abyr, 
thus saith the Lord God against Edom : We have 
hearde a rumour from the Lord, 
at an ambassador is sent among the 
heathen: arise, and 
let vs arise by against her to battaiple. 

Behold, I have made thee final among 
the heathen: thou art utterly defiled. 

The pride of thyne heart hath decrea 
tee, thou that dwellest in the cleftes of 
the rockes, whose habitation is he, 
that faith in his heart, who shall bring 
me downe to the grounde: 

4 Pea though thou eatt thy folfe as the 
egle, and make they nest among the 
stars, thence will I bring thee downe, 
faith the Lord. 

5 Came those to thee, or robbers by 
night? howe vart thou bought to silent? 
Woulde they not have fallen till they 
had mough: If the grape gatherers 
came to thee, woulde they not leave 
some grapes: 

6 Hove are the things of Canaught up,
The booke of the prophet Ionaas.

The first Chapter.

Ionaas fled when he was sent to preach. 4. He tempeft ariseth, and he be cast into the sea for his disobedience.

The word of the Lorde came into Ionaas the sonne of Annetai, saying: Arise, go to Tharshis, that great city, and cry against it: for their wickednesse is come vp before me.

And Ionaas rose vp to see into Tharshis from the presence of the Lorde, and went downe to Joppa, and found a ship going to Tharshis: to payd his hire, and went downe into it, that he might go with them into Tharshis from the presence of the Lorde.

But the Lorde sent out a great winde into the sea, and there was a mighty tempest
tempest in the sea, so that the shippe
was in danger of splitting in sunder,
then the maryners were astart, and
cryed every man unto his God, and
cast the wares that were in the shippe
into the sea, to lighten it of them: but
Jonas was gone downe into the fides
of the shippe, & he laxe downe sleeping.
And the shippe master came to him,
and saide: what meanest thou sleepe:
Up, and call upon thy God, if to be that
God thy Father vnto vs, that we perilhe
not.
And they saide every one to his fellow,
Come, let vs cast (6) lottes: that the may
know for whose cause this evil is on vs.
And they cast lottes: and the lotte set
on Jonas.
Then saide they unto him: Tell vs for
whose cause is this evil come upon vs?
what is thine occupation? Whence came
meth thou? What countrey man art thou,
and of what nation?
And he answered them: I am an
Hebre, and I feare the Lord God of
heaven, which hath made the sea, and
the dry lande.
Then were the men exceedingly as
fraid, and saide unto him: Why hast thou
done this? (for the men kneve that he
fell from the presence of the Lord, be
cause he had tolde them.)
And they saide unto him: what shall we
do vnto thee, that the sea may be calme
unto vs: For the sea was troublous and was
troublous.
And he saide unto them, Take me, and
cast me into the sea, and the sea shall
be calm vnto you: for I know that for my
take this great tempest is vpon you.
Nevertheless, the men assayed with
rowing to bring the shippe to lande, but
they could not, because the sea was troublous
against them.
Wherefor they cryed unto the Lord,
and saide: We beseeche thee O Lord, we
beseeche thee, let not vs perish for this
manes lyfe, and lay not to our charge in
cent blood: for thou O Lord hast
done as it pleased thee.
So they took by Jonas, and cast him
into the sea, and the sea left raging.
And the men feared the Lord exceed
ingly, and offered a sacrifice vnto the
Lord, and made (2) doyles.
And the Lord prepared a great fiche
to swallowe by Jonas: & Jonas was
in the belly of the fiche three dayes and
three nightes.
1. Jonas is in the fish's belly; his prayer. He is delivered.

   **A**

   And Jonas prayed unto the Lord his God out of the fish's belly.

   And said: In affliction I cried unto the Lord, and he heard me: out of the belly of hell cried I, and thou hast delivered my voice.

   Thou hadst cast me down into the deeps, into the midst of the sea, and the floods compassed me about: all the bowels of the earth were compassed about me.

   And I said: I am cast away out of thy sight, yet wilt thou take again to me the greatness of thy temple.

   The waters compassed me even unto the soul, the depth closed me on every side, and the weeds were wrapped about my head.

   I went down to the bottom of the mountains, the earth with her bars was about me for ever: yet hast thou brought by thy life from corruption, O Lord my God.

   When my soul fainteth within me, I will remember the Lord, and my prayer came in unto thee into thy holy temple.

   They that holde upon the lick, be forsaik his mercie.

   But I will sacrifice unto thee with the voice of thanksgiving, and will pay that I have vowed: for salvation is of the Lord.

   And the Lord spake unto the fish, and it cast out Jonas upon the dry land.

   **The iii. Chapter.**

2. Jonas is sent again to Ninive; the repentance of the king of Ninive.

   **A**

   And the word of the Lord came unto Jonas the second time, saying:

   Arise, and go to Ninive that great city, and preach against it the preaching which I speak unto thee.

   So Jonas arose, and went to Ninive according to the word of the Lord (Ninive was a great city and very excellent, of three days journey.)

   And Jonas began to enter into the city a day's journey, and he cried and said: Yet forty days, and Ninive shall be destroyed.

   And the men of Ninive believed God, and proclaimed a fast, and put on sackcloth from the greatest of them to the least of them.

   And word came unto the king of Ninive, which arose from his throne, and put of his robe, and covered him self with sackcloth, and fast down in ashes.

   And he called a cry to cry, and laid through the city by the councell of the king his nobles, Let neither man nor beast, but only the king and his palace taste ought at all, neither be ye, nor bath water.

   And let both man and beast put on sackcloth, and cry mightily unto the Lord: and let every man turne from his cruel way, and from the wickednesse that is in his handes.

   Who can tell whether God will turne and be moved with repentance, and turne from his fierce wrath, that the peril not?

   And God saw their works, that they turned from their cruel way, and he repented of the cruel, that he said he would do unto them, and did it not.

   **Chapter.**
The booke of the prophet
Michaels.

The first Chapter.

p. 1

The prophecy of Michaell, which he spake concerning Samaria, and Jerusalem.

And he spake, saying, The earth and all that therein is, shall be devoured by the fire; but bles"
Isaiah: but what is the wickedness of Jacob? is not Samaria which are the two places of Judah: is not Jerusalem?

Therefore I will make Samaria an heap of ruins, and the cities thereof a desolation: and I will make the towers thereof into a desolation.

Therefore shall the LORD make them like an heap of chaff, like corn of the spring; and they shall be consumed at the beginning of the spring, saith the Lord, that day shall be a day of confusion and mourning, and the teeth of the enemies shall devour through the mountain of the temple as it is with them.

Therefore shall the Lord cause his的伟大 to come to his temple, and the Lord shall make the sun of righteousness to rise upon and his people. And he shall rise with mercy and judgment; and with righteousness before the sun.

And they shall be like the beauty of the children of Jerusalem, and like their prosperity. The children of Judah shall be quiet within the land, and shall be children of many nations, and shall dwell in the midst of the land. Now shall the root of Jacob be a branch, and he shall spring up out of a dry ground, and he shall become a branch of Lebanon. And the glory of Jacob shall be in the midst of the land of Egypt, and the glory of the Lord shall be in the midst thereof.

The ii. Chapter.

Threatenings against the unfruitful people. They would teach the prophets to prophesy.

Do unto them that imagine iniquity, and work wickedness upon their beds: when the morning is light, they practise it, because their hand is strong.

And they court fields, and take them by violence, and houses, and take them away; they oppress a man and his house, even a man and his inheritance.

Therefore thus saith the Lord of hosts: Behold, against this weakness of Cushath shall I send a multitude of strangers, and a fierce anger, and fierce vengeance, and fiery tempest, and a tempest of fierce whirling wind.

In that day that this parable is fulfilled, and the mourning of the daughter of the king of Tyrus shall be as the mourning of Pharaoh's daughter.

Therefore shall there be no man that can break a bow, neither shall he take any more into his hand: neither shall he pluck of his garment, neither shall he light a torch.

Thou that dwellest at Saphir get thee hence naked with shame: the that dwelleth at acZaanan, shall not come thereof in the mourning of Bethel: the enemy shall doe thee a recompence, according as thou hast despised the recompence of the Lord.

For the inhabitants of Maroth wait for good, but the plague shall come from the Lord, even unto the gates of Hierusalem.

Therefore shall the Lord have an another name, and shall be known unto the Gentiles upon whom he shall be glorified.

Therefore shall he bring them to pass, that they shall go down all the inhabitants of the mountain of Desolation, and the hill dwellers: and he shall make the waters of the sea dry, and the uttermost depths of the sea shall dry up: and the height of mountains shall decrease, and the hills shall be blown up as the tempest.

And they that sought after honour and Respect of people will be shamed with respect of people, and a man that is accursed with respect of man.

And I will bring upon her the day of evil: I will lay an end to her honour in the sight of all nations, and will cause her to be delivered up to the sword: her young men and her young men shall fall by the sword; and her widows shall be brought unto the sword.

But he that was yesterday, and is not yesterday, and is perpetually perishing, and is not able to keep himself, and is not able to raise himself, is an enemy; and the Lord shall say: The Lord is the God of hosts: he shall be glorified in Jerusalem, and be glorious in the midst thereof.

But the Lord shall be with them that are of a perfect heart; and shall deliver them from destruction forever.

If a man walk in the spirit, and would be falsely saying, I wyl prophetcie;
The prophesie

Against the tirannie of princes and tale prophethes.

No I daie, heare I pray you heads of Jacob, ye princes of the house of Israel, shoulde not ye know judgEMENT: [1] for they hate the good, and loue the euill, they plague of their skines from them, and there flesh from their bones.

And they eate also the flesh of my people, [2] say of their skine from them: and they breake their bones, and chop them in peces as for the pot, and as flesh within the cauldron.

Then shall they crye unto the Lord, but he will not heare them: he will etract his face from them at that time, because they have done wickedly in their beggars.

Thus saith the Lord concerning the prophethes that beeke my people [3] and but them with their teeth, and crye peace: but if a man put not into their mouthes, they prepare warre against him.

Therefore [4] shall haue amongst you a diuination: and the smee shall go downe over the prophethes, and the day shall haue darke over them.

Then shall the smee be ashamed, and the soothsayers confounded: peacethey shall al cover their lippes, for they haue none aumtofe of God.

Yet notwithstanding, I am full of power by the spiritte of the Lord, and of judgEMENT, and of strength, to declare unto Jacob his transgression, and to Israel his smee.

Heare this I pray you heades of the house of Jacob, and praines of the house of Israel: they adore judgement, and pervert all equitie.

They builde by Sion with blood, and Hierusalem with iniquitie.

The heads thereof judge for rewarde, and the pieeces thereof teache for hype, and the prophethes thereof prophetic for money: yet will they leave upon the Lord, and say, Is not the Lord among vs: no euill can come upon vs.

Therefore shall Sion for your sake be plovved as a fielde, and Hierusalem shalbe an heape, and the mountaine of the house as the hit places of the forset.

The ... of the Gentiles and conversion of the Jews.

Ut in the latter dayes it will come to passe that the hill of the Lodes house shalbe prepared in the tope of the mountaines, and shalbe set by hygher then any mountaynes or hilles, and people shall preache unto it.

2 Pea, the multitude of the Gentiles shall haue them aither, saying: Come, let vs go by the to hill of the Lord, and to the house of the God of Jacob, and he shall teache vs his owne wayes, and we will walke in his pathes: for the lawe shall come out of Sion, and the word of God from Hierusalem.

And he shall judge many people, and rebuke mightie nations of faire countres: to that of their woorde they shall make...
make ploughshares, and lathes of their speares: one people shall not lift up a sword against another, yea they shall no more leaue to fight.

But every man shall sit under his vine arche, and under his figtree, and no man shall make them afraid: for the mouth of the Lord of hostes hath spoken it.

Therefore all people will walk in the name of their God: and we will walk in the name of our lord God for ever and ever.

At the same time shall the Lord of hosts come down to judge the house of David, and the house of Josias, and to confute all manner of beasts that fight against Jerusalem.

And ye shall be as men that have no heart: for they shall molest you on every side, and you shall be broken in all your pleasant houses, as I have spoken.

Why then doest thou lye and trauaille? of the destruction of Jerusalem.

And thou shalt be robbed thy selue.

O thou robbers daughter: they shall take peace against vs, and the judge of Israel with a roade.

And thou Beth-lehem Ephrata act little among the thousandes of Juda, out of thee shall he come forth to me which shall be governor in Israel, whose out going hath bene from the beginning, and from everlasting.

Therefore will I geue them vp for a farce, untill the time that she which shall bare doe have borne: then shall the remnant of his brethren be converted unto the children of Israel.

He shall stand faire, and geue foode in the strength of the Lord, and in the majestie of the name of the Lord his God: and when they be converted, he is there no king in these are thy counsellers perswised, that thou art to payned as a woman in her trauaille.

And now O thou daughter Sion, solowe and lament as a woman in her trauaille: for nowe must thou get thee out of the citie, so the word upon the plain field: yea unto Babylon shall thou go, [but] there shalt thou be delivered, and there the Lord shall redeem thee from the handes of thy enemies.

How also are there many people gathered together against thee, lying: Sion shall be condemned, and our eye shall loke upon Sion.

But they know not the thoughtes of the Lord, they understand not his counsel: for he shall gather them together as the sheames in the barne.

Therefore get thee vp O thou daughter Sion, and setteth out the cone: for I will make thy homuncle, and thy house balle, that thou mayest break in pieces many people: their goodes shalt thou conccrate into the Lorde, and their substaunce into the ruluer of the Whole world.

Of the v. Chapter.
The prophecy.

In exhortation to hear the judgement against Israel being divided, what manner of sacrifices do please God.

1. Hearken ye not what the Lord saith: Arise thou, and contend with the mountains, and let the bulles hear thy voice.
2. Hearken ye mountains, and let the bulles hear thy voice.
3. Hearken ye mountains, and let the bulles hear thy voice.
4. For I brought thee out of the land of Egypt, and delivered thee out of the house of bondage, and I made Moyses, Aaron, and Miriam to lead thee.
5. Remember Moyses my people, what Balaam the king of Moab had devised against thee, and what amiss was that Balaam the sonne of Beor gave him, from Seir into Galgal, that ye may know the righteounesse of the Lord.
6. Wherewith shall I come before the Lord, and boile my selfe to the hye God: Shall I come before him with burnt offeringes, and with calves of a yere olde?
7. Hath the Lord a pleasure in many thousands of Ramnes, or innumerable streames of yole? Shall I give my first borne for myne offences, and the fruit of my body for the sinne of my soule?
8. He hath cleaved the Lord man what is good, and what the Lord requireth of thee; namely, to do sultyly, to love mercie, and to humble thy selfe to walke with thy God.
9. The Lordes booke eth into the title, and the man that shall be named considereth thy name: hearken what is your rodde, & heare him that varneth you.
10. Are not yet the treasures of wickednesse in the house of the wicked, and the scant measure which is abominable?
11. Should I intifle the false balances, and the bagge of deceitfull waightes?
12. For the riche men thereof are full of crueltie, and the inhabitan tes thereof have spoken lies, and have deceitfull tongues in their mouthes.
13. Therefore I will take in hande to punishe thee, and to make thee desolate, because of thy times.
14. Thou shalt rate, and not haue mough: yea, thou shalt bring thy selfe downe in the nieddes of thee, thou shalt see, but not scape, and shooe that thou wouldest save, will I deliever to the foorde.
15. Thou shalt bowe, but not reape, thou shalt plisse out Oites, but oile shalt thou not haue to annoynt thy selfe withall: thou shalt tread out sweete must, but shalt stinke no wine.
16. Pe kepe the ordinances of Amri, and all the customs of the house of Abad, pe walke in their counsels: therefore wyll I make thee waste, and cause thy inhabitan tes to be hisset at, and ye shall brear the reproche of my people.
A. CXCIIj.

The vii. Chapter.

I complain of the little number of the righteous. Against the truth ought we not to hold with our greatest friends. 1. The prospect of the church.

1. Wisne, I am become as one that goeth a gleaning in the barnes; there are no grapes to eat, yet would I stain withal my heart have of the best fruit.

2. *There is not a godly upon earth: there is not one righteous among men: they all have turned their faces to the east, and every man hath turned his brother to death.

3. Yet they say they do well, when they do evil: the prince (a) asketh, and the judge (b) seeketh for a reward, therefore the great man speaketh out of the corruption of his soul, and so they wrappe it up.

4. The best of them is as byre, and the most righteous of them is [b] harper then a home hedge: the day of thy watchmen, (c) and of thy outstation commit: then shall be their confusion.

5. Yet no man believeth his friend, nor put his confidence in his brother: kepe the doose of thy mouth from her that lyeth in thy bosome.

6. For the sonne dishonoureth his father, the daughter rebelleth against her mother, the daughter in law against her mother in lawe: and a mans foes are euene they of his owne houshoulde.

7. Nevertheless, I will looke up into the Lord, I will patiently abyde God my savour: my God shall heare me.

8. O thou enemy of myne rejoynce not at my fall, for I shall rise againe: though I sit in darkenesse, yet the Lord is my light.

9. I will bear the wrath of the Lord, for I have offended hym till he sit in judgemen upon my cause, and see that I have right: then will he bring me forth to the light, and I shall see his righteousnesse.

10. She that is myne enemie, shall loke upon it and be confounded, which nothe

sayeth, Where is the Lord thy God? myne eyes shall behold her when the shaft be turned downe as the myne in the streets.

11. *This is the day that thy walles shall be buylte, this day shall hyre faire as way the (d) decree.

12. And at that time shall they come into thee from Alar, from the strong cittyes, and from the strong holdes, even into the euer: from the one sea to the other, and from mountayne to mountayne.

13. Notwithstanding, the land must be wasted, because of them that dwell therein, and for the frutes of their owne imaginations.

14. Therefore seere thy people with thy C. rod, the flocke of thyne heritage which doe dewlote in the wood, that they may be led upon the (e) mount of Carmel, Balaan, and Gildeah, as at sometime.

15. Maruellous things wil I shewe thee, like as when thou camest out of the lande of Egypt.

16. This shall the heathen see, and be ashamed for all their power: so that they shall lay their handes upon their mouth, and stoppe their couses.

17. They shall liche the dust like a serpentine, and as the womenes of the earth that tremble in their holes: they shall be a straye of the Lord our God, and they shall see thee.

18. Who is such a God as thou, that pardonnest wickednesses, and forgivest the offences of the remnant of thyne heritage: he keepeth not his wrath for ever: for his delite is to have compassion.

19. He shall turne againe, and be merciful to vs, he shall put downe our wickednesses, and cast all our sines into the bottome of the sea.

20. Thou wilt performe to Jacob thy trust, and thy mercie to Abraham,like as thou hast done unto our fathers in olde time.

The ende of the prophecie of Micheas.
The booke of the prophete
Nahum.

The first Chapter.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

The burden of 

Nimue. The booke of the vision of Nahum the Elkothite.

God is elous, the Lorde avengeth, the Lorde avengeth, and hath wrath in store: the Lorde avengeth upon them that trouble hym, and he remembreth his enemies.

The Lorde is aboe to anger, and of great power, and in no case will not acquite the wicked, the Lordes dealing is with blustering tempest and white Winde, and the cloudes are the dust of his ftrete.

he rebuketh the sea and dryeth it up, all the rivers also he maketh bype: Baalan and Carmel are destroyed, the spring also of Lebanon is destroyed.

The mountaynes quake at his power, and the hilles are resounded: the earth also burneth at his countenaunc, the woide, and all that dwelleth therin.

Who can stande before his wrath? or who can rise up before the anger of his countenaunc, his fierenesse is powered out like fire, yea the rockes cleane in pearces at his night.

The Lorde is gracious, a strong holde in the day of trouble: and knoweth them that trust in hym.

But with an overrunning flood he wil destroy her place, and will pursue his enemies with darkenesse.

What imagine pe against the Lorde: he makes an bitter destruction: he shall not be troubled nyppse.

For Whyles the thomes cleane together, and Whyles they banquet out their feastes, they are burneth up as verye dry stubble.

There came out of thee fuel as thought euill against the Lorde, such as gaue wicked counsell.

Thus sayth the Lorde: Though pe be in concorde, and allo many, yet to thall pe be cut downe, and passe: though I have afflicted thee [O Jerusalem] yet will I trouble thee no more.
of Nahum.

13 And nowe I will breake of his poke from upon thee, and I will breake thy bondes in sunder.
14 The Lord also hath given a commandment touching thee that, there shalbe no more offspring of thy name; from the house of thy God, I will cut of carved and molten image, I will make thee grave, for thou art bie.
15 Behold upon the mountaines the seat of him that bringeth good tidings, that preacheth peace: kepe thy festial bapes of Juda, paye thy bowles: for the wicked sembl that hereafter passe no more through thee, he is utterly cut of.

The . ii. Chapter.

He describeth the victorys of the Chaldeans against the Egyptians.

1 The destroyer is come up before thy face, kepe thy face, see to the way, strengthen thou loynes, increafe thy strength mightily.
2 For the Lord restores againe the glorious estate of Jacob, as [also] the glorious estate of Israel: for hoysters hath spoyled them, and hath wasted their banances.
3 The shield of his valiant souldiers is died red, his captaynes of warre are clad with scarlet: the charret is compassed with flaminyg torches in the day of his expedition, and the fire staues are drenched in popson.
4 The charretts that rage in the streets, they shall make a terrible noye in the hoode bapes, to loke to like flaminyg cresses, shooting as lightning.
5 He shall remember his notable souldiers, they shall stumble in going, they shall haften to the wall, the couering fene is prepared.
6 The ruder gates are opened, and the palace dissolved.
7 Buysas brought forth capture, made to attend [into the charretts] her handmaidens also leading [one another] as in the boyster of bowes, knockyng upon their bowes.
8 Pea many a day Pinye was as a pond ful of water, yet [now] they see, Stand ye, stand ye, and no man loyseth backe.
9 Take your hoople of siluer, take your hoople of golde, for there is no end of riches: treasure, pashing all treasure.
10 Sackyng, restakynge, eating, a dissolved heart and collition of knes, liowd in all loynes also, and the faces of them all as blacke as a pot.
11 Where is the abiding place of lions, and the feeding plot of lions whelpes? where the young and oide lion had their rest? there diewt the lion, & there was no man to put him in fear.
12 The lion made his paye abundantly for his whelpes, and strangly for his shet lions, and hath filled his dennes with pay, and his abyding places with hoople.
13 Behold me against thee saith the Lord of hoastes, I will burne in smoke her charretts, and the Abodes shall devour thy lions, I will roote out also from the earth thy spoiling, and the boyster of thy messengers shalbe hede no more.

The . ii. Chapter.

1 Of the fall of Ninive. 8 No power can escape the hande of God.

1 Bloody citie, lifted throughout with falshood, with extreme dealing, no wise brought from spoiling.
2 The nope of the whippe, the nope of raeting of wheales, the pannung of bowes, and the lumping of charretts: ring blade of the sword also the shining speare, many wounded, many coples, and no end of carcasses, they shall stamible at dead bowes.
3 Because of the manyfolded fomnation of the beautifull harior, ful of charmes, that fettes nations by the means of her whodone, and the people through her charnings.
The booke of the prophete
Habacuc.

The first Chapter.

1 I complain against the wicked that persecute the just. 6 Be ye wise that the Chaldeans are raised up of the Lord for the chastisement of the Jews, and describeth their armie. 1 He commenceth the first psalm, declaring that God will also destroy the Babylonians, because they shall abuse their victorious and become pride and insolent, attributing the people thereof to their dothes.

4 Therefore the law is dissolved, judgment doth never go forth; for the wicked doth compass about the righteous, therefore bring judgment proceedeth.

5 Behold among the heathen, and regard, and wonder, and marueyli: for I will work a woe in your vayes, ye will not believe it though it be tolde you.

6 For I raise up the Chaldeans, that bitter and furious nation, which shall go upon the breadth of the land, to possesse the dwelling places that are not theirs.
They are terrible and fearful: their judgement and their dignity shall proceed of them selves.

Their horses also are swifter than the leopards, and are more fierce than the wolves in the evening, and their horsesmen shall come from farre: they shall see as the Eglie hasting to meate.

They come all to spoile: before their faces shake an eastwunde, and they shall gather the capturice as the sande.

And they shall mocke the kings, and the princes shake a stone unto them: they shall bende every strong hold, for they shall gather dust, and take it.

Then shall they take a courage, and transgress, and do wickedly, imputing this their power unto their god.

Art not thou of olde, O Lord my God, my holy one: we shall not dye, O Lord thou hast odymed them for judgement, and O God thou hast established them for correction.

13 Thou art of pure eyes, and canst not see evil, thou canst not behold wickednesse:

Wherefore (then) dost thou loke vp the transgressours, and holdest thy tongue, when the wicked denouereth the man that is more righteous then he?

14. And maketh men as the fishes of the sea, and as the creeping things that have no ruler over them.

15 They take by all with the angle, they catche in their net, and gather it in their parme: Whereof they receyue and are glad.

16 Therefore they sacrifice unto their net, and burnemeane unto their parme: because by them their portion is fat, and their meate plenteous.

17 Shall they therefore streche out their net, and not spare continually to flay the nations:

The ii. Chapter.

A vision against pyge, conceunyse, drunkenesse, and idolatry.

I will stande upon my watche, and set me upon the towre, and see what he will lay unto me, and what I shall answere to him: that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the last it shall speak, and not lye: though it tary, wait ye: for it shall surely come, and shall not flay.

4 Behold, he that listeth by him selfe, his munde is not upbight in him: but the me shall come by his sight.

Ex. ii. 1
The prophesie

P^t* 13 Behold, is it not of the Lord of hostes that the people shall labour in the very (c) site: the people shall even decree themselves for very vanity.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

15 Wo unto him that gargeth his neighbour labour, thou takest thy heare, and makes him drunken also, that thou mayest see their pinnees.

16 Thou art filled with wine, for glory, drink thou also, and be made naked: the cup of the Lordes right hand shall be turned unto thee, and shamefull spaving shall be thy glory.

17 For the cruelty of (a) Libanus shall cover thee: so that the spoyle of the beasts which he made afraid, because of mens blood, and for the wrong done in the land, in the cтьe, and unto all that dwell therein.

18 What posteth the image: for the maker thereof hath made it an image and a teacher of lies, though he that made it trust therein when he makest bumbo toles.

19 Wo unto hym that layeth to the wood, Awake: and to the bumbo stone, Rike by, it shall reach be (tree): behold it is lade over with gold and silver, there is no breath in it.

20 But the Lord (in his holy temple: let all the earth kepe silentence before hym.

A prayer to the saythshill.

P^t* 13 He had homes (comming) out of his handes, and there was the hyding of his power.

5 Before him went the pestilence, and burning coales went forth before his feet.

6 He stooode, and measured the earth: he behelde, and dissoled the nations, and the everlasting mountaynes were broken, and an ancient hilles did bowe, his wayes are everlasting.

7 For iniquitie haste the tentes of Chy: (a) san, (and) the courtaypes of the lande of Hadian did tremble.
The booke of the prophet Sophonja.

The first Chapter.

Threatninges against Judah and Hierusalem, because of their idolatrie.

1. The Word of the Lord which came to Sophon the sonne of Gedalih, the sonne of Ammarah, the sonne of Hozekiah in the time of Josiah, the sonne of Amon king of Juda.

2. I will utterly destroy all things in the land, saith the Lord.

3. I will destroy man and beast, I will destroy the foules in the ayre, and the fish in the sea, and great ruine shall fall on the wicked, and I will utterly destroy the men out of the land, saith the Lord.

4. I will stretch out my hand upon Judah and upon all such as dwell at Hierusalem: thus will I root out the remainder of Hail from this place, and the names of the 'Kenurims and priests:

5. Be ye such as upon their house tops worship and bowle them felues into the hoast of heaven, Whiche swear by the Lord, and by their 'Wallunians also;

6. Which start backe from the Lord and neither seeke after the Lord nor regard hym.

7. Be still at the presence of the Lord.

8. And thus shall it be compleat in the day of the Lordes sacrifce. I will visite the princes and the kings children, and all such as deare strange clothing.

9. In
The prophecie

9 In the same day also will I visite all those that leap over the: strength to proudly, which fill their lodges house with robbery and falsehood.

10 At the same time sayth the Lord, [there shall be heard] a great roar from the thine post, and an howling from the second post, and a great destruction from the hylles.

11 Hoible ye that dwell in the lowe places, for at the marchaunt people are destroyed, and all they that were laden with siluer, are rooted out.

12 At the same time will I searche hierusalem with lanternes, and blitze them that continue in their bagges, and say in their hearts, "Lo, the Lord will do neither good nor evil.

13 Therefore their goddes shall be spoyled, their houses layed waste: they shall burne houses, and not dwell in them, they shall plante vineyards, but not drinke the wine thereof.

14 For the great day of the Lord is at hande, it is hard by, and commeth on apace, even the bitter boyre of the Lordes day, then shall the strong man eare out.

15 That day is a day of wrath, a day of trouble and heauenwreke, a day of bitter destruction and miscerie, a darkie & glooming day, a cloudy and stormie day.

16 A day of the trumpet and alarm against the strong cities, and his towers.

17 I will bring the people into such vocation, that they shall go about like blinde men, because they have sinned against the Lord, their blood shall be poured out as duld, and their bodies aginst the myre.

18 Neither their silver nor their gold shall be able to deliter them in that worthy day of the Lord, but thee that lande shall be consumed thousand the fire of his teloufe: for he shall boone make cleane redunance of all them that dwell in the lande.

The ii. Chapter.

1 He must returne to God, prophesying unto the one destruction, and to the other deliverance.

2 After your selues, eue gather you, Nation not worthy to be loded.

3 Before the decrete goe forth that God hath concluded [and ye be] as chalke that passeth in a day, before the fearfull wrath of the Lord come upon you, before the day of the Lordes great displeasure come upon you.

4 Seke the Lord all ye meche hearted upon euer, ye that wooke after his judgement, seke righteousnesse, seke lowliness, that ye may be defended in the worthy full day of the Lord:

5 For Gaza shall be destroyed, and Acalon shall be layd waste, they shall cast out Albod at the noone day, and Acrnon shall be rooted up.

6 And as for the sea coast, it shall heare mens cotage, and shepsefolds.

7 Be it shalbe a portion for such as reit mane of the house of Juda, to seabe thereupon, in the houses of Acalon that they rest towardes night: for the Lord their God shall deliter them, and turne a day their captivity.

8 *I have heard the despite of Moab, and the blathemies of the children of Ammon, how they have shamefully treated my people, I magnified them selues within the borders of their lande.

9 Therefore as I live, sayth the Lord of holasses the God of Israel, Moab shalbe as Soboma, Ammon as Gamora, euie the breeding of nettles, and salt pittes, a perpetuall wilderness:
The residue of my selue that shalbe them, the remnante of my people shall havel them in possession.

10 *This shall happen unto them for their pyde, because they have dealt to shamefully with the Lord of holasses people, and magnified them selues above them.

11 The Lord shalbe terrible buto them, and destroy all the gods in the lande: and all the Isles of the heathen shall worship hym, every man in his place.
The iij. Chapter.

4 Against the governors of Jerusalem, 5 of the calling of all the gentiles.

O to that abominable, filthy, and cruel citie.
She heard not the voice, the reed, nor correction, she trusted not in the Lord, she dwelleth not near to her God.

Her rulers in her are as roaring lions, her judges are as bloody vipers in the evening, which leave nothing behind them till the morrow.

Her prophets are light persons unfaithful men, her priests have polluted the sanctuary, and have vexed the law.

But the Lord hath destroyed it, that this he put in the middle thereof, every morning shewing them his law clearly, and casteth not: but the vileness will not learn to be ashamed.

I have destroyed the nations, their cities are desolate, I have made their streets desolate, that none shall pass by: their cities are destroyed, without man, and without inhabitant.

I say unto them, O fear me, and be content to be reformed, to thy dwelling thou shalt not be desolate any more; because I loved them: But rememberest thou, their rule by early, and corrupted all their works.

Therefore wayke ye upon me, sayth the Lord, until the time that I raise up to the pay: for I am determined to gather the people together, that I may pour out my wrath upon them: *For all the earth shall be confounded with the fire of thy tribunal.

And then will I stretch forth mine hand, and destroy the remnant of the city, and the remnant of the king, and the remnant of the princes of the land.

The posts of it, loutes shall sing in the vineyards, and desolation shall be upon the posts for the Cedars are uncovered.

This is the pounde and carriage title that layed in her heart, *I am, and there is none beside me: O how is he made to walk that the beasts lie in her: who to goeth by, mocketh her, *pointeth at her with his finger.

Against the governors of Jerusalem, 5 of the calling of all the gentiles.

D O to that abominable, filthy, and cruel citie.
She heard not the voice, the reed, nor correction, she trusted not in the Lord, she dwelleth not near to her God.

Her rulers in her are as roaring lions, her judges are as bloody vipers in the evening, which leave nothing behind them till the morrow.

Her prophets are light persons unfaithful men, her priests have polluted the sanctuary, and have vexed the law.

But the Lord hath destroyed it, that this he put in the middle thereof, every morning shewing them his law clearly, and casteth not: but the vileness will not learn to be ashamed.

I have destroyed the nations, their cities are desolate, I have made their streets desolate, that none shall pass by: their cities are destroyed, without man, and without inhabitant.

I say unto them, O fear me, and be content to be reformed, to thy dwelling thou shalt not be desolate any more; because I loved them: But rememberest thou, their rule by early, and corrupted all their works.

Therefore wayke ye upon me, sayth the Lord, until the time that I raise up to the pay: for I am determined to gather the people together, that I may pour out my wrath upon them: *For all the earth shall be confounded with the fire of thy tribunal.

And then will I stretch forth mine hand, and destroy the remnant of the city, and the remnant of the king, and the remnant of the princes of the land.
The booke of the prophete Aggeus.

The first Chapter.

1 The time of the prophete of Aggeus. 8 In exhortation to buryde the temple againe.

In the second yere of king Darius, in the first moneth, the first day of the moneth, came the word of the Lord by the ministeire of Aggeus unto Zorobabel the sonne of Salathiel a prince of Juda, and to Jothis the sonne of Jodech the lye priest, saying:

Thus saith the Lord of hostes, saying: This people sayeth, The time is not yet come for the Lodes house to be byspide. Then came the word of the Lord by the ministeire of the prophete Aggeus, saying:

Fist time for you your selwes to dwell in feeld house, and this house he walk;

10 Ther:
of Haggues. cxvii.

10 Therefore upon you the heaven is stayed from draving, & the earth is stayed from yelding her increase.

11 And I have called for a brough upon the land, and upon the mountaunes, and upon the come, upon the wine, and by on the yple, and by men at that the ground hangeth forth, upon men, upon cattel, and upon all the laboure of the handes, when Zodobel the sonne of Salaathiel, and Josiah the sonne of Josedech the yre prick, with all the remaunt of the people, hearde the voyte of the Lorde their God, and the 4 wordes of

The ii. Chapter.

1 The seceheth that the glasse of the seconde temple shall excede the first.

2 In the twentie and fourth day of the fitt moneth, in the seconde yeere of king Darius, in the seventh moneth in the twentie and one day of the moneth, came the word of the Lorde by the ministre of the prophet Haggues, saying,

3 Say vnto Zodobel the sonne of Salathiel prince of Judia, and to Josia the sonne of Josedech the yre prick, and to celt of the people, saying:

4 (c) Who is among you left, which saie this house in her first glasse, and howe do you fee it now? Is it not in your eyes in comparission of it, as nothing:

5 Yet noe be of good cheat Zodobell, saith the Lorde, and be of good comfort Josia thou yre prick sonne of Josedech, and be strong all ye people of the land, saith the Lorde, and wo: for I am with you saith the Lorde of hoastes,

6 According to the 4 wordes that I counciumented with you, when ye came out of Egypt: and my spirit shall remayne with you, fear ye not.

7 For thus saith the Lorde of hoastes (a) Yet a little while, and I will shakke the heavens, and the earth, and the sea, and the whole land:

8 And I will moove all nations, and the belee of all nations shall come, and I will fill this house with glory, saith the Lorde of hoastes.

9 (l) The slisure is myrne, and the golde is

10 Then haggues by the Lorde meun:ger lappd in the Lordes messengre into the people, saiyng: (l) am with you saith the Lorde.

11 And the Lorde spred by the (n) spirit of Zodobel the sonne of Salathiel a vynce of Judia, and the spirit of Josia the sonne of Josedech the yre prick, and the spirit of all the people: (a) they came and dyd the worke in the house of the Lorde of hoastes their God.

12 (a) This should be read mendesd at all menstake, that they be goodly affections, as they are, not beholden by his agent, and the same.

13 (l) These mitte not are not saken, den comme with this, and allow them the some presence.

14 (l) God is by lappd up by our spirit, when he may of our heartes by the power of his spirit, to make holy to take in hand and perfectly to do that thing as before hand,

15 (a) In the tenth year, in the tenth yeere, in the tenth moneth, in the tenth day of the moneth, came the word of the Lorde by the prophet Haggues, saying,

16 Thus lappd the Lorde God of hoastes, Alke noe be ye priests [concerning] the ladie, lapping:

17 Ife bome by holly festhe in the lyst of his coate, with his scone touche the head, potage, wine, oyle, or any other meate, shall it be holy? And the pickes aunmberd and lapped, No.

18 And haggues sayd: (l) If a polluted persone touche any of these, shal not be pollute, And the pickes aunmberd, and laide, he shal pollute.

19 Then haggues aunmberd, and sayde: So is this people, and so is this nation (n) before me saith the Lorde, and so is at the worke of their handes, that which they offer is vnseeane.

20 And noble consider I pray you in your remunes from this day, and upwarde, before there was lapped one stone upon another in the house of the Lorde.

21 Before these thinges were done: When one came to a heape of twentie meausures there were but ten: so who came to the myne preste for to wawe out attie [belie of wite] out of the preste, there were but twentie.

22 (l) Lest they should be perfect in the owre soueraiyne preste to God also headeth the same thing as ye were, and also to the same.
The book of the prophet Zacharias.

The first Chapter.

He moueth the people to return to the Lord, and escheweth the wickedness of their fathers; 2 He prefigureth Christ and his Apostles.

1 In the eight month of the second yere of King Darius, came the word of the Lord unto * Zacharias, the sonne of Barachias, the sonne of Abdo the prophet, saying: 2 The Lord hath ben soe displeased with your forefathers, 3 And say thou unto them, thus saith the Lord of holocausts: *Turne ye unto me, saith the Lord of holocausts, & I will turne you upvnto saith the Lord of holocausts, 4 Ye are not like your forefathers, unto whom propheteys cried, saying, thus saith the Lord of holocausts. *Turne you from your evil wayes, and from your wicked imaginatons: *But they would not heare no; regard me, saith the Lord. 5 What is noble become of your forefathers: * Do the propheteys liue for ever? 6 But did not my words and statutes which I commaunded by my seruantes the propheteys take hold of your forefathers: and they returned, saide: We are like as the Lord of holocausts determined to do vnto vs according to our olde wayes and imaginations, even so hath he dealt with vs.

7 Upon the twentie and fourth day of the eleuenthe moneth, (which is the moneth Sebah) in the second yere of Darius, came the word of the Lord, unto Zacharias, the sonne of Barachias, the sonne of Abdo the prophet, saying: 8 I sawe by night, and behold, there came one vpon abred hoope, and hoope full among the myrre trees that were in a bottome: and behold hym were there red, speckled, and white hoope. 9 Then saide I,D.O my Lord, what are these? And the angel that spake with me, saide vnto me: I wole the thee what these be. 10 And the man that seode among the myrre trees answered, and saide: These are they whom the Lord hath sent to go thopovbe the world. 11 And they answered the angel of the Lord that seode among the myrre trees, and saide: We have gone thopovbe the word, and beholde all the world lyth, and is carelesse. 12 Then the hoope of the Lord seode among them, and saide: O hoope of holocausts, hov long wylt thou be dumbereful to Hierusalem, and to the cities of Juda, with whom thou haue ben displeased now the three yere.
So the Lord gave a longing and a com-
fortable answer unto the angel that
talked with me.

And the angel that communed with
me, saith unto me: Cry thou, and speake,
Thus saith the Lord of hostes: I am en-
creeding tealous over Hierusalem and
Sion,

And made displeased at the carelesse hea-
them: for where as I was but a little an-
gry, they helped toward the afflication.

Henceforth thus saith the Lord: I will
return unto Hierusalem in tender mercie,
say, the Lord of hostes: yea, and the

Cry alld and speake, thus saith the
Lord of hostes: By cities halbe in
good prosperitie againe, the Lord shall
yet comfort Sion, a choose Hierusalem,

Then lefte I by myne eyes and lade,
and beholde, fourie homes.

And I said unto the angel that tal-
ked with me, What be these? He an-
swered me, These are the homes which
have scattered Juda, Israel, and hieru-

talem.

And the Lord showed me fourie car-

The second Chapter.
The renewing of Hierusalem and Juda.

Lyste by myne eyes agayne and lokst: and
beholde a man, with a measure lyne in his
hande.

Then saide I: Why the better good thou: And
he said unto me: To measure Hieru-

calmen, that I may see how long and how
wode it is.

And behold, the angel that talked with me,
went his way southe: Then went
there out another angel to meete him,

And saide him, Runne, speake to this young man, and saie: Hierusalem shalbe inhabited without any wall for
the very multitude of people and cattale
that shalbe therein.

For I myselfe, saith the Lord, will be
set for a wall of fire round about, 
and be the glory in the midst of her.

D get thee southe, D seeth from the land
of the north, saith the Lord: for I have
sharke you out to the fourie windes of
the heauen, saith the Lord.

The second Chapter.
Of the two and the estate of Christ under the figure of Josua the priest, a prohphete of Christ.

No be theben me Josua the hie priest stand-
ing before the angel of the Lord,* and Sa-

And the Lord said unto Satan: The Lord repouze thee

7 Saue thy selue O Son,* thou that
dwellst with the daughter of Sabylon:

8 For thus saith the Lord of hostes, B
After this glory hast he sent me out to
the heathen which hoped you; for who

toucheth you, that touche the apple of
his owne eye.

9 Beholde, I will lyse by myne hande
over them, so that they shall be syped
of those which afore seert them: and ye
shall knowe that the Lord of hostes
hath sent me.

10 Be glad and rejoyce O daughter Si-
on: for, I am come to dwell in the
midst of thee, faith the Lord.

11 At the same time there that many hea-
then cleane to the lord, shalt be my
people: Thus will I dwell in the midst of
thee, and then shall knowe that the

12 The Lord shall have Juda in posses-
sion for his part in the holy lande, and
shall choose Hierusalem yet againe.

13 Let all flesh be still before the Lord:
for he is rapped by out of his holy place.

Chapter.

*Exo. xxxvi.

*Exo. xxvii.

*Sophos. a.
Behold, I have taken away thy name from thee, and I will clothe thee with change of raiment.

And I said, Let them set a frayre printer upon his head: So they set a frayre printer upon his head, & put on clothes upon him, and the angel of the Lord stood there.

Then the angel of the Lord testified unto Joshua, and spake,

Thus saith the Lord of hosts: If thou wilt walk in my ways, & keep my statutes, & keep my courtes, and I will give thee place among these that stand here.

Hear O Joshua thou prince, thou shalt love them that be before thee, for they are monstrous persons: behold, I will bring forth thebranch of my servant.

For lo, the stone that I have laid before Joshua, upon one stone thall be seven eyes: behold, I will cut out the grazing thereof, saith the Lord of hosts, and I will take away the stone of the lande in one day.

In that day shall every man call his neighbour under the vine, and under the figtree, saith the Lord of hosts.

The iii. Chapter

The vision of the golden candlestick, and the expounding thereof.

And the angel that talked with me, came againe, and waked me, as a man that is rapt out of his sleepe, And saide unto me:

And saide unto me: What seest thou? And I said: I see two olive trees, one upon the right side of the boule, & the other upon the left side.

So I answered, and spake to the angel that talked with me, saying, O my Lord, what are these?

The angel that talked with me answered and saide unto me: Knowest thou not what these be? And I said, No, my Lord.

He answered and saide unto me: This is the boule of the Lord into Zorobabel: saying, Neither though an host of men, nor (though strength): but through my spirit, saith the Lord of hosts.

What art thou great mountaine before place among these that stand here.

Zorobabel thou must be made even, and he shall bring forth the head stone thereof, with showinges, crying, Grace grace unto it.

Bomours, the word of the Lord came unto me, saying:

The handes of Zorobabel have laid the foundation of this house, his handes that also smite it: and then shalt knowe that the Lord of hosts hath sent me unto you.

For who hath despised the day of small things: they shall rejoice, and shall see the stone of tyne in the hande of Zorobabel: these seuen are the eyes of the Lord, which go through the whole world.

Then answered I, saide unto him: What are these seuen olue trees upon the right & left side of the candlestick?

I spake moreover, and saide unto him: What be these seuen olue branches which through the two golden pyxes emptie them felues into the golde?

He answered me saide: Knowest thou not what these be? I said, no my lord.

Then said he: These are the two olue branches, that stand with the ruler of the whole earth.

The v. Chapter.

The vision of the fleeing bookes, signifying the curse of the heeues, and such as abuse the name of God. By the vision of the measure, is signified the bringing of Juda to Babylon.

I turned me, fleeing by myne eyes, & looke, and behold, a fleeing booke.

And he saide unto me: What seest thou? I answered: I see a fleeing booke of twelve cubic vites long, and ten cubic breade.

Then saide he unto me, This is the curse that goeth forth over the whole earth: for at the heeues shalbe judged after this booke, & al parriued persons shall be judged according to the name.

And I wil bring it soorth, saith the Lord of hosts, so that it shall enter into the house of the heeue, and into the house of him that falsly heareth by my name: and
and that remaine in his house, and consume it. With the timber & stones thereof.

5 Then the angel that talked with me, went southward, and said unto me: Lift up thine eyes, and see what is this that goeth southward.

6 And I said, What is it? He answered me: This is a measure going out. It saith moreover: Thus are they that dwell upon the whole earth to look upon.

7 And behold, there was lifted up by a talent of lead, and lo, a woman ready in the midst of the measure.

8 And he said, This is ingodliness: So he cast her into the midst of the measure.

9 Then spake I to the angel that talked with me; Wilt thou reveal the measure?

10 Then spake he to the angel that talked with me; Wilt thou reveal the measure between the earth and the heavens?

11 And he said unto me; Into the land of *Sinarar to build it an house, & it shall be established; & set there upon her own place.

The General.

1 By the four chariets he describeth the prosperity of four kingdomes.

2 Then he turned me, looking by mine eyes, and looked, and beheld there came four chariots out from the midst of two hylites, which hylites were of braze.

3 In the fourth charriot were *red horses, in the second charriot were black horses, in the third charriot were white horses, in the fourth charriot were hylites of divers coulors, and strong.

4 Then spake I, and saide unto the angel that talked with me: O Lord, what are these?

5 The angel answered me, and saide unto me: These are the foure spirits of the heaven, which are come to stand before the ruler of all the earth.

6 That with the blacke horse went southward into the lande of the north, & the white folded them, and the speckled horses went southward toward the south.

7 And the strong horse went out, & required to go and take their journey over the whole earth. And he said, Go ye hence, go through the world: So they went throughout the world.

8 Then spake he upon me, & spake unto me, saying: Behold, these that go toward the north, shall be in my wrath in the north country.

The viij. Chapter.

1 The true saying. u The rebellion of the people, is the cause of their all
The prophecie

Of the returne of the people out of Hierusalem, and of the mercie of God toward them.

10 Of good wothes. 20 The calling of the Sentinels.

Of the yord of the lord of houles came unto me, saying:

Thus saith the lord of houles: I was in great roulde for Sion, pe, and I have ben ben,

for her deceit great wrath.

With the Lord: I wys returne,

And dwelleth in the middest of houles, in that Hierusalem that:

is faithfull and true citie, the ful of houles, an holy hill.

The Lord of houles: There menes olde women dwel as:

Agg. xlii. 27. Returned the Lord yow, and dwelleth i the middlest of hierusalem, &c.

The Lord of houles: If

this people thinke it to be

eyes in these yodes, it

be impossible in my

Lord of houles.

Lord of houles: Be

mild my people from

east and west,

from againe, that they

may dwel in the middest of hierusalem: 

they haste my people, and I wyll be

their God in treuthe and right counsell.

Thus saith the Lord of houles: Let

your hands be strong ye that now hearre

these yodes by the mouth of the pro-

phets which are in these yodes, that

the foundation of the house of the Lord

of houles is layde, that the temple may

be builded.

For before these yodes neither men nor

cattale could dwelle any thing, neither

might any man come in and out in resle

trouble, but I wyll every man go a

against his neighbour.

Nevertheless, I wyll now in trance the

relewe of this people no more as aozoe

tyme, saith the Lord of houles.

For the feede that prosper, the vine that

gave her fruite, the groundes shall give

her dextrales, and the heauens that give

their deaffle, and I shall cause the ren-

nante of this people to hate these all in

postelion.

And it shall come to passe, that like as ye

were a curse among the heathen, Dye

house of Juda and ye house of Israel,

even to wyll I deliver you, that ye shall

be a blessing: feare not, but let your

handes be strong:
and shall remaine in his house, and consume it with the timber's stones thereof.

5 Then the angel that talked with me, went forth, and said unto me: Lift up thine eyes, and see what is this that goeth forth.

6 And I said, What is it? He answered me: This is a wheel, as it were a chaldron, upon the earth to looke upon.

7 And behold, the men were lifted on a talent of lead: and to a woman sat in the midst of the chariot.

8 And he said, This is the angel that talked with me: Wherefore then doest thou fear the measure?

9 Then spake I to the angel that talked with me: Why art thou here to loose the measure?

10 Then he spake unto me: Into the land of Sumaar build it an house, and it shall be established, and let there be upon her owne place.

The vi. Chapter.

1 By the four charretts he describeth the prosperitie of foure kingdome.

2 Dearly, I turned me, lifting up myne eyes, and looke, and behold there came foure charretts out of the midst of two cylindres, which cylindres were of brass.

3 In the first charret was red horses, in the second charrett were blacque horses, in the third charrett were white horses, in the fourth charrett were horses of divers colours, and strong.

4 Then spake I, and said unto the angel that talked with me: O Lord, what are these?

5 And the angel answered me: These are the foure spirits of the heaven, which be come southe to stand before the ruler of all the earth.

6 That with the blacque horse went southe into the lande of the north, and the white followed them, and the speckled horses went southe toward the south:

7 And the strong horses went out, required to go and take their journey over the whole earth: And he saide, Get ye hence, go through the world: So they went throughout the world.

8 Then cried he upon me, and spake unto me, saying: Beholde, these that go toward the north, shall fill my wrath in the north countrey.

The vii. Chapter.

1 The true taling. The rebellion of the people, is the cause of their affliction.

2 And in the foure yeare of king Darius, the word of the Lord came unto Zacharias in the foureth day of the ninth moneth, which is called

3 And that they shoule speake unto the priests
The prophetic

priests which were in the house of the
Loze of hoastes, and to the prophets,
saying: should I wepe in the *fifth mon-
ith, as already as I have done nove
certain ye:

Then came the worde of the Loze of
hoastes unto me, saying:

Speak unto all the people of the land,
and to the priests, *saying: when ye fall-
nd and mourned in the fifth *eleventh
month now this these seize ten yoere,
did ye fall unto me:

Are not these the yodbes which the
Loze spake by his prophete asoftete,
when Jerusalem was yet inhabited &
wealthy, yje and the cities round about
here, yje there dwelt men both toward
the south and in the plague countryes:

And the worde of the Loze came but-
to Zachari, saying:

Thus saith the Lord of hoastes:*Ex-
clude true judgient, hevd merce to-

The viiij. Chapter.

D of the returne of the people unto Hierusalem, and of the merce of God toward them.

16 Of good worthes. 10 The calling of the Gentiles.

A

D the word of the lord of hoastes came unto
me, saying,

Thus saith the lord of hoastes: I was in
great solitude for Si-
don, yea I have ben ve-
ery tilous for her both great death.

Thus saith the Lord: I wyl returne
unto Zion, and wyl dwell in the midst of
Hierusalem: to that hierusalem shal-
be called, A faithfull and true cite, the hit
of the Lord of hoastes, an holy hill.

Thus saith the lord of hoastes: There
shalt yet obde men & obde women dwell ac-
gnine in the streete of hierusalem: yea,
that such as go with saues in their handes
for very age.

The streete of the cite also shalbe full
of young boyes and dammels playing in
the streete thereof.

Thus saith the Lord of hoastes: If
the residue of this people thinke it to be
impossible in their eyes in these days;
should it therefore be impossible in my
light, saith the Lord of hoastes:

Thus saith the Lord of hoastes: Be-
hold, I wyl deliver my people from
the countryes of the east and west.

And wyl bring them againe, that they
may dwell in the middie of hierusalem:

Thus saith the Lord of hoastes: Let
your hands be strong ye that now heare
these yodbes by the mouth of the pro-
phetes which are in these days, that
the foundation of the house of the Lord
of hoastes is layde, that the temple
may be builde.

Thus before these days neither men
nor cattale could imagine any thing, neither
might any man come in and out in refe-
t for trouble: but I let every man go a-
gainst his neighbour.

Neverthelesse, I wyl now increate the
residue of this people no more as afore
time, saith the Lord of hoastes.

For the fede that prosper, the bine hal
gue her fruite, the grounds that hale
ger her encreafe, and the heavens that gene
their beade, and I shal cause the re-
manu of this people to have all these in
possession.

And it shall come to passe, that like as ye
were a curse among the heathen, ye
house of Juda and ye house of Israel,
then to wyl I deliuer you, that ye shal
be a blessing: scare not, but let your
handes be strong:
14. For thus faith the Lord of gods: Like as I thought to punish you, what time as your fathers provoked me into wrath, faith the Lord of hosts, and spared not.

15. Even so am I determined now in these days for to do well unto the house of Juda, & Hierusalem: (therefore) fear ye not.

16. Now the things that ye shall do, are these: * Speak every man the truth unto his neighbour, execute judgment truly & peaceably within your ports:

17. And let none of you imagine evil in his heart against his neighbour, and love no false othes: for all these are * things that I hate, faith the Lord.

18. And the word of the Lord of hosts came unto me, saying:

19. Thus faith the Lord of hosts: The fall of the fourth [moneth] the fall of the

The ix. Chapter

The conversion of the Gentiles. The comming of Christes sitting on an Ass.

1. The burden of the Lord in the land of Bashan: & Damascus shall be his rest, when the eyes of man, even of all the tribes of Israel, shall be towards the Lord.

2. The borders of hemath shalbe harde therby, Elyson also and Sidon, for they are very hyde.

3. * Elyson shall make her selfe strong, heape by heape as the sand, and goode as the clay of the streets.

4. Beholde, the Lord shall spoyle her, & she shall finde dothure her power in the sea, and she shall consume with fire.

5. This shall Alkenau see, and be afraide: * Gaza shall be very tow, so that Akeron also, because her hope is come to confusion: for the king of Gaza shall perisse, and at Alkenau shall man no dothe.

6. strangers shall dwel at Alodon, and as for the pride of the Philistines I shall roote it out.

7. * Their blood wyll I take away from their mouth, & their abominations from betweene their teeth: Thus they that shalbe left shalbe for our God, he shalbe as a prince in Juda, and Akeron like as a Jebusite.

8. And I will up the camp about myne house against the army, against him that passeth by, * against him that returneth, and no oppression shall come upon them any more: For now I have scene with myne eyes.

9. Reioype thou greatly O daughter Sion, be glad O daughter Hierusalem: For lo, the king commeth into thee, even the righteous and saviour, lowly & simple is he, * he lydeth upon an Ass and upon the soale of an Ass.

10. I will roote out the charretts from Ephsaim, and the horse from Hierusalem, the battaille bowes that shalbe destroyed, he that gree the doctrine of peace unto the heathen: * and his dominion shalbe from the one sea to the other, & from the eruer to the end of the world.

11. Thou also (that be laused) through the blood of thy covenant: I have loosed thy prisoners out of the pit wherein is no water.

12. Turne you now to the strong hosome ye that be in pupil so long for to be deliverede: even this day I bring the word that I wyll reward thee double againe.

13. For Juda have I bent as a bowe for me, Ephsaim (his bowe) have I felled, & thy leones O Son wyll I take lyke against the Greeks, and make thee as a Gaantes bowe.

14. The Lord God shall see above them, and his darters shall go forth as the lightning: The Lord God shall blowe the trumpete, * shall come foorde as a thorne out of the south.

15. The Lord of hosts shall defend them, they that consume & devour, and labour them.
them with singing stones, they shall dance rejoice as it were through wine, they shall laugh like the bastions, and as the sounds of the wailer.

16. The Lord their God shall deliver them in that day, as the flock of his people: for as precious stones of a De-
deme they shall be set up over his land.

17. O holy prospect and goodly a thing shall that be: For the vine shall make the young men cheerful, and the new wine the maidens.

1 The people is moved to require the doctrine of truth; of the Lord. 2 The Lord prom- 

P

Ray the Lord then betimes to give the latter rain, so shall the Lord make bright clouds, and giving you rainc enough, and to every one grace in the field.

2. For bane is the armor of idols, the foot-slayers see eyes, if the dreamers tell but bane things, the comfort that they gave is nothing worth: therefore they went away like a flocke of sheepe, and were troubled, because they had no shepheard.

3. By whom full displeasure was moved against the shepheardes, and I will bless the gates: for the Lord of hostes will while his flocke the house of Juda, and will make them as a goodly fayde horse in the battale.

4. Out of Juda shall come the corner, the rable, the balle bowe, and the app- poynter of tribute also.

5. They shall as giants, which in the battale truede downe their enemies in the mye of the streetches: they shall fight, for the Lord shall with them, and the host men shall confounded.

6. I will comfort the house of Juda, & preferre the house of Joseph. I will bring them againe, so I pittie them, and they shall be like as they were when I had not cast them of: for I the Lord am their God, and I will heare them.

7. Ephraim shall be as a giant, and their heart shall beheareful as though vine: yea their children shall see it, and be glad, and their heart shall recover in the Lord.

8. I will hille for them, & gather them together, so I will redeeme them: they that enculaed, as they enculaed abose.

9. I will solde them among the people, that they may thynke upon me in face crounys, they shall live with their children, and turne againe.

10. I will bring them againe also from the land of Egypt, and gather them out of Assyria: I will carie them into the land of Gilead to Libanus, and place (6) shall not be founde for them.

11. He shall go vpon the sea of trouble, and shynge the sea vaues, so that all the deep floods shall be dyed by the ponde boating of Assur, shalbe cast bowne, & the scepter of Egypt shalbe taken away.

12. I will comfort them in 3 lorn, that they may walle in his name, saith the Lord.

The prophecie

The xj. Chapter.

Pen thy doores O Lib- namus, that fire may consume thy Cedar trees.

1. Whyle ye hore trees, for the Cedar is fallen, ye all the ponde are wa-ısted away: Whyle O ye Oke trees of Bashan, for the myghtie strong wood is cut bowne.

2. Men may heare the shepheardes mourn; for their glory is destroyed: men may heare the lions whelpes roar, for the pride of Jozdane is wasted abaye.

3. Thus faith the Lord my God: Feede the sheepe of the slaughter,

4. Which have ben flame of those that possessde them, yet they (toke it) for no lume, but they that soldde them lade, The Lord be thanked, for I am rich: yea their owne shepheardes spare the not.

5. Therefore I will I no more pace thole that dwell in the lande faith the Lord: but I, I will deluere the people, every man into his neighbours lande, and to the hande of his king, that they may sincte the lande, and out of their handes I will not deluere them.

6. I my selfe fed the slaughter sheepe, a poore flocke verly, and toke into me two
the one called Beanie, the other called Bandes: and so feede
the shepe.
3. Three shepheardes I put out of office
with one moneth, so I might not alway
in them: neither had they any delight
in me.
4. Then saide I, I will feede you no
more, the thing that dyeth, let it dye:
and that that will perish, set it perish:
and let the remaunt eate every one the
shepe of his neighbour.
5. I toke also my staffe [even] Beanie,
and make it, that I might disannull the
tenement which I made with all people.
6. And so it was broken in that day: Then
the poore simple shepe that had a re-
spect unto me, knew thereby that it was
the shepe of the Lorde.
7. And I lade unto them, If ye thinke it
good, bring hither my wages: if no, then
leave. So they waierd downe thinke
silver pence, the value that I was
pys-
set at.

The xij. Chapter.

1. Of the destruction and building againe of Hierusalem.

The heavy burthen which the Lorde hath
beaked for Israel. Thus saith the Lorde
Which spread the heavens above, layde the
foundation of the earth,
and gave man the breath of life.

Beholde, I will make Hierusalem a
cuppe of surfeit unto all the people that
are rounde about her: yea Juda him
selfe also shalbe in the siege against Hier-
usalem.

At the same time will I make Hieru-
alam an heavy stone for all people, so
that all such as sette vp shalbe tome and
cent, and all the people of the earth shall
be gathered together against it.

In that day saith the Lorde, I will
make all hauinges astonishe, and those
that are upon thee to be out of their wittes:
I will open mine eyes upon the house of
Juda, and lime all the hauinges of the
people with blindness.

And the princes of Juda shall say in
their hearetes, The inhabitants of Hier-
usalem shall gene me consolation in the
Lorde of ease, thine God.

In that time will I make the prin-
ces of Juda lyke an hot burning oven

13. And the Lorde lade unto me, Cast it
unto the potter, a goodly pypec for me to
be valued at of them. And I take the
thirtie siluer pence, and cast them to the
potter in the house of the Lorde.

14. Then hooke I my other staffe also
[namely] Bandes, that I might loose
the brotherhood between Juda and
Israel.

15. And the Lorde lade unto me: Take
thee also the staffe of a foolshe she-
heardc.

16. For, if I will cast vp a shepheard in
the lande, which shall not seeke after
the things that be lost, nor seek the tender
lambes, he shall not heale the wounded,
he shall not nourish the things that are
whole: but he shall eate the flesh of such
as be fat, and teare their claibes in pec-
es.

17. O doe shepheard that leaueth the
sheepe, the Hierode shall come upon his
arme, and upon his right eie: his arme
shalbe cleane dyed vp, and his right eie
shalbe fize blinded.
The prophesie

11 Then that there be a great mourning at Hierusalem, like as the lamentation at Abazemnon in the fields of Megiddon.
12 And the lande shall bewale, every hundred by them selues alone: the kindred of the house of David by them selues, and their byrues by them selues: the kindred of the house of Simeon selues alone, and their byrues by them selues.
13 In lyke maner, all the other generations every one by them selues alone, and their byrues by them selues.

The xii. Chapter

1 Of the well of grace and truth. 2 Of the clean riddance of Idolatrie, and of false prophets.

5 But he shalbe fayne to lay, *I am no prophet, I am a man of God from my youth by.
6 And if it be laude unto him, how came these boundes then in thyr handes: he that aumeufere: thus was I wounded in the house of myne owne frendes.

8 And it shall come to passe faith the Lord, that in all the lande two partes shalbe rooted out, * but the third part shalbe remayne therein.
9 *And the same third part vs. I fying through the fire, vs. cleane them as the slitter is cleane, and truy them lyke as goldt is tryed: then that they call upon my name, and I vs. heare them, vs. I vs. saie it is my people, and they vs. shall lay, vs. the Lord vs. my God.

* The xiii. Chapter.

1 The wailinge of the Churche under the figure of Hierusalem. Of the kingdom of the Lord.

5 Echolde, the day of the Lord commeth, and thy spoylshalbe devoured in the midst of thee.
6 For I vs. shall gather together all the heathens to fight against Hierusalem, so that the citie shall be wome, the houes spoiled, and the women defiled: the halfe of the citie shall go aday into captiuitie, and the residue of the people shall not be caried out of the citie.
7 After that, shall the Lord go soorth to fight against those heathen, as men vs. to fight in the day of battale.
8 Then shall his seete stand upon the mount Omer that lyeth upon the east side of Hierusalem, and the mount Olivet shall cleare in two eastwardes and westwardes, so that there shalbe a great valley, and the halfe mount that remaine toward the north, & the other toward the south.
9 And ye shall see into the valley of my hylles, for the valley of the hylles shall reache into Asal-pa, see shalpe *lyke a syue set for the earthquake in the bayes of Dziah king of Juda: and the Lord my God shall come, and all the sainctes with him.
10 In that day shall there be no clare light, but darke.

*This halfe that speciall day which is knowne into the Lord, neither day nor night: but about the evening (saie shalbe
The booke of the prophete Malachias.

I complain against Israel, and chiefly the priests.

I. I. Burthen of the Word of the Lord to Israel. 

1. I have loved you that spake, where thou lovedst: but Elau was not Elau Jacobs brother, therefore I hate Elau. 

2. And I hate Elau, because he made his mouns.

3. In that time shall there waters of 
yse runne out from Hierusalem: the 
halse part of them towards the east sea, 
and the other halse towards the west 
mother sea, and shall continue both 
summer and winter. 

4. And the Lordes him selfe shall be king 
over all the earth: At that time shall 
there be one Lordes only, and his name 
shall be but one. 

5. All the lande shall be turned as a plaine 
from Sibea to Remmon, towarde the 
south of Hierusalem: She shall be fed up, 
and inhabited in her place, from Rem 
mun port into the place of the first port, 
and into the corner port, and from the 
towne of Hananeel into the kinges 
winne presses. 

6. There shall men dwell, and there shall 
be no more destruction, but Hierusalem 
shalbe safely inhabited. 

7. This shall the plague wherewith 
the Lord shall smite all people that 
have fought against Hierusalem, Their 
scabes shall consume abay, though they 
stand upon there face, their eyes shalbe 
corrump in there holes, and their tongue 
shall consume in their mouth. 

8. In that day shall the Lord make a 
great sedition among them: so that one 
man shall take another by the hande, 
and laye his handes upon the handes 
of his neighbour. 

9. Judah shall fight against Hierusalem, 
and the armies of all the heathen shall be 
gathered together rounde about, with 
gold and siluer, and a very great multitude of apparell. 

10. And this plague shall goe over horses, 
muiles, camnells, asses, all the heastes 
that shalbe in the hoake, like as yonder 
plague was. 

11. Every one that remanueth then of all 
the people which came against Hieru 
slam, shall goe early to worship the 
king: even the Lordes of hoastes, and to 
kepe the feast of tabernacles. 

12. And loke what generation upon the 
earth goeth not to Hierusalem for to 
worshippe the king the Lordes of 
hoastes, upon the same shall come no 
rayne. 

13. If the kindred of Egypt goe not up, 
and come not, it shall not [rayne] upon 
them: This shall the plague where 
with the Lordes shall smite all the he 
then that come not up to kepe the feast 
of tabernacles, 

14. Pea this shall the plague of Egypt, 
and the plague of all people that goe not 
up to kepe the feast of tabernacles. 

15. At that time shall the running 
earth goe in to the Lord: the 
kettels in the Lordes house shalbe pike 
the balloons before the aultar. 

16. And all the kettels in Hierusalem and 
Juda shalbe holy vnd to the Lordes 
hoastes: and all thy that speeke 
offrinckes, shalbe come and take of them, 
and leethe therein: And at that time there shall 
be no more Chanaanites in the house of the 
Lordes of hoastes.
Prophecies from the Bible, often referred to in the context of religious beliefs.

1. Do now O ye priests, be honest in your duties.
2. If ye will not hear it, nor regard it, to give the glory to my name, saith the Lord of hosts, I will send a curse upon you, and will curse your blessings, yea I have cursed them already, because ye do not consider it in your heart.
3. Behold, I will corrupt your scribes, and teach false doctrine upon your faces; yea the bong of your solemn feast, yea the bong of your solemn feast, ye shall have none of it.
4. And you shall know that I have sent this covenant unto you, that my covenant which I have made with Levi might stand, saith the Lord of hosts.
5. By covenant was I with him, of peace and peace, and I gane them therein for the peace, in peace, and in peace, I set him free, and he turned many from their iniquity.
6. The law of truth was in his mouth, and there was no iniquity found in his lips; he walked with me in peace, and in peace, and in equitie, and he turned many from their iniquity.
7. For the priests lips shall keep knowledge and they shall seek the law at his mouth: because he is the messenger of the Lord of hosts.
8. But ye have gone out of the way, ye have caused many to fall by the law: ye have corrupted the covenant of Levi, saith the Lord of hosts.
9. Therefore have I also made you despised and by ye before all people, because ye kept not my wages, but have ben partial in the law.
10. Have we not all one father? hath not God made us a nation, and a tribe in the land? and whosoever doeth evil in my sight, I will cause that his name be blotted out of the book of the living.

The ii. Chapter.

Threatenings against the priests, being seducers of the people.

11. From the rising of the sun unto the going down of the same, my name is great among the Gentiles, and every place I incense shall be offered to my name. A pure offering: for my name is great among the heathen, saith the Lord of hosts.
12. But ye have polluted it, in that ye said, The table of the Lord is polluted, and the fruit thereof, [even] his meat is not to be regarded.
13. And ye said, Behold, [it is] a strange thing; and ye have made us to swallow up the bread of God, and ye have offered the holocaust, and the lamb, and the hoisse, ye have offered an offering: should I accept this of your hands, saith the Lord:
14. Curst be the deceitful which hath in his flock a male, and brought, and sacrificial a corrupt thing to the Lord: because I am a great king, saith the Lord of hosts, and my name is feared among the heathen.

The prophecies include moral and religious themes, emphasizing the importance of maintaining integrity and following the law. The passage mentions the covenant with Levi, the enforcement of the law, and the consequences of违背 the will of the Lord of hosts.
and therefore there is no more respect to
the offering, neither acceptable receaving
of it at your hands.

14. yet ye say, wherein? Because the Lord
hath ben witnesse betwecne thee and
thy wife of thy youth, against whom
thou hast transgressed, yet is the rhyme
own companion, and the wife of thy
covenant.

And did he make one? yet had he
abundance of spiritie: And wherefore
one? Because he sought a godly leade:
therefore hope your selues in your spirit,
and let none transgress against the
wife of his youth.

16. If thou haste her, put her away, faith
the Lord God of Israel: yet ye couereth
the marrie under his garment, faith the
Lord of hoastes, and be ye kept in your
spiritie, and trangress not.

17. Ye have weereed the Lord with your
words; and you have faide, wherein
have we weereed him? whilst ye
lay, Every one that doth evil, is good in
the sight of the Lord, and he is pleased
in them: Where is the God of judgemen-

The iii. Chapter.

Of the messenger of the Lord John Baptist, and of Christes office.

1 Ezech. I will send
my messenger, and he
shall prepare the way
before me, and the lord
whom pe seke, that
speedily come to his
temple, and the mes-
gen of the couenant whom ye desiere,
behold he committeth, saith the Lord
of hoastes.

2 But who may abide the day of his
cominion? and Who shall stand
when he appeareth? for he is like a purging
fire, and like fullers hope.

3 And he shall sit downe to trye and fine
the sluer, and he shall purge the children
of Leni, and purifie them as golde and
sluer: and they shall hange unto the lord
offerings in righteousness.

4 Then shall the (offerings of Juda
and herusalem be acceptable unto the
Lord, as in olde tyne, and as in the
yeares açoar.

5 And I wyl come nere to you in judgemen-
t, and I wyl be a (wisft witnesse
against the (swathe, and against
the adulterers, and against false
sweeters, and against those that wonderful
keep backe the hirenyngs wages, and
vste the widoowe and the fatherlesse,
and opposse the freneau, and scare
not me, faith the Lord of hoastes.

6 For I am the Lord, I change not:
and you fonnes of Jacob are not confi-
inded.

7 From the dayes of your fathers ye are
gone away from myne ordinances,
and have not kept [them:] turne you to
me, and I wyl turne to you, faith the
Lord of hoastes. And pe saide, Where-
in shall we returne?

8 say \(\text{a man} \) spoile his Gods: yet
ye have spoile me: and ye lay, Where-
in have the spoiled thee? In tythes and
offeringes:

9 Ye are cursed with a curse, ye have
spoiled, even this whole nation.

10 Byng euery tyfre into the store house,
that there may be inca in myne house,
and poune me withal, faith the Lord
of hoastes: if I wyl not open the win-
nowes of heavenInto you, and poune
you out a blessing without mesure.

11 And I wyl reprooue the benouer for
your fakes, and he shall not destroy the
fruit of the ground, neither shall your
bine be barren in the field, faith the
Lord of hoastes.

12 And all nations that call you blessed: be-
cause you shall be a pleasuare lande, faith
the Lord of hoastes.

13 Your Worsdes have ben stout against
mefaith the lord: and ye faide, wher-
in hawe we spoken against thee?

14. Ye have safde: it is but paine to serue
God, and what profite is [sic] that we
hawe kept his comandement, that we
hawe walked humbly before the face
of the Lord of hoastes?

15 And nowe we call the poude happy:
yme the Workeares of wickednesse are fet
up, and also they that tempt God, ye
are delouered.

16 Then they that feared God, saide euer-
ry one to his neighbour: and the Lord
considered and heard, and there was
written
The prophecie

written a booke of remembrance before him for them that feared the Lord, and for them that chunke upon his name. 17 And they shalbe to me, saith the Loade of hoastes, in that day wherein I shal do judgement, a flocke and I wyll spare them as a man spareth his owne some which reneth him. 18 Then shall ye returne, and dicerne betweene the lust and the wicked, betweene him that reneth God, and him that reneth him nor.

The iii. Chapter.

The day of the Loade, before the which Elias should come.

And ye shal tread downe the vngodly, for they shalbe dust under the soles of your feete in the day that I shalldo this, saith the Loade of hoastes. 4. Remember the laide of Poples my seruante, which I commaunded him in houze for all Israel, with the ordinaunces and judgemenites. 5 Beholde, I wyll send you Elias the propheete, before the comming of the great and fearfull day of the Loide. 6 He that turneth the heart of the fathers to their children, and the heart of the children to their fathers, lest I come and smite the earth with curse.

The ende of the prophecie of Malachias, and consequently of all the prophetes.
The volume of the bookes called
Apocrypha, contaynyng
these bookes folowing.

The thirde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobia.
The booke of Iudith.
The rest of the booke of Hefter.
The booke of wyfdome.
Ecclesiaisticus.

Baruch the prophete.
The song of the three children.
The storie of Susanna.
The storie of Bel and the Dragon.
The prayer of Manasse.
The first booke of Machabees.
The second booke of Machabees.
The first Chapter.

I. Of Esdras.

The thirde booke of Esdras.


2. Of the destruction of Berosus.

3. No less Esdras held the feast of Easter in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month. He set the priests also in order according to their daily courses, being arrayed in long garments, in the temple of the Lord.

4. And he spake unto the Levites the holy numbers of Israel, that they should alone them selves unto the Lord, to set the holy arke of the Lord in the house that king Solomon the sonne of David had builded.

5. And said: Ye shall no more bear the arke upon your shoulders: and yowe leave the Lord your God, and take the charge of his people Israel, and prepare you after your villages and tribes, according as David the king of Israel hath left in writing, and according as Solomon his sonne hath honourably prepared: And standing eche of you in that degree of authoritie which in the distribution was appointed unto your fathers the Levites in the presence of your brethren the children of Israel;

6. Offer the passover in order, and make reade the sacrifices for your brethren, and keep the passover, according to the commandament of the Lord where which was given unto the People.

7. And unto the people that was found there, Esdras gave thirtie thousand lambs and kids, and three thousand values. These things were given of the kings owne possessions, according as he promised, to the people, to the Priests, and to the Levites.

8. And Helkias, and Zacharias, and Spy, the governours of the temple, gave to the priests for the passover two thousand and five hundred sheep, and three hundred values.

9. Moreover Zacharias, and Samailas, and Nathanael his brother, and Sabas, and Ocheil, and Inam, captaines over thousandes, gave to the Levites for the passover, five thousand sheepe, and ten thousand values.

10. And when these things were bought to passe, the Priests and Levites fode goodly in their order, and had the unleasened bread throughout the tribes.

11. And after the degrees of presentation appointed to their fathers, to offer to the Lord in the sight of the people, according as it is written in the booke of Moses: and thus dyd they in the morning.

12. And they rost the Easter lambe with fire, as according was: As for the offerings, they dight them in kettles and pottes with good favour,

13. And set them before all them of the people, and afterbarde they prepared for them soles and the priests their brethren the sonses of Aaron.

14. For the priests offered the fat, untill the tyne was expired, and the Levites prepared for them soleues, and for the priests their brethren the chyldeon of Aaron.

15. The holy fingers also the chyldeon of Alaph, fode in their orders, according as David decreed, to wit, Alaph, Zacharias, and Joachin, which was appointed by the king.

16. Moreover, the (pottser and) doose kepers fode by the dooses (and that differently) so that none went out of his standing and services, for their brethren the Levites prepared for them.

17. Thus were all things performede that belonged to the offering of the Lord in that day, that they might holde the passover.

18. And offer sacrifices upon the altar of the Lord, according to the commandament of king Esdras.

19. So the chyldeon of Israel which were then present, helde a(honourable) passover, and the feast of unleasened bread, seven daies long:

20. And theie a passover was not kept in Israel.
Israel, from the tyne of the prophete Samuel.

21. And all the kings of Israel beheld not such an Ennet as this which king Josias held, and the priests, the Levites, and the people, of all the people of Israel, all them that were at Jerusalem.

22. In the eighteenth yeere of the raigne of Josias, was this passover kept.

23. And with an heart full of godlynes dyd king Josias rightly order all his works before the Lord.

24. And the thinges that came to passe in his time, they were wrytten of olde before those dayes, concerning those that sinned and were ungodly against the Lord above all people and landes, and holde they greene hym in serving slewfull thinges, so that the words of the Lord vsed by against Israel.

25. Holde after all these actes of Josias, it came to passe that Pharaoh the king of Egypt came to Carchemis upon Euphaties to move Warrre: and Josias went out against hym.

26. But the king of Egypt sent to hym, saying: what base I to do with thee, O king of Judah?

27. I am not sent of the Lord God against thee, saith my warre is upon Euphaties, and holde the Lord is with me, yea the Lord maketh diligent speede with me: depart from me, and be not against the Lord.

28. Wherefore Josias would not turne backe his chariot from hym, but under-tooke to fight with hym, and heartened not to the words of the prophete Jerome spoken by the mouth of the Lord: but pitted a battayle against hym in the field of Megiddo: And the princes prastled to king Josias.

29. Then sayd the king unto his seruantes: Carry me away out of the battayle, for I am very weake. And immediately his seruantes toke hym away out of the shunt of the battayle.

30. Then gate he uppon the second char- ret, came to Hierusalem, dyed, and was buried in his fathers sepulcher.

31. And in all Jutie they mourned for Josias, yea Jerome the prophete lamented for Josias, and the rulers also with their luykes made lamentation for hym uppon this day, and it became a custome to be done continually in all the kynred of Israel.

32. These thinges are wrytten in the booke of the stories of the kings of Juda, and all the actes of Josias, his glory, and understanding in the lawe of the Lord, and the thinges which he had done before, and that was wrytten [recept] are wrytten in the booke of the kings of Israel and Juda.

33. And the people toke Jeconias the sonne of Josias, and made hym king in stead of Josias his father, when he was twelve and three yeres olde.

34. And he reigned in Juda and in Hierusalem three monethes, and then the king of Egypt put hym bondage from raigning in Hierusalem.

35. And rayled by a taste of the people, namely an hundred talents of syluer, and one talent of golde.

36. The king of Egypt also made Joachtin his brother king of Juda and Hierusalem.

37. Wherefore against hym Nabuchodonosor, the king of Babylion came by, and bosome hym with bandes of iron, and carred hym into Babylon.

38. And [was] the bounde Joachin and his governours: but Zaraen his brother he apprehended & led away with hym into Egypt.

39. Nine and twentie yeres olde was Joachin when he was made king in the lande of Juda and Hierusalem, and he dyed euill before the Lord.

40. Wherefore against hym Nabuchodonosor, the king of Babylion came by, and bosome hym with bandes of iron, and carred hym into Babylon.

41. Nabuchodonosor also toke of the holy vessels of the lord, carred them away & set the in his owne temple at Babylon.

42. But all his actes, and his prophani- on and reprofe, are wrytten in the chronicles of the kings.

43. And Joachin his sonne raigned in his stead: he was made king by his sonne's actes.

44. And raigned but three monethes and ten dayes in Hierusalem, and dyed euill before the Lord.

45. So after a sene Nabuchodonosor lent and caused hym to be brought into Babylion with the holy vessels of the Lord.

46. And made Zedecias king of Juda and Hierusalem when he was twentie and one yeres old, and he raigned a leven yeres.

47. And he dyd euill also in the sight of the Lord, and cared not for the words that were spoken unto hym by the prophete Jerome from the mouth of the Lord.
And where he had made an oath unto king Nabuchodonosor, he forsooke him, by the name of the Lord, and hardened his necke and heart, and transferr'd the ladies of the Lord the God of Israel.

The governours also of the people & people, dyd many thinges against the ladies, and passe'd all the pollutions of all nations, and defiled the temple of the Lord which was sanctified in Jerusalem.

Wherefore the God of their fathers sent his messenger to call them back, because he spared them and his tabernacle also.

But they had his messengers in derision: and loke when the Lord spake unto them, they made sport of his prophets.

This drwebe so long till the Lord was wroth with his people for their great bungoblymes, so that he causd the kings of the Chaldees to come vp against them.

Which fleue their young men with the women, peue even in "the compasse of their holy temple, and spared no body, neither young man nor mayden, old man nor child among them:

But they were all delivered into their handes, and all the holy vesseles of the Lord both great and small, with the vesseles of the arke of God; and they took and carped abaye the kings treasure into Babylon.

As for the house of the Lord, they went vp into it; and burnt it, brake downe the walles of Hierusalem, let fire vpon her towres.

Destroyed all her "noble buildinges, and brought them to naught, and the people that were not slayne with the sword, he carped into Babylon:

Which became famintues to him and his children, till the Persians reigned, to fulfill the vwoode of the Lord [spoilen] by the mouth of Jeremiah:

Till the lande hadde fully "taken her ease from them, Whiche voke that sake all the time she lacked her inhabitantes, to the end & term of seuerall yeres.

The 11. Chapter.

Dive when king Cyrus raigned over the Persians in his first yere, when the Lord would persourne the vwoode that he had promised by the mouth of the prophet Jeremiah:

The Lord rayed vp the spirit of Cyrus the king of Persians, so that he causd his vntyching to be proclaimed throughout his whole realme.

Saying, thus saith Cyrus king of the Persians: The Lord of Israel, that hye Lord, hath made me king of the whole vwoode:

And commanded me to builde hym anhouse at Hierusalem in Urue.

If there be any noble of you that are of his people, let the Lord enue his Lord be both hym, an let him go vp to Hierusalem that is in Judæa, and builde the house of the Lord of Israel, that is, the Lorde that dwelleth in Hierusalem.

48 And all they that dwelle about that place shall alhele him, all that dwelle in his place luy, whether it be with golde, with fluer,

7 With gyres, with horses and necessarie cattell, and all other thinges that are brought with a free vpp to the house of the Lord at Hierusalem.

8 Then the princall men out of the tribes and villages of Judæ & Benjamin rode vp; so did the Princes asand the Lutites, all they whole number the Lord had moved to go vp, to builde the house of the Lord at Hierusalem.

And they that dwelle about them helped them in all thinges, with flour and golde, horses & cattell, and with many free gifts of many men whose mindes were stirr'd by theeo.

10 King Cyrus also brought soothe the vesseles and ornamentes that were hallowd into the Lorde, which Nabuchodonosor had caried away from Hierusalem, and conferret them to his tool [and image.]
The thirde booke

11 And having bought them forth, he delivered them to Hithydates his treasurer.
12 And by hym they were delivered to Abasart the deputie in Jude.
13 And this was the number of them: a thousande golden cuppes, and a thousande of siluer, bafts of siluer tinct in and nine for the sacrifices, bals of gold thirtie, and of siluer two thousande four hundred and ten, and a thousande other vesseis.

E 14. So all the vesseis of golde and siluer which they caried away, were five thousande, four hundred and nine.
15 These were brought by Salamanare, with them of the captitutie from Babylon to Hierusalem.

16 But in the time of Artaxerxes king of the Persians, Belemus, and Hithydates, and Labelius, and Rathymus, and Sedellius, and Semellius the secratarie, with other that were ioned to them dwellin in Samaria & other places, wrote two hym against them that dwell in Judea and Hierusalem, these letters folowing:

To the king Artaxerxes our lorde.

17 Thy seruautes, Rathymus the storie wypet, and Semellius the secretaire, and the rest of their counsell, and the judges that are in Coelosyria & Phenice:

18 Be it knownen to our lode the king, that the Jewes which are come by you into by into the rebellions & wicked cite, begin to buyde by the market places, and to set by the valles about it, and to set by the temple a nebbe.

19 Both this cites and the wallis therof be set by agayne, they shall not only refuse to gave tributes, and carre, but also to rebel bitter against kinges.

20 And forsoomuch as they take this in hand now about temple, we thought it reason to think no soune of it:

21 But to shewe it unto the lode the king, to the intent that it please the king, he may cause it to be sough in the books of olde.

22 And thou shalt finde in records here of us, and that understandeth that this cite hath alway ben rebellious and disobedient, that it hath troubled kinges and citie:

23 And that the Jewes were rebellious, and rapsled alldayes warres therin: for the which cause this cite is wasted,

24 Wherefore we certifie our Lord the king, that if this cite be buyde [and occupied] agayne, and the wallis thereof let by a newe, they cannot have no passage into Coelosyria and Phenice.

25 Then wrote the king to Rathymus the storie wypet, to Keleethmus, to Semellius the scrive, and to the other officers and dwellers in Samaria, and Syria, and Phenice, after this names.

26 I have read the epistle which ye sent unto me: therefore I commanded to make diligent searche, and have founde that this cite hath ever resisted kinges,

27 That the same people are disobedent and have caused much warre, and that mightie kinges have raigned in Hierusalem, which also have rapsled by tares of Coelosyria and Phenice.

28 Wherefore I have commanded to forbyd those men that they shall not buyde by the cite, and seende to be taken that there be no more done in it.

29 And that they procede no further in those wicked workes, forsoomuch as it might be occasion of truble into prynce.

30 Nowe when Rathymus and Semellius the scrive had read the wypet of king Artaxerxes, they got them together, and came in all the haste to Hierusalem, with an hoast of horsemen, and with such people as foote,

31 And forbad them to buyde: And so they left of from buydeing of the temple, into the seconde yere of king Darius, king of the Persians.
Then the three young men that kept the kinges person, and watched his bo-

ry, [communed among them these, and] spake one to another.

Let every one of us speake a sentence, and looke that shall overcomne, whose

sentence may serve wyse, then the othres, unto hym that king Darius gave
great gifts, and great thinges, in token of victorie:

As to weare purple, to drinke in gold, and to slepe in gold, and a chariot with
hopies of golde, and an head type of five lumen, and a chapne about his

necke:

Pea he should sit next to Darius because

of his wyppone, and haue called Dari-

us soyn.

So very one wrothe his meaning, taile it, and lapy it under king Dari-

us soyn.

And sayde, when the king apseth they would gue hym the wyprynge, and

looke whole wodde the kinge the three

pynes of Persia shall judge to be the

most wylye spoken, the same shall have

the victorie as it was appoynted.

One wrothe: Wine is a strong thing,

The seconde wrothe: the kinge is strong,

The thirde wrothe: women haue very

muche strength, but above all thinges

the treweth beareth away the victorie.

Honde when the king was ryden by,

they take their wyprynge and deli-

vered them unto him, so he read them.

Then sent he forth to call al his chiefe

lopes of persia, and of Hedia, and the

rulers, and the captaynes, and liefe-

nauntes and consiles:

And when he had set hym downe in

counsel, the wyprynge were read

before them.

And he commanded to call for the

young men, that they myght declare

their meaninges the selues by mouth.

So they were sent for, and came in.

And then he lapyde into them: thede

vs and make us to understonde what

the thinges are that ye have witten.

Then began the first which he hauete

spoken of the strength of wine,

And sad thus: Dye men, how strong

is wine, that decaetly all men which
drinke it:

It maketh the kinges mind and the

fathers to be both one, the bondmen

and the free, the poor nians and the

riche.

It turneth also every thought into

joy and gladnes, so that a man remem-

berth neither heames nor debt.

And it maketh every heart (thynke it

telle) riche, so that a man remember

other king nor governour, and it ma-
keth to speake all thinges by talentes.

Moreover when men haue dronke,

they forget all frendship and brothe-

ly faithfulnes, and a little after they draw
out (woode:

And afterw shortages when they are from

the wine, they remember nothing what

was done.

Dye men, is not wine the strongest,

that thus enarcher (men) to do: And

when he had spoken this, he haue his

peace.

The iiiij. Chapter.

1 Of the strength of a kyng. 11 Of the strength of women. 14 Of the strength of
trueth, which sentence is appoynted. 47 And his petition gaunted.

Then the seconde that

had spoken of the strength of the king,
began to say:

Dye men, are not

men the strongest of

all, that conquer both

by lande and sea, and all the thinges that

are in them;

Honde is the king stronger, as lope of

all these thinges, and that hath the do-
nion over them: and loke what he

commandeth them, it is all done.

If he byd them the one against the

other to make barme, they do it: if he

send them out against the enemies, they
go and breake downe mountaynes,
valles, and trohes.

They lay and are slayne, and over-
paste not the kinges commandement:
if they get the victorie, they byng all to
the king, to well the spole as other
thinges.

A (iiiij) 6 Likewise
The third booke

6 Likewise the other that medle not with harres and fighting, but till the grounde: when they have hewed and reaped, they bring to the king, and compell one another to pay his tribute into the king.

7 And if the king, though he be but one man, command to kill, they kill, if he command to " forgive, they forgive:
8 If he command to smite, they smite, if he byd drive away, drive away, the command to bypline, they bypline:
9 If he command to break bowle, they brake bowle, if he command to plant, they plant.

10 So the common people and the rulers are obedient unto hym, and the king in the mean season fitteth hym bowle, carreth and banisheth, and taketh his rest.

11 And these keep him rounde about, and not one of them dare get hym out of the way to do his owne busines, but must be obedient unto the king at a bowde.

12 Judge ye now: ye men, how should not the king go farre aboue, when in such sort he is obeyed: and when he had spoken this, he heide his tongue.

13 The israile (whose name was Zoroabel) whereby the king spake of the common people, and of truth, began to say, after this manner.

14 Ye men, it is not the great king, it is not the multitude of men, neither is it done that excelleth, who is it then that ruleth them, or hath the lodship over them: is it not women?

15 Women have borne the king, and all the people, which beare rule by sea and by lande.

16 And men of them were they house, and they brought those vp that planted the vine, whereof the vine commeth.

17 They make garments for men, they get honour into men, and without womencan not men continue.

18 Yea, if they have gathered together gold and silver, or any other precious thing, they do not love a woman for her comely shape and beautie.

19 And letting all those things go, do they not gaze even with open mouth, are their eyes fast on her: and have not all men desire birtne her, then into silver and gold, or any manner of precious thing.

20 A man leaueth his owne father that brought hym vp, leaueth his owne natural country, and cleaneth unto his wyfe.

21 Ye he itoperbach his lyfe with his wyfe, and remembereth neither father, nor mother, nor country.

22 And this also ye must needs knowe, that women have dominion over you: Do ye not labour and trangle, and gue and byng all to the woman?

23 A man taketh his bowde, and goeth his way to stale. (to bypl.) to morter, to style upon the sea, and vponewers.

24 And feeth a lion, goeth in the darkenes: when he hath stollen, decreed, and robbed, he bringeth it unto his love.

25 Wherefore, a man toucheth his wife better then father and mother.

26 Ye many there be that come out of their brothels, and become bon Denn for their wytes takes.

27 Damp one also have perished, have erred, and sinned also for women.

28 And nowhere do ye not believe me: is not the king great in his power: do not all regions fear to touche hym?

29 Yet byd I see hym, and Apane the daughter of the great king Bartanus the kings concubine, late beyde the king upon the right hande,

30 And take of his cromwe from his head, and set it upon her owne head, and stroke the king with her left hand.

31 And there whyte speedly the king locked upon her with open mouth: if she laughed upon him, he laughed also: but if she take any displeasure with hym, the king was fayne to slatter her: and to geuer her good wordes still he had gotten her favour agayne.

32 Dye men, are not women then stronger that do these things?

33 Then the king and the princes loked one upon another: So he began to speak of the truthe:

34 Dye men, are not women stronger? Great is the earth, lyfe is the heaven, must is the course of the lyne, he compasseth the heaven rounde about, and taketh his course agayne to his owne place in one day.

35 Is he not excellent that maketh these things? Therefore great is the truth, and stronger then all things.

36 All the earth calleth upon truthe, the heaven pasheth it, all Wytes make and tremble at it, and with it is no unrighteous thing.
37 Wine is wicked, the lyng is wicked, 
women are wicked, all the children of 
men are wicked, sea's such are all their 
wycked wyrks, and ther is no true 
wyck in them, in their wyrghtewoufnesse also 
that they be wycked by and perisse.

38 As the true wyng it endureth and is 
always strong, it lyveth and conquerrpy 
forevermore without ende.

39 With her there is no exception or difference of persons, but the death that isst 
is, and refrayenth from all wyng and 
wycked wyngs, and all men do well 
like of her wyrks.

40 In the judgement of it there is no 
wyrghtewouf wyng, the is the strenght, 
wyngdome, polter, and maister of all 
ages. Bleseld be the God of trueh.

41 And with that he held his peace, and 
all the people cried, and then sayde: 
Great is trueh, and above all.

42 Then sayde the kyng unto hym, Aste 
what thou wilt more then is appointed 
in the wyng, and I wyll gate it thee, for thou art fombe Wylyer [then 
y the companions, thou shalt se next me, 
and shalt be called my kymman.

43 Then sayde he unto the kyng: Re- 
member thy promise and boide, which 
I have boide, and promised in the 
day when thou camest to the kyngdome, 
to wyde by Hierusalem:

44 And to sende agaynle all the bessels 
and Judges that were taken away out 
of Hierusalem, with that Cupyr set apart 
when he boide to destroy Babylon, 
and to sende them agayn fyerlyer.

45 And my wynde was also to wyde by 
the temple, which the Edonites burnt 
when Judea was burnt by the Chabees.

46 And note this onely of kyng is the 
thign that I require and desire of thee, 
is this the pynyly liberallte that I 
also of thee, I desire therfore that thou 
perpernow the boide which thou with 
your owne mouth hast made unto the 
kyng of heavnen.

47 Then Darius the kyng boide by 
hyked hym. Wrote hym letters unto 
all the deputys and liettenaunts, to all 
the loaces and nobles, that they shoude 
come hym gooth, and all them that 
went by with hyrn, to build Hierusalem.

48 He wrote letters also unto all the liet-
tenants that were in Coeleophyia and 
Phenices, and unto them in Libanus.

that they shoude wyng Cedar trees 
from Libanus unto Hierusalem, and 
wyde the eye with hym.

49 Moreover, he wrote to all the Jews 
that were gone out of his realm into 
Judie concerning their freehomen, that no officer, no ruluer, no liettenaunt, no 
Edonwyre, should enter into their doozen.

50 And that all their liande which they 
kept, shoude be free and not tributarie, 
and that the Edonites shoude gate 
over the [cities and] villagges of the 
Jews, which they had taken in:

51 Pea and that there shoude be percy 
seventwenty taletes to the wydbyng 
of the temple, untyll the tyne that it 
were finished:

52 And to mayntenpe the burnt offer-
ynges upon the altar every day, (as 
they had a commandement to offer 
seventenee) other ten taletes every 
perc.

53 And that all they which come from 
Babylon to wyde the cite, should have 
free libertie, they and their childe, and 
all the priests that went away.

54 He wrote also concerning the charges, 
and the priests garment Wherein they 
mynister,

55 And likewise for the charges of the 
Leitures to be geuen them, untyll the 
day that the house were finished, and 
Hierusalem wyd by.

56 And he commanded that all they 
that watched the cite, should have 
their pretions and waghes.

57 He sent away also all the bessels that 
Cupyr had separated from Babylon: 
and all that Cupyr had geuen in com-
mandement, the fame charged he also 
that it shoude be done, and sent unto 
Hierusalem.

58 boide when this young man was 
gone forth, he lyfted by his face to hea-
nen towards Hierusalem, and payed 
the lyng of heavnen.

59 And sayde: Of the commeth victorie, 
of the commeth wydbyne, and thine is 
the glore, and I am thy seruante.

60 Blessed art thou which hast geuen 
me wydbyne, for to thee I acknowledge 
it D Lorde [thou God] of our fa-
thers.

61 And so he toke the letters, and went 
out, and came unto Babylon, and tode 
it all his brethren.

62 And they payed the God of their 
father,
fathers, that he had gaven them free

doute and libertie.

63 To go vp, and to builde Hierusalem

and the temple, "Wherina the name of

the Lord is called vpou: and they re

joyced with instrumentes of musicke

and gladnessse seven dayes long.

The v. Chapter.

The number of them that returne from the captivitie, 42 their wolves and sacrifices.

54 The temple is begun to be built. 6 Their enemies would craftilyystone with them.

After this, were the

principal men of the

houses of their fathers,

chosen in the tribes and

kunderes, that they

should go with their

wives, and fones and

daugthers, with their seruantes and

maidens, with all their cattle and

subfraunce.

2 And Darus [the king] sent with them

a thousande horsemen, to convey them

safely into Hierusalem, and with mu-

sical instrumentes, with tabers & flutes,

And all their beastes played, and he

made them go by together with them.

4 And there are the names of the men

which went by out of the villages, ac-

cording to the tribes, and after the order

of their dignitie.

5 The vylkete, the fones of Phinehes

the fonne of Aaron, Jesus the fonne of

Joedier, the fonne of Sarah, and Jo-

ahim the fonne of Zorobabel, the fonne

of Salathiel, of the hirdre of David,

out of the hirdre of Phares of the tribe

of Juda,

6 Which spake wonderfull words be-

fore Darus the king of Persia, in the

second yeare of his raigne in the first

moneth] called Dulan.

7 And there are of Jurie that came

up from the captivitie of the transmi-

gration, whom Habuchodonoso, the

king of Babylon had alway

buto Babylon.

8 And returned into Hierusalem to the

rest of Jurie, every man to his oblique

city, which came with Zorobabel, with

Jesus, Nehemias, & Zacharias, Re-

hars, Eunum, Jarchoches, Beelia-

rus, Alpharatus, Reelius, Romius,

and Saana their guides.

9 The number of them of the na-

tion and their governed: the fones of

Phares, two thousande an hundred se-

vente and two, the fones of Saphat

four hundred sevente and two.

10 The fones of Arch, seven hundred

finne and fire.

11 The fones of Phaashe moab, two

thousande eght hundred and twelve.

12 The fones of Eilam, a thousande two

hundred finte and foure, the fones of

Zathor, nine hundred fantee and foure.

13 The fones of Bibai, five hundred

twente and three, the fones of Azad,

three thousande two hundred twenty

and two.

14 The fones of Abonham, five hundred

finte and seven, the fones of Bagol,

two thousande finte and lire, the fones

of Adam, four hundred finte and four.

15 The fones of Azarheseta, nuie and

two, the fones of Eilam and Azota;

three finte and seven, the fones of

Azoram, four hundred thirteen & two.

16 The fones of Amamis, an hundred

and one, the fones of Aron, and the

fones of Basia, three hundred twenty

and three, the fones of Assiphurith, an

hundred and two.

17 The fones of Petereus, three thou-

sand & nine, the fones of Bethlehem,

an hundred twente and three.

18 They of Hetophah, finte and nine.

they of Anathoth, an hundred finte and

evge, they of Bethlampes, fourtie and

two.

19 They of Hanaiarion, twente and

five, they of Caphiras and Jeroh, se-

ven hundred fourtie and three, they of

Pirah, seven hundred.

20 They of Chadias and Ammodol, five

hundred twente & two, they of Crama,

and Sandges, five hundred twente and

one.

21 They of Hamaos, an hundred twente

and two, they of Bethyet, finte & two,

the fones of Nebus, an hundred finte,

and fire.
The sons of Calamolus, Dnus, seven hundred twenty and six, the sons of Jerchus, three hundred forty and five.

23 The sons of Sanaah, three thousand three hundred and thirty.

24 The priests, the sons of Jeden the son of Jesus, which are counted among the sons of Sanaah, nine hundred twenty and five, the sons of Jeruth, a thousand and sixty and two.

25 The sons of Pryathur, a thousand four hundred and seven, the sons of Charim, a thousand one hundred and forty and nine.

26 The Lurets, the sons of Jessue, Catiuel, Banaa, and Sura, seventy and seven, and the sons of Basiel, a hundred and forty and seven.

27 The sons [which were] holy singers, the sons of Asaph, an hundred forty and eight.

28 The porters, the sons of Salum, the sons of Hatal the sons of Lamon, the sons of Darobi, the sons of Ela, the sons of Sain, all [were] an hundred thirty and nine.

29 The ministers of the temple, the sons of Aias, the sons of Asapha, the sons of Tabaot, the sons of Ceasar, the sons of Sysul, the sons of Abielen, the sons of Labana, the sons of Pagada.

30 The sons of Abyb, the sons of Ula, the sons of Etub, the sons of Abit, the sons of Silbe, the sons of Anan, the sons of Cathua, the sons of Gedur.

31 The sons Kaja, the sons of Daisan, the sons of Peroda, the sons of Chasheba, the sons of Gazena, the sons of Aias, the sons of Phinees, the sons of Alara, the sons of Bale, the sons of Alana, the sons of Dumen, the sons of Naphison, the sons of Tandub, the sons of Anropa, the sons of Assur, the sons of Saaracon, the sons of Sarathot.

32 The sons of Melida, the sons of Coudha, the sons of Sharapec the sons of Barcon, the sons of Alara, the sons of Alo, the sons of L Route, the sons of Daisan, the sons of Asapha.

33 The sons of the seruantes of Solomon, the sons of Jaspophere, the sons of Pharud, the sons of Seleb, the sons of Lason, the sons of Jisael, the sons of Saphelia.

34 The sons of Aga, the sons of Aga, the sons of Pharracheth, the sons of Sabu, the sons of Spartia, the sons of Pardsis, the sons of Hasias, the sons of Gar, the sons of Addo, the sons of Subah, the sons of Apher, the sons of Warodos, the sons of Sabath, the sons of Alon.

35 All the numbers of the temple, the numbers of the seruantes of Solomon, were three hundred sixty and two.

36 These came up from the land of Elam, from the land of Shinar, from the land of Ecbatana, from the land of Bibbim, from the land of Zanoah, from the land of Bani.

37 And was named after him: The nyme of the same kircve was bought in the register of their generation, but it was not found, and therefore were they forbidden to execute the office of the priesthood.

38 The priests that executed the office of the priesthood, and were not found, the sons of Bohia, the sons of Hodos, the sons of Dodos, the sons of Addis, which married Angia, one of the daughters of Barzelaus.

39 For into them sayde Helias and Aias, that they should have no position in the sanctuarie, till there rose up an he priest that were well instructed in the playne cleannesse and truth.

40 So of Irael from them of tenez yeares old, and children, they were all in number fourtie and two thousand three hundred and three score, besides men seruantes and women seruantes.

41 Their seruantes and handmaiden were seven thousand three hundred fourtie and seven. The singing men and singing women, two hundred fourtie and five.

42 Four hundred thirty and sixe camels, seven thousand thirty and sixe horses, two hundred fourtie and five mules, five thousand five hundred and twelve and five beasts bred to the yoke.

43 And of their rulers also after their families, when they came to the temple of God that is in Huremalem, there were that vowed to set up the house agayne in his owne place, according to their ability.

44 And to goe into the holy treasure of the works, a thousand pounds of gold,
goûde, five thousand of silver, and an hundred precious garnements.

46 And so much the priests and the Le- nites and the people in Hierusalem, and in the country (there above) the fingers also and the posters, and all Israel in their villages.

47 *But when the seventh month came, and when the children of Israel were every man in his cub, they came altogether with one content into the open place of the gate which is towards the east.

48 And there Jesus the sonne of Joseph, and his brethren the priests, and Zo- robabel the sonne of Salachiel, and his brethren, rising up, made ready the anther of the God of Israel.

49 To offer burnt errities upon it, so as it is written in the lawe of Moses the man of God.

50 And thither were gathered against them, divers of other nations of the lande: but they blessed the anther in his owne place, although all the nations in the lande were enemies to them and vered them: and they offered errities to the Lord both morning and evening.

51 And also they heide the feast of taber- nacles as it is commanded in the lawe, and errities daily as it was appertaining.

52 And after that also the continual ob- lations, and the offeringes of the Sab- bathes, and of the newe monethes, and of all holy feastes.

53 And all they which had made any holde to God, began to offer errities to God from the first day of the seventh moneth, although the temple of the Lord was not yet build up.

54 And they gave unto the masons and carpenters, money, meate and drinke, with chearfulness.

55 Unto them of Sion also and Tyre the gau showe, that they shulde bring Cedar trees from Libanus, which shoulde be bought by note to the hauen of Joppa, according as it was commended them by Cyrus king of the Persians.

56 And in the seconde yere and seconde moneth came into the temple of God at Hierusalem, *Zorobabel the sonne of Salachiel, and Jesus the sonne of Joseph and their brethren, and the priests and Levites, and all they that were come unto Hierusalem out of the cap-

57 And they lade the foundation of the house of God in the seven meone of the seconde moneth, in the seconde yere that they were come to Hierusalem.

58 And they appointed the Levites that were about twentye peres olde over the workes of the Lord. So Jesus and his sonne, & brethren, and Daniel also his brother, and the sonnes of Badalon, with the sonnes of Iuda, the sonne of Gladon, and his sonnes brethren, even all the Levites with one ac- cord, soweit in God to advance the workes in the house of God: so the worke men build up by the temple of the Lord.

59 And the priests stooode and had their garnements with musical instruyments and trumpettes, and the Levites the sonnes of Ashaph had Cymbales.

60 *Every man thankes and prayes unto the Lord, according as David the king of Israel had odevine.

61 And they song with loude voyces songs to the praise of the Lord, because his mercie and glone is for ever in Israel.

62 And all the people blewe out with trumpettes, and cyled with loude voyce, praying the Lord to gather the reavyng vp of the house of the Lord.

63 *There came also from among the priests and Levites, and of the chiefest according to the tribes and kynedes, to buit, the elders which had seen the former house,

64 To the building of this, with great crye and great mourning, many also with trumpettes and [great] lip cyled with loude voyce:

65 *And although that the trumpettes myght not well be hearde for the weeping and mourning of the people: yet there was a great multitude that blew trumpettes maruely joyful, so that it was hearde farre of.

66 *Wherefore when the enemies of the tribes of Juda and Benjamin hearde it, they came to knowe what that noys of trumpettes should be mean.

67 And they perceaved that they which were come againe out of captynite, buit the temple vp a newe unto the Lord God of Israel.

68 So they went to Zorobabel & Jesus, and
and to the rulers of the villages, and
layd vnto them: Shall we build this
with you also?
69 For we will build as yeu do obey your
Lorde, and do sacrifice vnto hym from
the bays of Albadareth the kynge of
Assiyon, which brought hy there.
70 Then Zebobabel and Jesu and the
rules of the villeges of Israel layde
vnto them: It doth not agree that ye
shoulde builde the temple of our God
with vs.
71 We our selues alone wyll builde vnto

The vj. Chapter.
1 Of Aggeus and Zacharias. 2 The building of the temple; Sisimes woulde lea
ten. 3 His letters to Darius. 4 The kynges auntie were to the contrarie.

Of Aggeus and Zacharias, 2 The building of the temple; Sisimes woulde lea
ten. 7 His letters to Darius. 2 The kynges auntie were to the contrarie.

3 The copie of the letters that he wrote and sent vnto Darius, Sisimes governour of
Syria and Phenice, and Sathrabuzanes with their compani
ons, which are head rullers in Syria and Phenice, send their saluta
tion vnto Darius the kyng.

3 We eras we our Lord the kyng, that we
came into the lande of Jure, and went
to Hierusalem, where we founde the
auntie of the Jueues that were of
the captiuitie in the citie of Hierusalem,
9 Building an house vnto the Lorde,
great and newe, of heuen and costly
stones, and the tumber already layde up
on the walles:
10 Pea they make great hatte with the
Worke, and it goeth forth prosperously
in their handes, and with great oug
gence and Worshyp is it made.
11 Then asked we the eldres saying: By
thysses commandement builde you by
this house, and lay the foundations of
these workes:
12 Which we demanded of them, to the
intent that we might gue knowledge
unto the, & write vnto thee of those that
governed it: and we required of them
their names in writing that were their
chiefe leaders to it.
13 So they gane by this aunwser: We are
the seruan tes of the Lorde which
made heauen and earth:
14 And as for this house, it was builded
many yeres agone by a kyng of Israel
great and strong, and was finished.
15 But when our fathers pronounced God
unto Wast, and lined against the
Lorde of Israel which is in heauen, he
gane them ouer into the power of Ha
buchodonosor kyng of Babylon, of the
Chaldees:
16 Which brake downe the house and
burnt it, and carped away the people
prisoners into Babylon.
17 * Neuertheless, in the first perie that
king Cyprus raigne over the countreyes
of Babylon, Cyprus the kyng wrot,

and

the Lorde of Israel as is meete, and
like as Cyprus the kyng of the Perians
had commanded vs.
72 But the heathen in the lande made
them staketh the that were in Jure, and
funded them, & letter their buildinges,
73 And by their embusbemntes, fitions,
and conspiracies stopped, that the build
ynge could be not smythed at the tyme
that kyng Cyprus dyed: so that they put
of the building for the space of two
yeres, untill the raigne of king Darius,

the

the

and

the

the

the

the

The

The

The

The

The

the

the

the

the

the

the

the

the

the

the

the

the
D 18 And the holy vessels of gold, and of
later that Nabuchodonosor had car-
ed away out of the house at Hieru-
salem, and had dedicated them in his
owne temple: those brought Cypus
fourth agayne out of the temple at Ba-
ylon, and delivered them to Zosoba-
bel and to Sanabassarus the ruler.
19 Commanding hym that he should
carry away those same vessels, and put
them in the temple at Hierusalem, and
that the temple of the Loie should be
built in his owne place.
20 Then the same Sanabassarus beyn
come hyther, layde the foundations of
the house of the Loie at Hierusalem,
and from that to this, beynge a build-
dyg, it is not yet fully ended.
21 Hyme therefore O king, if thou thinkst
it good, let it be sought in the libraries
and rolles of king Cypus:
22 And if it be found then that the build-
dyg of the house of the Loie at Hie-
rusalem hath ben done with the coun-
tein and content of king Cypus, and if
our Loie the kyng be to mynded, let
hym grant workstation unto vs thereof.
23 Then commanded kyng Darius to
seek in the kynges libraries at Ba-
ylon: and so at Edbatane a towre in the
region of Obeda, there was founde a
place where these thinges was layde
up for memorie.
24 In the first yer of the raigne of Cypus,
the same kyng Cypus commanded that
the house of Hierusalem shoude be builded agayne, where they
be sacrificie with the continually fire.
25 Whereby all the kyngs cubites
and the aethrid cubites, with three
rodes of hevyn stones, and one rode
of wood, newe, and of that country, and
the expenses thereof to be gived out of
the house of kyng Cypus.
26 And the holy vessels of the house of
the Loie, both of gold and of later,
that Nabuchodonosor took out of the
house at Hierusalem and brought to
Babylon, shoude be restored to the
house at Hierusalem, and be set in the
place where it was before.
27 And also he commanded that Si-
mnes the governour of Syria and Phoe-
ice, and Satebabusanes, with their
companions, and others constituted
rulers in Syria and Phoenice, shoude
take heed not to meddle with that
place, but to suffer Zosobael the ser-
vant of the Loie and governour of
Iudea, and the elders of the Iewes, to
build that house of the Loie in that
place.
28 I have commanded also to have it
built by whole agayne, and that they
be ditigent to helpe those that be of the
captivitie of the Iewes, till the house
of the Loie be finisht:
29 And out of the tribute of Colosia
and Phoenice, a portion diligently to be
given those men unto the offerings of
the Loie, to the same to be delivered un-
to Zosobael the officer, that he ther-
withall may obeyne oren, rammes,
lambes.
30 And also come, salt, wine, and oyle, and
that continually every yere, after the
expenses which the person that be at
Hierusalem shall custe to be made
dally (this halfe gemen unto them) without delay.
31 That they may offer sacrifices dally
to the high God for the kyng and for
his children, and to pray for their lives.
32 And he commanded also that who-
ssoever shoude break any part of the
foredoyne and foreordere thynges, or
make it doyle, of his owne goodes
shoude a tree be taken, and he theron
can be hanged, and all his goodes sekeoned
unto the kyng.
33 The Loie therefore whose name is
there calle upon, roote out and destroy
every kyngs nation that strecheth out
his hande to hinder, or [hurt and endui-
mage that house of the Loie in Hieru-
salem.
34 I Darius the kyng have obeyed,
that according to these thynges it be
done with diligence.
Then Sisines the governour in Cœlophynia
Phœnix, and Sathy-
rebuses with their
companions obeyed
the thynge that kyng
Darius had ordeyned;
And were diligent assistinges in the holy
worke, worshipping with the ancients
and governours of the sanctuarie:
And to the holy worke went southe
and prospered when Agueus and Za-
tharis the propheteis prophesied.
And they performed all thynge
through the commanment of the
Lorde God of Israel, and with consent of
Cyru, Darius, and Artaxerxes
kynes of Persia.
And thus was the holy house finished
in thetwentie and three day of the
month Abar, in the first yere of Darius
kyng of the Persian.
And the children of Israel, the prieedes
and the Leuites, and other that were
of the captiuitie, that had any charge,
byd according to the thynge written
in the booke of Moses.
And to the dedication of the temple of
the Lorde, they offered an hundred
(oen,two hundred rammes, four hun-
dred lambe,
And twelve gotees, for the sines of all
the people of Israel, after the number
of the chiefe of the tribes of Israel.
9 The prieedes also and the Leuites
wande arrayyd in their long robes after
their hieredes in all the bookes of the
Lorde God of Israel, according to the
booke of Moses, and the potters at
every doore.
10 And the children of Israel, with
those that were come out of captiuitie,
helde the passouer the fourteenth day
of the first moneth, after that ʼ prieedes
and the Lenites were sanctifie.
11 They that were of the captiuitie were
not all sanctifie together: but the Le-
uites were all sanctifie together.
12 And so they offerd the passouer for
all them of the captiuitie, and for their
brethren the prieedes, 9 for them selues.
13 And the children of Israel that came
out of captiuitie dyd eate, all they that
had separat them selues from the ab-
dominations of the people of the lande,
and bought the Lorde,
14 And they kept the feast of the unlea-
ned bread seven dayes long, making
merry before the Lorde,
15 That the Lorde had turned the coun-
tyle of the kyng of Alsynia towadres
them, to strengthen their hands into
the worke of the Lorde God of Israel.

The viij. Chapter.

And after these, when
Artaxerxes the kyng
of the Persian raign-
ed, there went unto
hyr Eosias the sone
of Sarias, the sone
of Ezeras, the sone
of Hethiach, the sone
of Salum.
2 The sone of Sadofh, the sone
of Athibod, the sone of Amarias, the
sone of Eliaas, the sone of Bemereth
the sone of Sarias, the sone of Saa-
rias, the sone of Bocceas, the sone of
Abilim, the sone of Phinees, the sone
of Eleazar, the sone of Aaron the first
pryest:
3 This Eosias went vp by Babyloun
being a stribde of good understonding in
the inue of Bymes that was gene
by the Lorde God of Israel.
4 And the kyng savoured hyr, and dyd
hyr great worship and honour " after
all his desires.
5 There went vp with hyr also cer-
tayne of the children of Israel, of
the prieedes, of the Lenites, of the fingers,
potters and ministrs of the temple,
into Hierusalem.
6 In the seventh yere of the raigne of kyng Aretareres in the fifth moneth, which was the seuenth yere (for they went from Babylon in the first day of the first moneth),

7 And came to Hierusalem, according as God gave the speede in their tourne.

8 For Ebyas had gotten great knowledge to omit nothing of that was in the laude and the commandements of the Loade, and to teache all Israel all the ordinances and judgements.

9 The copie of the commissioun whiche Aretareres the kyng wroate, and that was gaven to Ebyas the priest and reader of the laude of the Loade, this is it that foloweth.

20 And I king Aretareres have also commanded the keepers of the creatures in Syria and Phenicte, that whatsoeuer Ebyas the priest and reader of the laude of the highest God shall sende for, they shoulde gue it hym with speed.

21 Even to the summe of an hundred talents of siluer: of some also an hundred measures, and all an hundred vessels of wine, and other things abundantly.

24 As for thee O Ebyas, let thou judges and arbiters to judge in the whole lande of Syria and Phenicte after the willsome of God, all that fall in the laude of God, to teach as are ignoraunt.

25 And let all them which shall offend against the laude of God and the kyng, be diligently punished, whether he be by death or other payne, by punishment in money, or els by banishment.

26 Then sayd Ebyas the scrib: Blessed be the only Loade God of my fathers that hath given to good a mynde a will into the heart of the kyng, to magnifie his house that is at Hierusalem,

27 And hauing made me to be accepted in the sight of the kyng, of his counsale, of his friends, and of his nobles.

28 And so I was freed in my mynde according as the Loade my God helped me, and I gathered by men of Israel to go vp with me.

29 And these are the guides after their families and orders of dignities, that went vp with me from Babylon, in the raigne of kyng Aretareres.

30 Of the sones of Phinees, Eerston:

31 Of the sones of Phares, Zacharias, and with hym there returned agayne an.
of Esdras.

E. 32 Of the sones of Zabdiel, two hundred men.

E. 33 Of the sones of Josed, two hundred and fifty men.

E. 34 Of the sones of Josed, two hundred and fifty men.

E. 35 Of the sones of the temple, two hundred and fifty men.

E. 36 Of the sones of the temple, two hundred and fifty men.

E. 37 Of the sones of the temple, two hundred and fifty men.

E. 38 Of the sones of the temple, two hundred and fifty men.

E. 39 Of the sones of the temple, two hundred and fifty men.

E. 40 Of the sones of the temple, two hundred and fifty men.

E. 41 Of the sones of the temple, two hundred and fifty men.

E. 42 Of the sones of the temple, two hundred and fifty men.

E. 43 Of the sones of the temple, two hundred and fifty men.

E. 44 Of the sones of the temple, two hundred and fifty men.

E. 45 Of the sones of the temple, two hundred and fifty men.

E. 46 Of the sones of the temple, two hundred and fifty men.

E. 47 Of the sones of the temple, two hundred and fifty men.

E. 48 Of the sones of the temple, two hundred and fifty men.

E. 49 Of the sones of the temple, two hundred and fifty men.

E. 50 Of the sones of the temple, two hundred and fifty men.
The thirde booke

delivered vs from every enemie: to that
we came into Jerusalem.

63 And when the thirde day was past
there, the voyed golde and siluer was
delivered into the house of the Loode on
the foureth day into Marinoth the
priest and some of the.

64 And with him was Eleazar the sonne
of Phineus, and with them were Jo-
habus the sonne of Jeth, and Noeth
the sonne of Sadmans, Leuites: all
was delivered then by number and
waughter.

65 And all the waughter of them was
written by the same hour.

66 After that they that were come out of
captituation, offered sacrifice unto the Lord
God of Israel, even twelve men for all
Israel, fourescore & sixtie rammes,

67 Therefor and twelve therep, twelve
goates for tithation, all in sacrifice to
the Lord.

68 And the kinges commission deliuered
them unto the kinges of Judges, and to
the governors of Coelofypia and Phoe-
nie, who honoureth the people and the

temple of God.

69 Now when these things were done,
the rulers came unto me, and sayde:

70 The nation of Israel, the princes, the
prickes, and leuites, have not put away
from them the strangers people of the
lande, not the vnequenes of the Ger-
tiles, to wit, of the Chanaanites, he-
mites, pherchites, Hebuites, and the
Moabites, Egyptians, and Edonites.

71 For both they and they vnomes have
ungled them selues with the daugh-
ters of them, and the holy seed is unite
with the strangers people of the lande:
and since the beginning of the affaires,
the rulers and head men have ben par-
takers of this wickednesse.

72 And asfoone as I had hearde these
things, immediately I rent my clothes,
and the holy garment, and pulled out
the heare of my head, and my beard,
and made bynblife full and heauie.

73 So all they that were moner thoug
the Lord God of Israel,
came unto me Whyles I wept for the
iniquitie: but I fere full of heau-
neeNe vntill the euening sacrifice.

74 Then stode I vp from fasting, hau-
ing rent clothes & the holy garment,
and kneelded bynfe upon my knees, &
held oure my handes unto the Loode,

75 And sayde, O Lord, I am condun-
ded and ashamed before thy face.

76 For our sinnes are become many, even I
about our heades, and our ignozauntes
are lifted by euere unto heaven.

77 For since the tyne of our fathers, we
are in great tyme vnto this day.

78 And for the sinnes of vs and our fa-
thers, we with our brethren, and with
our kinges, and with our priests, have
ben geuen by vnto the kynges of the
earth, unto the Lord, and into capti-
tiuie, and became a people with confusion
and shame vnto this day.

79 And noble O Lord God, howe great
is the mercy that we have gotten of
thee: in that thou hast lefte vs a roote
and a name in the place of thy sanc-
tuarie.

80 And that thou hast discovered to vs a
light in the house of the Lord our God,
and hast geuen vs meat in the tyme of
our seruitude.

81 And when we were in captituation, we
were not forlaken of the Lord our god:
but he made the kynges of Persia gra-
tions and fauourable vnto vs, so that
they gave vs victuals [and meat.]

82 Pea, and honoured the temple of our
Lord, and repayed the walled places of
Sion, and gave vs assurance in Ju-
rie and Jerusalem.

83 And noble O Lord, what shall we S
say having all these things [imposition:] F
For we have broken thy commandeme-
tes, which thou gauest vnto vs by
the handes of thy seruanctes the pro-
phetes, saying:

84 Because the lande whiche ye go to
possesse as an heritate, is a lande de-
iled with the vnequenes [and leuites]
of the strangers of the lande, and with
their abomination they have pollute
it altogether:

85 Therefore now shall ye not take their
daughters unto your sones, neither
marry your daughters to their sones.

86 Moreover, ye shall never seeke to
make peace with them, that ye may
increase and eate the best in the lande,
and that ye may leave the inuerita-
te of the lande vnto your children to
eternoure.

87 As for the thinges that are come to
passe, they come all for our wicked
bochtes and great sinnes: for thou O
Lord hast made our innes light.

88 And
And even vs suche a roote: but we have turned backe agayne, so that we have broken the lawe, and mingled our selves with the uncleanesse of the outlandishe heathen.

Rightset not thou be angry with vs, to destroy vs: so that thou shouldest leave vs neither roote, see, vs name: O Lord God of Israel, thou art true: for our roote endureth yet unto this present day.

And beholdt,nowe are we before thee your sinnes, neither can we stande before thee for them.

And when Ezra with this prayer had knolwledge the time, weeping and lying flat upon the grounde before the temple, there gathered unto hym from Hierusalem a great multitude of men and women, of young men and maidens: for there was a very great weeping and mourning among the multitude.

3 Then Jeconias the sonne of Jehoiakim, one of the chyldef of Israel, epyed out and saide: O Ezra, we have sinned against the Lord God, (because) we have maried strange women of the nations of the lande.

4 And nowe at Israel hangeth in doubt: we wyll weare an othe therefore unto the Lord, that we shall put away all our loures which we have taken of the heathen, with their chyldef:

5 Like as it may seeme good to thee, and to all those that obay the lawe of the Lord.

6 Stande by and put it in execution: for to thee doth this matter appertayne, and we are with thee to adde thee strength.

7 So Ezra arose, and toke an othe of the chylde of the Priestes and Levites of all Israel, to do after these thinges; and they sware.

The ix. Chapter.

After Ezra had read the lawe for the strange loures, as they promised to put them away.
The thirde booke

C 15 And they that were of the captiuitie,
by accordyng to all these thinges,
16 And Ephas the priest chose unto hym
the principall mens from among the fa-
thers, and them all by name: and in the
first day of the tenth moneth they lye
together, to examine this matter.
17 And to the matter was a determining
concerning the men that had maried
strange wyues untill the newe moone of
the first moneth:

18 [And of the priests that had mixt
themselves with "outlandishe wyues,
there were founde,
19 Of the sones of Jesu the sone of
Josias, and his brethren, Mathias,
Ecleazur, Joouis, and Joadanua;
20 Which offered them selves to put a
way their wyues, and to offer a ramme
unto recompence for their purgation.
21 And of the sones of Emmer, Ana-
mas, and Zabdeus, and Canes, and Sam-
ias, and Hiercel, and Azarias.

D 22 And of the sones of Phaia, Eltion-
as, Parsias, Ethnias, and Nathanael, and Dodeus, and Dallas.
23 And of the Leuites, Joabadus, and
Semen, and Colus, who was called,
Calas, and Mathias, and Doubas,
and Ionas.
24 Of the holy singers, Eliazeur, Bact-
churus.
25 Of the poetrs, Sallumus, and Tob-
bants.
26 Of them of Israel, of the sones of
Phious, Hiermas, and Ephas, 
Belthias, and Parliis, and Ecleazur, and
Adias, and Banaias.
27 Of the sones of Elia, Parthamias,
Zacharias, and Hiercel, and Hier-
moth, and Adias.
28 And of the sones of Zamoith, El-
thus, Elthus, Dthonias, Jarumoth, 
and Sabinus, and Sadvus.
29 Of the sones of Seba, Jomans, e
Annias, and Jofabas, e Emathias.
30 Of the sones of Pane, Daimus Mar-
muchus, Jedias, Jabius, Jabael, and Jeremoth.
31 And of the sones of Adbi, Naathus,
Ookhas, Larimus, and Naadius, and
Parthamias, and Sechetel, and Salmu-
us, and Banaphes.
32 And of the sones of Annas, Eltionas,
and Alcas, and Belthias, and Sabbe-
us, and Simon a Chosnite.
33 And of the sones of Alton, Altanus,
The fourth booke of Esdras.

The first Chapter.

1 The second booke of the prophet Esdras, the sonne of Sareas, the sonne of Bariaias, the sonne of Hanania, the sonne of Sheemaria, the sonne of Marnioth, the sonne of Arna, the sonne of Dias, the sonne of Berith, the sonne of Abiel, the sonne of Phinees, the sonne of Eleazar.

2 The sonne of Achia, the sonne of Phinees, the sonne of Hel, the sonne of Maries, the sonne of Phire, the sonne of Parimoth, the sonne of Sabaanus, the sonne of Sadoc, the sonne of Achitob, the sonne of Saraitas, the sonne of Zerias, the sonne of Berith, the sonne of Abiel, the sonne of Phinees, the sonne of Eleazar.

3 The sonne of Aaron the tribe of Levi, which the Esdras] was prisoner in the lande of Medes, in theaigne of Artacres living of Persia.

4 And the Wode of the Lord came vnto me, saying:

5 So the day, and shewe my people these deceitfull deceits, and their chyldren their wickednesse which they haue done against me, that they may tell their chyldren chyldren the same:

6 For the sinnes of their fathers are increased in them: And why they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage: But you have provoked me unto wrath, seduced my counsale.

8 Pul them out than the heere of thy head, and cast all cuyll upon them, for they have not ben obedient unto my lade: Yet it is a people without learning and nurture.

9 Howe long shall I sofoare them, but to whom haue I done so much good?

10 Many kynges haue I destroyed for their sake: Pharo with his seruants and all his power haue I smitten downe [and slayne.]

11 All the nations haue I destroyed, and rosted out] before them, and in the east haue I bought two landes and people to maught, even Tyre and Sidon, and haue slayne all there enemies.

B (11) 12 Speake
The fourth booke

Exod. xiii. 5
12 Speake thou therefore unto them, saying, Thus faith the Lord:
13 *I lieb you to observe the sea, and have given you harte streetes since the beginning:
14 *I gave you *hopes to be your captain, and Aaron to be the priest:
15 Thus faith the almightie Lord: The *quayles were as a token for you. I gave you tentes for your succour, nevertheless in them ye murmured:
16 And *asbered not the victory of your enemies into my name, but euer to this day ye put murmure.
17 Where are the benefites that I have done for you: when ye were hungry in the wyldberness, *dyd ye not repye unto me,
18 Saying: why halfe thou broung vs into this wyldberness to kill vs? It had ben better for vs to have seard the Egyptians, then to bee in this wyldberness.
19 Then had I pitte upon your mouunges, and gave you Maanua to eate: *to pe dyd eate angels foodee.
20 *When ye were thirsty, dyd not I clearke the rocke, & waters flowed out to saitifie you vsall? For the heate, I courred you with the leaves of the trees.
21 A good pleauant fat lande gaue I you: I cal out the Chanaanites, the Phercyrites and Philistines before you:
22 *Thus faith the almighty Lord: *When ye were in the wyldberness, in the water of the Amorites, byng a thirst, and blasphemyng my name,
23 I gave you not fire for your blasphemites, but cast a tree into the water, and made the river devote.
24 *What that I do unto thee O Jacob: Thou Judah wouldest not obey me: I will turne me to other nations, and unto those I wyll I gene my name, that they may kepe my statutes.
25 Saying ye haue forsaken me, I wyll spolake you also, when ye delicer me to be gracios unto you, I shall haue no mercie upon you.
26 *When ye call upon me, I wyll not hear ye: for ye haue defiled your handes with blood, and your feette are

Exod. xiv. 27
27 He haue not as it were forsaken me, but your owne selues, faith the Lord.
28 Thus faith the almighty Lord: I have not prayed you, as a father his sonnes, as a mother her daughteres, and as a nurse her young babes,
29 That ye woulde be my people, and I shoulde be your God, that ye woulde be my children, I shoulde be your father:
30 *If gathered you together, as a hen gathering her chickens under her winches: But nove what shall I do into you: I wyll cast you out from my face,
31 When ye offer unto me, I wyll turne my face from you: for your stolente feast dayes, your newe moones, & your cirumcisions have I forsaken,
32 I lent unto you my sernauntes the prophets, whom ye haue taken and slayne, and tooke their buldes in peeces, whose blood I wyll " require of your handes,faith the Lord.
33 Thus faith the almighty Lord, Your house shalbe dedicata, I wyll call you out as the wunde doth flabule:
34 Your children shall not be "fruitfull, for they haue despiled my commandement, and done the thing that is cruell before me,
35 Your houses I wyll I gene to a people that shall come, Whiche not hauing hearde of me, yet shal beleue me: to whom I haue shewed no signes, yet they shall do that I have commandement.
36 They haue seene no prophets, yet shall they call their times to remembre, braine and knowledge them.
37 I wyll declare the grace that I wyll do for the people that is to come, whose children reioyce in gladnes: and though they have not seene me with bodyly eyes, yet in spiritte they beleue the thing that I say,
38 And nowthrether, before what great Worship: and see the people that cometh from the eath.
40 *Paul, and *Abarue, *Sophonias, *Aggus, Zacharie, and Malaamie, which is called alio an ayngell (or message) of the Lord.
Thus faith the Lord: I brought this people out of bondage, I gave them my commandments by my scribes, the prophets, whom they would not hear, but despised my commandments.

2 The mother that bore them, faith unto them: Go your way ye children, for I am a byeboke and forsaken.

3 I thought you by with gladness, but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.


5 As for me, O father, I call upon thee for a wittness over the mother of these children, which would not kepe my covenant:

6 That thou bring them to confusion, and their mother to a spoile, that she beare no more.

7 Let their names be scattered abroad among the heathen, let them be put out of the earth: for they have thought some of my covenant.

8 Who be unto thee Asur, thou that heapest the unrighteous in thee: thou wicked people, remember what I did unto Sodome and Gomorre.

9 Wherefore thou hast not scattered their habitation, that the heare men, they that make the almighty Lord.

10 Thus faith the Lord unto Eldas: Tell my people that I will geue them the landes of kureatam, which I woulde hau euen unto Israel.

11 Their glory also will I keepe unto me, and geue them theuerlastinge tabernacles which I had prepared for them.

12 They shall haue the tree of life at byl, as in the furree manour of syntem, they that neither labour nor be verrue.

13 So ye your way, and ye shall receave it: pray that there may be but fewe daies, and the longe time may be shorteved for thee: The kingeome is alreadie prepared for you, therefore watche.

14 Take heauen and earth to witness, for I haue broken the cuppe in peeces, and created the good: for I haue wiped, faith the Lord.

15 Mother embrace thy children, and bying them by with gladness, make ther seete as fast as a pulle: for I haue chosen thee, faith the Lord.

16 And those that be dead, whyl I rase up agayne from their places, and bying them out of the graves: for I haue known my name in Israel.

17 Feare not thou mother of the children: for I haue chosen thee, faith the Lord.

18 And for thy helpe I shall sende thee my servauntes Elia and Jeremee, after whole countenaunce I have sanctified and prepareth thee twelve trees, laden with sheeres frutes.

19 And as many fountaines flowing with mytte and hop, and euene mighty mounteines, wherein there grow roses and lyphes, whereby I will fill thee children with top.

20 Execute justice for the byeboke, judge for the father and foon, geue to the poore, defende the father and foon, clothe the naked.

21 Beate the Wounded and sick, laugh not a lare man to thone, defende the creple, and let the bigonde come into the light of my cleanees.

22 Kepe the olde and young that are withith thy walles:

23 Wheresoeuer thou findest the dead, take them and bury them, and I shall geue thee the fyrst place in my resurection.

24 Ashby still O my people, and take thy rest, for thy quietnes shall come.

25 Feede thy children O thou good nurse, husband their seete.

26 As for the servauntes whom I haue geuen thee, there shall not one of them perish: for I will seke them from among thy number.

27 Be not weere: for when the day of trouble and heavinesse commeth, other shall wepe and be sorrowfull, but thou shalt be mery and plentiful.

28 The heathen shalbe icious: but they shalbe able to do nothing against thee, faith the Lord.
By handes shall cover thee, so that thy chypes that not see the fire everlasting.

Be topfull O thou mother with thy children, for I will deliver thee, saith the Lord.

Remember thy children that sleepe, for I shall byng them out of the Pyes of the earth, & I will mercy into them: for I am mercyfull, saith the Lord Almighty.

Embrace thy children twells I come, and ye shall mercy into them: for my Belles runne over, and my grace shall not sayle.

I Edas receaue a charge of the Lord upon the mount Debb, that I should goe into Israel: But when I came into them, they set me at naught, and deliuered the commandementes of the Lord.

And therefore I say unto you O ye heathen that heare and understand, Look to your thephaerde, he shall gue you everlasting rest: for he is mye at hande that shall come in the ende of the worlde.

We rede to the rewarde of the kingdom, for the everlasting light that shone upon you for evermore.

Her the shadowe of this worlde, receaue the splendes of your glory: I testifie mye saueour openly.

O receaue the gofe that is gaven you, and be glad, gowing thankes unto hym that hath called you to the heavenly kingdom.

Apple bye and sende fast: behold the number of these that be seate in the saef of the Lorde.

Which are departed from the shadowe of the worlde, and have receaue glorious garments of the Lorde.

Take thy number O Zion, and shut vp thy purifiche, which have fulfilled the lade of the Lorde.

The number of thy children whom thou longest for, is fulfilled: be the power of the Lorde, that thy people which have ben called from the beginning, may be halowed.

Edas laide upon the mount Se on great people, whom I could not number: and they all prayed the Lord with songs (of thanksgiving.)

And in the midst of them there was a young man of an yeare stature, more excellent than they, and upon every one of their heads he set crownes, and was euer higher and higher, which I marueled at greatly.

So I asked the angel, and said: Sir, what are these?

He anuncheered & sayd unto me: These be they that have put of the mortall clothing, and put on the immortal, and have testified and knowledged the name of God: Not are they exalted, and receaue the rewarde.

Then sayde I vnto the angel: what young person is it that exalthead them, and gieneth them the palnees in their handes?

So he anuncheered and sayd vnto me: It is the name of God, whom they have knowledged in the world: Then began I greatly to commend them, that stoode so stedfastly for the name of the Lorde.

Then the angel sayde vnto me: Go thy way and tell my people what manner of thinges I have great wonders of the Lorde thy God thou hast seene.

The. iij. Chapter.

The thirtieth yer after the fall of the citty, I was at Babylon, and lay troubled upon my bed, and my thoughts came by over my heart.

For I have the desolation of Zion, and the plenteous wealth of them that dwelt at Babylon.

And my spirite was lye moved, so that I began to speake fearfull wordes to the most high, and sayde:

O Lorde Lorde, thou spakest at the beginning, when thou plantest the earth (and that thy selfe alone) and gauest commandement unto the people.

And a body into Adam without soule, which was a creature of thy handes, and was breathed in hym the breath of life, and so he lived before thee:

And thou leddest hym into Paradise, which
which thy right hande had planted, or 
over the earth brought fructes.
15 For the first Adam behaung a wicked 
heart, transgressed and was overcome: 
and to be all they that are borne of him, 
22 *Thus remained weakness full, and 
the light in the hearts of the people, 
with the Wickedness of the roote: so 
that the good departed away, and the 
culp above spyl.
23 So the times passed away, and the 
peers were brought to an ende: *Then 
byddeth thou rape thy thee vp a servaunt 
called David, 
24 Whom thou commandedst to build 
a citie unto thy name, and to offer vp 
inence and sacrifice unto thee therein. 
25 When this was done nove many 
peers, then the inhabitants of the citie 
forsoke them,
26 And in all thynges, dyd even as Adam 
and all his generations had done: for 
they also had a wicked heart. 
27 And so thou gauest the citte over into 
the handes of thine enemies.
28 But do sape of Babyloun then any 
thing better, that they shoude therefore 
have the dominion in Sion? 
29 For when I came thither, and saue 
there to great Wickednesse that it coude 
not be numbers: then my soule save 
many enyng doers in this thicke pere, so 
that my heart sayled me: 
30 For I said holwe thou suffredst them 
in such vugodulnesse, and sparedst the 
wicked doers: but thinke owne people 
hat thou rooted out, and preferred thine 
enemies, and this hast thou not 
theved me.
31 I can not perceave howe this "happe 
peneth. Do they of Babyloun then better 
than they of Sion:
32 Of is there any other people that 
knobeth thee, sauing the people of 
Israell; or What generation hath so 
belued thy couenauntaes,as Jacob. 
33 And yet their rewaarde appeareth not, 
and their labour hathe no fruite: For I 
have gone here and there through the 
heathen, and I see that they be "rieche 
and wealthy, and thynke not upon thy 
commanadementes.
34 Wayggh thou therefore our Wickednesse 
note in the ballance, and these saith 
dibell in the worde: and so shall 
ythe name be no where founde but in 
Israell.
35 Or when was it that they which dibell 
upon earth, have not finned in thy 
light?
Chapter 3

The angel that was sent unto me, whose name was Uriel, gave me an answer, and said: Thy heart hath taken to much upon it in this word, and thou thinkest to comprehend the way of the highest.

Then sayde I: Peace, Lord. And he answered me, and sayde: I am sent to shewe thee these words, and to set forth these sentences before thee.

Wherof ye cannot declare me one, I will shewe thee also the word that thou desiredst to see: and I shal shewe thee from whence the wicked heart commeth.

And I sayde: Tell on my Lord. Then sayde he unto me: So the way, way go me the waygoth of the fire, or measure me the blis of the wunde, or call me againe the day that is past.

Then answered I, and sayde: What needeth thee to do that, that thou shouldest alle such thynges of me?

And he sayde unto me: If thou shouldest alle the holy dore dyvelles which are in the midst of the sea, or hode great water spinges are in the begynning of the dore, or hode great water spinges are upon the strecthing out of the heavens, or which are the "outgoings of Paradise?"

Peradventure thou wouldest say but to me: I never went dowlne yet into the depe nor yet, neither did I ever clime by into heauen.

But therefore, hote haste I asked thee but only of fire, and wunde, and of the day, wherethough thou halen trampled, and from the which thou canst not beeparated; and yet canst thou gene no answer of them.

He sayde moreover unto me: Thyne dore thynges, and suchas are alreden up bith eche, canst thou not knowe.

Hode thoube thy best of then able to comprehend the way of the highest, and nowe outwardly in the corrupt wunde to understande the corruption that is evident in my sight:

Then sayde I: Into hym: If were better that we were not at all, then that we shoulde lyne in Wickednesse, and to suffer, and not to knowe Wherfore.

He answered me, and sayde: I came to a forest in a playne, and * the trees take such a deuice,

And sayde: Come, let vs go, and shght against the sea, that it may depart away before vs, and that we may make yet more woods.

The stoudes of the sea also in lyke maner take countable, and saynd: Come, let vs go vp, and shght against the trees of the wood, that there we may make vs another countrey.

The thought (and deceive) of the wood was but byne (and nothing worth) for the fire camne and consumed it.

The thought of the stoudes of the sea came lykelylike to naught also: for the stoude stoope vp and stopped them.

If thou were judge betwixt these two, whom wouldest thou miscde, or whom Wouldest thou condemn:

I answered and sayde: Verly it is a foolish thought that they both have deceived: For the grounde is gonne into the wood, and the sea also hath his place to beare his stoudes.

Then answered he me, and sayde, Thou hast gonne a right judgement: but why judgest thou not thy self also:

For lyke as the grounde is gonne into the wood, and the sea to his stoudes: even so they that dwellel upon earth, may understande nothing but that which is upon earth: and he that dwelleth above the heauen, may only understande the thynges that are above the heauen.

Then answered I, and sayde: Beseeche the O Lorde, let me have understanding

For it was not my mynde "to be curious of thy lyke thynges, but of such as we
we daily meddle withal, namely, as
wherefore Israel is given up as a re-
poase to the heathen, and for what
came the people whom thou hast loved
given over unto buggody nations,
and why the latter of our forefathers is
bought to naught, and the written
tournantines come to none effect:

P 24. And the passeth away out of the world
as the grasshoppers, and our life is a
very fear, and we are not worthy to
obtaine mercie.

25 What will he do then unto his name
which is called upon vs: Of these
things have I asked you.

26 Then answered he me, and sayde:
The more thou searchest, the more thou
shall maranfl: for the world halsheth
fast to passe away,

27 And can not comprehende the things
that are pointed to the righteous in
time to come: for this world is full of
burgehtoundenesse and wearesnesse.

28 But as concerning the things where-
of thou art asked me, I will tell thee: The
cypilli is tender, but the destruction ther-
of is not yet come.

29 If the cypilli that is tender be
not turned by fhye downe, and yet the
place where the cypilli is tender passe
not away: then can not the thing come
that is tender with good.

30 For the cypilli fedde hath ben
tender in the heart of Adam from the
begynning: and solwe much buggody-
nesse hath he brought vp by this
tyme and solwe much shall he yet bring
forth, but vp he into the cypilli.

31 Ponder nolwe by thy selfe ground
fruit of wickednesse the come of cypilli
feede byyngeth forth: by

32 And when the slackes halfe cut
downe, which are without number,
halfe great a barne shall it fell ?

33 Then he answered and sayde: solwe
and when shall these thynge come to
passe: wherefore are our yeres fide
and cypilli

34 And he answered me, sayinge: haste
not thou to much aboue the most high-
est: for thy hardness to be aboue symne
but barne, though thou do all that thou
taunft for it.

35 Do not the sonies also of the ryghte-
ous alfter question of these thynge in
their chambers, sayinge: solwe long
shall I hope on this fashion: when
commonly the fruite of my barne, and
our rewarde:

36 And upon this Jeremiel tharchangel
gave them annuiffe, and sayde: Even
when the number of the feedes is spelt
in you, for he hath dyesed the cypilli
in the ballance,

37 In measure and number hath he
measured the tymes, and moneth not;
not: makest it, but all the lapde measure
be fullyfled.

38 Then answered I, sayde: Lord,
Lord, nowe are we all full of sinne:

39 And so our fake peraduenture it is
that the barne of the ryghteous are not
fullyfled, because of the finnes of them
that dwel bypon the earth.

40 So he answered me, and sayde: So
the way to a womaun with childe, and
alke of her when the hath fullyfled her
nine monethes, if her wombe may kepe
the birth any longer worth her:

41 Then sayd I: No Lord, that can
be not, and he sayd into me: In the
grate the secreete places of sonies are like
the Wombe of a Womam.

42 Fo like as a woman that trauaplyth,
makest haste to escape the necessite of
the trauaple: even to do these places
haste to depur those thynge that are
committed into them.

43 Look what thou defirest to see, it hal-
be shewed thee from the begynning.

44 Then he answered, and sayde: If I
have founde favour in thy lyght, and if
it be possible, and if I be merite herefore,

45 Shew me then whether there be
tmore to come then is past, or more past
then is for to come.

46 What is past. I knowe: but what
is for to come, I knowe not.

47 And he sayde into me: Stande by
upon the right lyde, and I shall ex-
pounde the limmitinde unto thee.

48 So I looke, and behold an hotte
burnynge oven passed by before me: and
it happened that when the flambe was
gone by, I looke, and behold the smoke
had the upper hande.

49 After this thare passed by before me
a waterly cloud, and sent douine much
rayne with a stom, and when the
stormie rayne was past, the droppes
remayned styll.

50 Then sayd he unto me, Consider with
thy selfe: liske as the rayne is more then
the droppes, and as the fire exceedeth
the smoke: even so the measure of the
thynge that are past, hath the upper
hande,
The fourth booke

hande, and the droppes and smoke
wolke much in quantite.

51 Then I prayd, and sayde: May I
lyue thynkest thou untill that tyne: or
what shal happen in those tydes?

52 He annswered me, and sayde: As for
the tokens whereof thou askest me, I
may tell thee of them in part: but as
touchyng the lyke, I am not sent to
tewe thee: for I do not knowe it.

The v. Chapter.

1 In the latter tymes trueth shalbe hyb, * Enriqueitheness * and all wickednesse shall
raigne in the worlde. 2 Israel is rejected, and God delivereth them. 3 God doth all
thing in season.

1 Evrithelsea, as concyning the tokens
[mark this:] 2 Behold the
tydes shall come that
they which dwell upon
earth shall take in
a great number, and
the way of the trueth shalbe hyb, and
the lande shalbe barren from faith:

2 But unquitye shalbe increased aboue
that which nowe thou seest, or that
thou hast seene long ago.

3 And the lande that thou seest nowe to
have rule, shal thou shortly see waffe.

4 But ye God grant thee to lyue, thou
shalt se after the thirde trumpete, that
the same shalbe sodainly lyne agayne
in the nyght, and the inode three tymes
in the day:

5 And blood shal droppe out of wood,
and the stone shal geene, his boype, and
the people shalbe unquiet:

6 And euen he shal rule, whom they
hope not that dwell upon earth, and
the soules shall sitte:

7 And the Sodomitische sea shal cast
e out the lyse, and make a noype in the
nyght, which manie haue not knownen:
but they that all heare the boype thereof.

8 Ther shall be a confusion also in many
places, and the fire shalbe oft sent out
agayne: and the Wyld beastes shall
chaunge their places, and menchous
women shall bear monsters,

9 And salt waures shalbe founde in the
Sweete, and all friends shall fight one
against another: then shall all lyne and
understanding be lyne and put abyde in
to their secrete places:

10 And shalbe sought of many, and yet
not be founde: then shall unrighteous-
nesse and voluptuousnesse have the
upper hande upon earth.

11 One lande also shal aftre another, and
say: * Enriqueitheness * that maketh a
mankind gone through thee; and
it shal say, no.

12 At the same trueth shall men hope, but
nothing obeyne: they shall labour, but
their waipes shall not prosper.

13 So shalbe thee such tokens I have
leaued: and if thou bylst saye agayne, and
wepe as noode, and fast seuen tydes,
thou shalbe hear ye yet greater thynge.

14 Then I awaked, and a seachithesse
went through all my body, my yeade
was seble: to that I almost suffred
withall:

15 So the angel that was come to take
with me, helde me, comforted me, and
set me by upon my seete.

16 And in the seconde nyght it came to
passe, that Satalshiel the captayne of
the people came unto me, sayinge: Where
haue thou ben: and why shal thy
countenance so beare?

17 Knowest thou not that Israel is com-
mitted unto thee in the lande of their
captynite?

18 Up then and eate, and vsake vs not,
as the shepheard that leaueth his
stocke in the handes of wicked volutes.

19 Then sayde I unto hym: Go thy
wayes so me, and come not nere me.
And he hearde it, and as I sayde, to
wente his way from me.

20 And so I fasted seuen tydes more
nyng and weyping, lyke as I sayde the
angell commandede me.

21 And after seuen tydes so it was, that
the thoughtes of my heart were very
grenewse vs me againe:

22 And my soule receaved the spirite of
understanding, and I began to talke
with the most hyghlest agayne.

23 And sayde: O Lord God, of ever
woode of the earth, and of all the trees
thereof thou hast chosen thee one only
wineyarde:

24 And of all landes of the whole world
thou hast chosen one ppt, and of all
houres of the grounde thou hast chosen
thee one fife:

25 And of all the deepes of the see
thou
thou hast spilt thee one river: and of all builded cities, thou hast halowed
Sion unto the selfe:

And of all the foules that are created, thou hast named thee one dowe: and of
all the carret that are made, thou hast
pounded thee one theepe:

And among all the multitudes of peo-


dles, thou hast gotten thee one people:

And of this people whom thou lovedst,
you gavest a laide that is praised of all.

And wolve O Lorde, why hast thou
given this one people over unto many:
and upon the one roote thou hast "pre-
pared others, and why hast thou
suffered thy one only people among

which treade them downe, yea which
have ever withstand thy promises and
never belied thy courantunes.

If thou didst so much hate thy people,
yet shouldst thou punish them with
thane owne handes.

Noe when I had spoken these
woydes, the angel that came to me the
night afore, was sent unto me,

And layde unto me, heare me, and I
will instruct thee: hearken to the thing
that I lay, and I shall tell thee more.

And I sayde: Speake on my Lorde.
Then layde he unto me: Thou art sore
troubled in mynde for Israel's sake:
Looke thou that people better then he
that made them:

And I sayde, No Lorde, but of very
greefe (and compaignon) have I spoken:
for my counes payable me every house,
because I would have experience of
the way of the most hyest, and sate out
part of his judgment.

And he layde unto me: That thou
mayest not. And I sayde: wherefore
Lorde: whereunto was I borne then:
or why was not my mother's womeb
then my grave, that I might not have
torne the misterie (and trouble) of Jacob,
and the hwearyng out of the sorte of
Israel?

And he layde unto me: Number me
the thynges that are not yet come, ga-
ther me together the byppes that are
limuted aboade, make me the stoures
greene agayne that are withered.

Open me the places that are closed,
and bring me forth the byppes that in
then are shut vp, shewe me the image
of a bypp: and then I wille declare to

thee the thyng that thou labourest to
knovve.

38 And I sayde: O Lorde, Lorde, who
may knowe these thynges, but he that
hath not his dwelling with men?:

39 As for me, I am dull: howe may I
then speake of these thynges whereof
thou askest me?

40 Then layde he unto me, lyke as thou
canst do none of these thynges that I
have spoken of: even so canst thou not
synde out my judgement, or in the ende
the love that I have promised unto my
people.

41 And I sayde: Behold O Lorde, yet
art thou mye unto them that be re-
ferred till the ende: and what shall they
do that have bene before me, or be that
be nowe, or they that shall come after

42 And he layde unto me, I wille lyken
my judgement unto a ryng: Lyke as
there is no slackness of the last, even to
there is no swiftnesse of the first.

43 So I amnished and layde: Coudest
thou not make those that have ben
made, and be noble, and that are yet
to come, at one, that thou mightest shewe
thy judgement the sooner:

44 Then amnished he me, and sayde:
The creature may not halle aboute the
maker, neither may the world hold
them at once that halbe created therein.

45 And he sayde: As thou hast layde unto
thy servant, thou shall make all thynge,
which thou quickenest all thynge, halfe
geren lyse at once to the creature (or
world) that thou hast created, and the creature bare it: even to
myghte it not he also beare them that
nowe be present at once.

46 And he layde unto me: Aske the wbbe
of a woman, and lay unto her, If thou
bringest forth children, why doest thou
it not together, but one after another:
lay her therefore to bring forth ten
children at once.

47 And I sayde: She can not: but must
do it by distance of tyne.

48 Then sayde he unto me: Even so have
I hended by distance of tyne the
childbed of the earth for those that be
sowen upon her:

49 For lyke as a young thilde may not
byng forth the thynges that belong to
the aged: even so have I deposed the
world which I created.

50 And I asked and sayde: Saysh thou
hast
The fourth booke

had no more gotten me the way, I will proceed to speak before thee: for our mother whom thou hast told me that she is young, draweth the noyle oute into age:
51 He amended me, and sayde: Ask a woman that beareth children, and she shal tell thee.
52 Say unto her: Wherefore are not they whom thou hast noyle brought forth, like those that were before thee, but lesse of stature:
53 And the haile amended thee: They that be borne in the yOUTH of STRANGE, are of one fashion: and they that are borne in the time of age (when the woman saith) are other wise.
54 Confesse noyle thy selfe, howbe that ye are lesse of stature then those that were before you:
55 And do are they that come after you lesse then ye, as the creatures which noyle began to be olde, and have passed over the strength of youth.
56 Then sayde I: Lo, thee, I have founde favour in thy sight, shew me thy seruat by whom thou hastest thy" creature:

The vi. Chapter.
1 God hath foresee all thynges in his secrete counsyle, and is au thor therof, and hath created them for his children. 25 The felicite of the age to come.

10 The hande of man beuer the heele and the hande: Other question Elwas alfe thou not.
11 I amned me, and sayde: O Lord, I have founde favour in thy sight,
12 I beleue thee shewe thy seruant the end of the tokens, whereof thou showedst me part the last night.
13 So he amended, and sayde unto me: Stande by upon the seere, and heare a perfect boype and founde.
14 There shall come a great motion: but the place where thou standest shall not be moved.
15 And therefore when thou hearest the voide to be not ascended for the euele shall the voide be, and of the foundation of the earth shall it be understanded.
16 And why: the voide there of trembleth and quaketh: for it knoweth that it must be changed on the euele.
17 And it happened, that when I had hearde it, I stoode upon my feete and hearkened: and behold there was a boype that spake, and the sounde of it was like the sounde of many bates.
18 And it sayde: Beholde the vapes come that I shall begin to haule vp, and to shewe them that dwell vp on the earth:
19 And I shall begin to make inquisition of them, what they be that have hurt, might with their unrighteousnesse, and when the loove estate of Zion shall be fulfilled.
20 And when the voide that shall be filled the away haile overlode, then will I do
I do these tokens: the bookes shalbe opened before the "*armament," and they shalbe altogether:  
21 And the children of a pere olde sall speak with their voyces, the women with childe sall bring forth by one childe of thre or foure monethes olde, and they shall lye, and be rased vp.  
22 And sodainly shal the bound places appeare as the buds, the sall close housez sodainly be founde eruptive.  
23 And the trumpet shal give a sounde, which when every man heareth, they shalbe hastily asaire.  
24 At that time shal friends sight one against another lyke enemies, and the earth shall stand in seare with them: The spinges of the welles shall stande dry, and in three hours they shall not runne.  
25 Whosoever remayneth from all these thinges that I have toide thee, shall elcape, and be my salvation, and the ende of your worde.  
26 And the men that are receaued shal see it, that they have not tasted death from their birth; and the heart of the indwellers halbe changed and turned into another meaneing.  
27 For evill halbe put out, and decrep halbe quenched.  
28 As for faith it shall flourish, corruption halbe overcome, and the trueth which hath ben so long without fruite, halbe declared.  
29 And when he talked with me, beholde I looked a little and a little upon hym before whom I stooode.  
30 And these wordes sayde he unto me: I am come to shewe thee the tyne of the myght to come.  
31 If thou wilt pay yet more, and fast seven daies againe, I shall tell thee more thinges and greater than before, which I have hearde by the day.  
32 For thy voyce is hearde before the hye: for why: the myghte hath scene thy righteous dealing, he hath scene also thy charite Which thou hast had ever since thy youth:  
33 And therefore hath he sent me to shewe thee all these thinges, and to laye unto thee, be of good comfort, and seare not:  
34 And haue not with the tyne that are past to thynke byno more thinges, that thou mayest not haftten from the latter tyne.  
35 And it came to passe after this, that I wept agaynie, and fasted seven daies in lyke maner, that I myghte fullfyl the three bookes which he tolde me.  
36 And in the eights night was my heart bweed within me agaynie, and I began to speake before the hye.  
37 For my spirit was greatly set on fire, and my lonic was in distress.  
38 And I sayde: D LORD thou shalke sete thy creaturie from the begynnynge, even the first day, and saydest: *Let heauen's earth be made: And thy woode was a perfect woode.  
39 And then was there the spirit, and the darknesse were set on every hyde, and silence: there was no mans voyce as yet from thee.  
40 Then commaunderst thou a slyte myght to come forth out of thy treasures, that thy woode myght appear and be seene.  
41 Upon the seconde day thou madest * the spiritie of the armament, and commaundered it to part asunder and to make a deuision betwixt the waters, that the one part myghte remayne abowe, and the other beneath.  
42 Upon the thirde day thou boughtest to passe that the waters were gathered in the sixteenth part of the earth: Six partes hast thou dyed vp, kept them, to the intent that men myghte soode and occupy hullandby them.  
43 Asone as thy woode went southe, the woode was made.  
44 For immediately there was great and innumerable fruite, and many divers pleasures for theTable, and froutes of unchangeable colour, and odours of wonderfull smell: and this was done the third day.  
45 Upon the fourth day thou commaunderdest that the sunne shoulde give his thynke, and the moone shynge, the naires dyed thy set in order:  
46 And gavest them a charge to do severall eueryuone of man that was to be made.  
47 Upon the fift day thou boughtest into the fourteenth part, where the *waters were gathered, that it shoulde bynyng fouthe, *divers beasts, foules, and fishes: and to it came to passe.  
48 For the dumbe water and without soule, bought fouthe bynyng thinges at the commaundement of God, that all
The fourth booke

"O", the author.

49 Then wyll thou ordyne two soules: the one thou calldest Enoch, and the other Lemanathan.

50 And wyll separate the one from the other: for the seuenth part (namely, where the water was gathered together) wyll not holde them both.

51 Unto Enoch thou gauest one part which was dipes by the third day, that he should—if in the same part, wherein are a thousand hyles.

52 But unto Lemanathan thou gauest the seuenth part, namely, the noys, & hast kept hym to denoue what thou wylt, and when.

53 Upon the seft day thou gauest commandement into the earth that before thee it shoulde bring forth beastes, cattell, and all that crepe:

54 And besides this Adam also, whom thou madest lorde of all thy creatures:

of hym come we all, and the people also whom thou hast chosen (speacially into thy sette.)

55 All this haueth I sayde nowe and spoken before thee (that I might shewe howe that the worlde is made for our fakes).

56 As for the other people which also come of Adam, thou hast layde that they are nothing, but be lyke unto hyttle, & hast lighten the aboundaunce of them into a dropppe that falleth from a vessell.

57 And nowe O Lordde, beholde, the heauen which have euere been reputed as nothing, haue begunne to be lodes over vs, and to denoure vs.

58 But wee thy people (whom thou hast called thy first borne, thy only begotten, and thy seuenth louer) are gven into their handes and power.

59 If the worlde nowe be made for our fakes, why haue we not the inherituance of the worlde in possession? Howe long shall this endure:

The vi. Chapter.

1 Without tribulation none can come to felicitie. 12 God aduersith all in tym. 28 The comming and death of Christ. 31 The resurrection g last judgmen. After the which all corruption shall cease. 48 All fell in Adam. 19 The true lyfe. 55 The mercies and goodnesse of God.

A & When I had made an ende of speaking these Wordes, there was sent into me an angel, whiche had ben sent into me also the noyshes afofe, and heare the Wordes that I come to tell thee.

2 And he sayde into me: Up Elbas, and heare the Wordes that I come to tell thee.

3 And he sayde: Speake on [Lorde] my God. Then sayde he unto me: The Sea is set in a wyde place, that it myght be depe and great.

4 But put eke the entrance is narowe and small lyke a ryuer.

5 Who then could go into the sea, to take upon it, and to rule it? If he went not through the narowe, howe myght he come into the broade?

6 Item another. A stile is built up and set upon a broade stede, and is full of all good thynge:

7 The entrance therto is narowe, and is set in a dangerous place to fall, lyke as if there were a fire at the right hande, and a depe water at the left.

8 And as it were only one straie path betwixt them both, euen betwixt the fire and the water, so small that there could be but one man go there at one.

9 If this cite noyse were gven to a man for an inherituance, and he never went through the perrons yway before, howe woulde he receave his inherituance?

10 And he sayde: It is so Lordde. Then sayde he: Even to alfo is Israelis portion.

11 And why: for their sakes haue I made the Worlde: and when Adam transgressed my statuts, then was the thing so appoynted as noyse is done.

12 Then were the entrances of the Worlde made narowe, full of fire and trauaile: they are but felle and cruel, full of perils, and labour.

13 For the entrances of the fire Worlde were wyde and fure, and brought unto mortall fruite.

14 If then they which are lyuing, enter not diligently through these straipes and bitter thyngez, they can not receave the thyngez so layde by in ferrete.

15 Why disquietest thou thy selfe then, sayng
flying thou art but a corruptible man; 
and why art thou moved, whereas 
thy art not mortal. 
16 And why hast thou not received in 
your heart the things that are to 
come, rather than they are present: 
17 Then say I: D Lorde, Lord, "thou 
 hast said in thy law, that the right- 
ceous should inherit these things, 
but that theungodly should perish: 
18 Nevertheless, the righteous shall suf- 
fer trouble things; I hope for thy 
day; for they that have lived ungodly 
shall suffer trouble things, shall not see the 
yeue. 
19 And he spake unto me: There is no 
judge about God, and none that hath 
understanding about the highst. 
20 For there be many that perish in this 
life, because they despise the law of God 
that is set before them: 
21 For God hath given prayse com-
mandment to such as came, so oft as 
they came, what they should do to have 
life, and what they should keep to a 
noyde punishment. 
22 Nevertheless, they were not obedient 
unto him, but spake against him, and 
unagen dayne things: 
23 And becaused them feues by wicked 
beedes, and denied the power of the 
most high, & regarded not his ways, 
24 But his lawe have they despised, and 
demd his ponune, in his statues and 
ordinances have they not ben faithful 
and sedtalk, and have not performt 
his worcles. 
25 And therefore Efdras, for the empite 
are the empite things, and for the full 
are the fullthings. 
26 Beholde, the tyne shall come that 
these tokens whiche I have tolde thee. 
shall come to passe, and the hyde shall 
appear, and the tunning ofthee shall 
be seen that noide is inder the earth: 
27 And whofoever is deliuered from 
the forele zyues, shall see my wonderes. 
28 For my sone Iesu shall openly de-
clared with those that be with him: and 
they that remayne, shalt meeke with-
in foure hundred yeeres. 
29 After these came yeeres shall my sone 
Chalbe die, and all men that have life: 
30 And the world shall turne into 
the olde salience senen daues, like as in the 
foretengementes, so that no man shall 
remayne. 
31 And after seven daues, the world 
that yet abadectly not, shalt bee rapte, and 
that shall bee that is corrupae. 
32 And the earth shall refuse those that 
have slept in her, and so shall the dust 
that dwell therein in silence, and 
the secret places shall deliver those the 
solel that were committed unto them. 
33 And the most highe shall openly 
declared upon the state of judgment, & 
all unferie shall vanishe away, and long 
suffering. shalt be gathered together, 
34 But the judgement shall continue, the 
truth shall remayne, and office shall 
ware strong. 
35 The booke shall folowe, and the re-
warde shalbe shelved, the righteous 
nesse shall watch, and the righteous 
nesse shall bear no rule. 
36 Then sayd I: Abramaham prayed first 
for the Sodomites, and Rhoyes for the 
fatherst that finned in the Wydereness. 
37 And they that came after him for, Is-
rael, in the time of Achnas and Samuel, 
38 And Danub for the destruction, and 
Solomon for them that came into the 
landmarke, 
39 *And Helas for those that receaunt 
rynne, for the dead, that he might live, 
40 *And Ezechias for the people in the 
time of Semmerich, and Jueres other 
in like maner which haue payed for 
many. 
41 Even so now,seing the corrupt is gro-
den vp, and wickednese increas, and 
the righteous haue payed for. & ungod-
ly whereby shall it not be noide also: 
42 He aumswered me, and sayde: This 
present life is not the ende, oft, times ho-
nour is retaupned in it: therefore haue 
they payed for the weake. 
43 But the day of doomie shall the ende 
of this tyne, and the beginning of the 
immortaltitie to come, wherein all 
corruption shall bee vanishe: 
44 Intemperanie shall bee looked, inde-
site be cut of, ighteoushede grove, and 
the bertie spring vp. 
45 Then shall no man be able to have 
hyne that is destroyed, not to oppresse 
hyne that hath gotten the victone. 
46 I aumswered then, and sayde: This is 
my first and last seyng, that it had ben 
better to have genuen the earth unto 
Adam or els when it was genuen hyne, 
to haue kepe hyne that he shoult not 
have fume, 
47 For what profite is it for men noide 
in this present time to live in heaunces, and 
after death to "looke for punishment? 
48 O thou
The fourth booke

48 O thou Adam what hast thou done? For though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto vs, if there be promised vs an immortal life, where as we do the worke of dying death:

50 And that there is promised vs an everlasting hope, where as our selves are empty and vain.

51 And that there are layde by for vs dwellings of health and safetie, where as we have liued wickedly:

52 And that the glory of the highest is kept to defend them which have led a patient life, where as we have walked in the most wicked ways of all:

53 And that there halfe heeded a paradise, whole fruit enowther for euer, where is "free lime and medicine, whereas we shall not go in:

54 For we have walked in unpleasante places.

55 And that the faces of them which have abdourned, shall shine above the stars: whereas our faces halfe blacker then blackness:

56 For while we liued and dyd unrighteously, we considered not that we should suffer therefore after death:

57 Then answered he me, and sayde: This is the manner of the battayle which man hath done upon the earth shall light.

58 That if ye be overcome, he shall suffer as thou hast sayd: But if ye get the victorie, he shall receive a thing that I say.

59 For this is the life whereof doyles make unto the people whyle he liued saying: *Choose thee life, that thou mayest live.

60 Nevertheless, they beloued hym not, neither the prophets after hym, no noe me which he haue sayde unto them, That heauennesse should not be un to their destruction, like as tope is for to come over thofe, *that hath suffred the selues to be ensoured in saluation.

61 Then answered then and sayd: I know Lord, that the highest is called mercy full, in that he hath mercy upon them which are not yet come unto that worde,

62 And upon those also that walke in his lawe.

63 And that *he is patient: for he long suffreth those that have sinned, as his creatures.

64 And that he is liberall to gene where as it required.

65 And that he is of great mercie: for he paffeth in mercy much, both those that are present, and that are passe, and also them which are for to come.

66 For if he multiplied not his mercies, the worde could not continue his being with those that have inheritance therein.

67 He *geueth also: for if he gave not of his goodnesse, that they which have done evil might be ealeed from their wickednesse, the ten thousandst part of men should not remayne living.

68 And if he being judge, forgave not those that be healed with his worde, and toke not away the multitude of contentions,

70 There should be very fewe left perd ured in an innumerable multitude.

The viij. Chapter.
of Esdras. xviii.

our understanding, that there may
come fruit of it, whereby each man may
see that is corrupt, then who shall step
forth in the place of man:

7 For thou art alone, and we all one
wholeness of the handes, like as
thou hast sayde.

8 For when the body is fashioned

9 But the things that keepe, and that
is kept, shall both be preserved: and
when the time commeth, the wornde
preferred, delivereth by the things
that greeve in it.

10 For thou hast commanded the partes
of the body, even the beasts, to gen
nike unto the fruit of the beasts:

11 That the thing which is created and
fashioned, may be nourished for a time,
till thou disposest and ordnest it with
thy mercy.

12 And then thou bestit it up with thy
righteousness, nurturset it in thy lade,
and returnest it with thy understand

13 "Dost thou it as thy creature, and
maketh it living as thy worke.

14 Strengthen that thou destroyest him
which with so great labours is cre
ated and fashioneth who soe command
ment, thou couldest lightly oz
dayne also that the thing which is
made might be preserved.

15 Now therefore Lord I will speake
(for concerning all men in general thou
that rather produc) but touching thy
people, for whole I am lory.

16 And thine inheritance, for whose
cause I inquire, and Israel, for whom
I am wolesale, and Jacob, for whose
lack I am grieved:

17 Therefore begin I to pray before thee
for my life and for them: for I see the
fals of that dwell in the lande.

18 But I have heard the "Nustnesse of
the wudge which is to come.

19 Therefore heare my boype, and un
derstand my worde, and I shall speake
before thee. This is the beginning of
the wodes of Esdras, before he was
taken by.

20 O Lord, thou that dwellest in everla
kingnesse, which beholdest from above
things in the heaven and in the aye:

21 Whose throne is inestimable, whose
glory and majesty may not be compre
hended, before whom the hoastes of
angels stande with trembling.

22 Whose being is turned in indre and
fire, Whose worde is true, whose say
nings are steadfast, whose command
ment is strong, whose ordinance is
secure.

23 Whose looke dyeth by the aethpsehs,
whose death maketh the mountaines
to melt away, and whose truthe bea
reth witness:

24 O hear the prayer of thy servant,
and make with thy care cares the peti
tion of thy creature.

25 For while I live I will speake, and
so long as I have understanding I
will amsbire.

26 O look not upon the sinnes of thy
people, rather then on them which
serve thee in truth.

27 Have no respect into the wicked su
stes of the heathen: but to the desire
of those that kepe thy testimonies with
afflictions.

28 Think not upon those that have wal
ked faynedly before thee: but remember
them which according to thy will have
known thy fear.

29 Let it not be thy will to destroy them
which have had brastly manners: but
to looke upon them that have clearly
taught thy lade.

30 Take thou no indignation at their
which are worse then beasts: but
love them that alway put their trust in
thy rightousness and glory.

31 For we and our fathers have all the
same stiones (and disease) but because
of vs sinners thorn that be called mercifull.

32 For if thou hast mercy upon vs, thou
shall be called mercifull to vs that have
no workes of rightousness.

33 For the rightous which have layde
by many good workes together, shal
out of thei redes receive reward.

34 But what is man that thou shouldest
take displeasure at hym? O what is
this corruptible and most generation
that thou shouldest be so rough to
ward hym?

35 For of a truth there is no man among
them that be born but he hath dealt
luketely, among the "sapyfulls ther
is none which hath not done amisse.

C (I) 36 For
The fourth booke

36 For in this O Lord thy righteousnesse and thy goodness (haile praise) [and declared] if thou be mercifull unto them which are not riche in good works.

37 Then answered he me, and sayde, Some things hast thou spoken aright: according unto thy words it haile.

38 For I will not verily consider the workes of them which have sinned before death, before judgement, before destruction:

39 But * I will remember the works and thought of the righteous, I will remember also the pilgrimage, the salvation, and the rewarde that they shall have.

40 Like as I have spoken nowe, so shall it come to passe.

41 For as the husbandman soweth much seede upon the ground, and planteth many trees, and yet alway the thing that is sowe or planted is not all kept safe, neither both it all take root: Even so is it of them that are sowe in the worke, they shall not all be saved.

42 I answered then and sayde: If I have founde grace, then let me speake.

43 Like as the husbandmans seede perisheth, yet come not up, and receaue not thy raine in due season, or if there come to much raine upon it and corrupt it:

44 Even so perisheth man also Which is created with thy handes, and is like unto thine owne image and to thy selfe, for whose sake thou hast made all thinges, and likened hym unto the husbandmans seede.

45 Be not wroth with vs [O Lord] but spare thy people, and have mercy upon thine owne inheritance: for thou woulde be mercifull unto thy creature.

46 Then answered he me, and sayde: Things present are for the present, and things to come, for (luc) as be to come.

47 For thou knowest yet much, being thou cannot love my creature above me: but I have oft tymes drawn nere unto thee, and unto it, but never to the unrighteous.

48 In this also thou art mercifull before the highest,

49 In that thou hast humbled thy selfe as it bcommeth thee, and hast not added thy selfe worthy to be much glorified among the righteous.

50 For many and great miseries remaine to them that in the latter tymes shall dwell in the world, because they have walked in great pride.

51 But understande thou for thy selfe, and feake out the glory for suche as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the tymes to come is prepared, plenty ofnes is made ever, the cire is bised [for you] and rest is prepared, a perfect goodnes and bys-done.

53 The roote of euyl is marked from you, the Weakenesse and mort is heed from you, and into hell sheeth corruption on in forgetfulness.

54 Soowdes are banished away, and in the ende is theved the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken libertie, they despised the highest, thought some of his lade, and forsake his vaypes.

57 Moreover, they have troden downe his righteous,

58 And * sayde in there heart that there is no God, yea and that Wittingly, for they dye.

59 For like as the thing that I have spoken of, is made reby for you, even so is thist and payne prepared for them: For it was not " his wyl that man should come to naught.

60 But they which be created, have declared the name of hym that made them, and are unthankfull unto him which prepared lyce for them.

61 And therefore is my judgement nowe at hande.

62 These thinges haue I not theved unto all men, but unto feve, namely unto thee, and to suche as be like thee.

Then answered I and sayde:

63 Beholde O Lord, nowe haue thou shewed me the multitude of the wonder Whose thou wylt begin to do in the last tymes: but at what tym [and when] thou haft not shewed me.
The ix. Chapter.

1. Then aumfbered I, and sayde: Heare thou the time diligent-ly in it self, and when thou feest that one part of the tokens come to passe whiche

I haue tolde thee before,

2. Then shalt thou understande that it is the very same tyne wherein the hight-est shall begin to visite the world which he made.

3. Therefore when there shall be scene an earthquake and bypaze of the people in the world,

4. Then shalt thou well understande that the moste highest spake of those things from the dapes that were before thee, even from the beginning.

5. For fyre as all that is made in the world, hath a beginning and ende, and the ende is manifest:

6. Even so the tymes also of the highest have playne beginnings in wonders and ignies, and ende in working and in tokens.

7. And every one that shall be saved, and shall be able to escape by his works and by faith wherein ye have beheld,

8. Shalbe prefervd from the fyde perils, and shall fee my favour in my lande, and within my borders: for I have halowed me from the woilde.

9. Then shall they put them selmes, where be noble have abused my dapes: and they that have cast them out despised, shall dwell in paynes.

10. For suche as in their life have receaved benefites, and haue not knowen me;

11. And they that haue abhorrned my lorde while they haue yet feared, and when they had yet open leasure of amendment and conuertion, under-stood not, but despised it:

12. The fame must knowe it after debt in payne.

13. And therefore be thou no more carefully bothe the voydly shall be punished: but inquire howe the righteous shall be saved, and whoe the woilde is, and when (it is.)

14. Then aumfbered I, and sayde:

15. * I haue layde before, and nothere I C speake, and wyl speake it also hereafter: that there be many no of them whiche perisse, then of them whiche halbe saved:

16. Like as the fynd is greater then a drop.

17. And he aumfbered me, saying: Like as the field is, so is also the seed: as the flowres be, so are the colours also: suche as the workeman is, suche is also the woike: and as the husbandman is hym selfe, so is his husbandrap also: for it was the tyne of the woilde.

18. And when I prepared for them that are noble, yetter the woilde was made wherein they shoude dwelle: then was there no man that spake against me.

19. For then every one [obayed?] but nothere the maner of them which are created in this woilde that is made, are corrupted by a perpetual seede, and by a lawe whereabout they can not do them selues.

20. So I aumfbered the woilde, and beholde there was peril because of the thoughts that were come into it.

21. And I saw, and spare them greatly, and haue kept me a vineberie of grapes, and a plant of a great people.

22. Let the multitude perisse then which are groten by in payne, and let my grape [and vineberie] be kept and my plant: so with great labour have I made it by.

23. Neuertheless, if thou wylt ceasce yet seven dapes no, but thou shalt not fast in them:

24. So thy waye the into a field of flowres, where no houte is umbered, so eate only of the flowres of the field, taste no melted, drink no wine, but eate flowres only.

25. And pray unto the highest continually, so wyl I come and take with the.

26. So I went my waye, and came into the field whiche is called Harath, like as he commanded me, and there I saw among the flowres, and did eate of the hertbe of the field, and the meate of the same satisfied me.

27. After seven dapes, I sawe uppon the graffe, and my hart was bled within me like as before.

C (ii) 28 And
28 And I opened my mouth, and began to talk with the most highest, and said: 29 O Lord, thou that liest on the left hand, and art appointed on the right hand: I will cry aloud to the God of Jacob; Yea, I will praise thy name for ever and ever. 30 And thou spakest saying, Hear me O Israel, and marke my words thou seed of Jacob. 31 For behold I loose up the laue in you, and it shall bring fruit in you, and ye shall be honoure in it for ever. 32 But our fathers which receaue the laue, kept it not, and observed not thy ordinances and statutes, and the fruit of thy laue yea not appeare, neither coulde it: for why? it was thyne. 33 For they that receaue it, perished, because they kept not the thing that was sown in them. 34 And lo, it is a custome when the ground receaue a seed, or the sea a ship, or a beest, or a drinke: that when it perisheth or is broken whereon a thing is sown, or wherein any thing is put, 35 The thinges also perish and are broke, which are sown or put therin and receaue, and the thinges that are receaue renamye not then with vs: but in vs it hath not happened so. 36 For he that have receaue the laue, perisheth in time, and our heart which also receaue the laue. 37 Notwithstanding the law perisheth not, but renamye in his force.

38 And when I spake these thinges in my heart [after this manner] I looked about me with mine eyes, and upon the right side: *I saw a woman which mourned sore, made great lamentation, and wept with loud voice, and was grieved in heart, and rent her clothes, and the head ashes upon her head. 39 Then let my thoughts go that I was in, and turned me unto her, 40 And said: Wherefore doest thou weep so sore? why art thou so sore in mind. 41 And she spake unto me: Sir, let me alone, that I may be vayled mine eye, and take yet more sorrow: for I am sore bereed in mine mind, and brought very low. 42 And I spake unto her: What ayleth thee? [Or who hath done any thing to thee] tell me. 43 She spake unto me: I thy fervant have ben vunfruitfull and barren, and haue had no child though I haue had an husbande thirtie yeres. 44 And the thirtie yeres I do nothing els day and night, and all houres, but make my prayer to the highest. 45 Afer thirtie yeres God hearde me thy handmaid, looked upon my infirie, considered my trouble, and gave me a sonne: and I was glad of hym, so was my husband also, and all my neighbours, and we gaue great honoure unto the almightie. 46 And I nourisshed him with great trauayle. 47 So when he grewe vp, and came to the tyne that the shoule dye a wyse, I made a feast.

The x. Chapter.

Gods and the woman that appeareth but unto hym, commumne together.

Now it came to passe, that when my sonne went into his chamber, he fell downe and dyed: 2 Then weere the weber all the lightes, and all my neighbours rose vp to comfort me, then toke I my rest unto the second day at night. 3 And when they had all left of to comfort me, that I shoule be quiet: then I rose vp by night and sted, and am come hither into this field as thou feist: 4 And am purposed not to returne into the citie, but to renamye here, and neither to eate nor drinke, but continually to mourne, and to fast, untill I dye. 5 Then let I my meditation and thoughts fat that I was in, and spake to her in displeasure, saying: 6 Thou foolish woman aboue all other, seest
of Eldras.

xx.

lest thou not our heauines and mourning, and what happeneth unto vs:

Then said Elia our mother is all wofull for, and holde the is cleane brought downe and mourneth extremely?

Saying we be all nowe in heauines, to make our mone, for we all be做法ll: art thou to haue one soune?

Denaue the earth, and the shall tell thee that it is the Whiche ought [by reason] to mourne: for the fall of so many that grove upon her.

Fro the beginning all men are done of her, and other shall come: and behold, they walke almost all into destruction, and the multitude of them haue rooted out.

Who should then [by reason] make more mourning, then that that hath lost so great a multitude, and not thou Whiche art for, but for one:

But if thou wouldest lay into me, By mourning is not like the mourning of the earth, for I haue lost the fruite of my body, Whiche I brought forth with heauines, and bare with foayodes:

But the earth is according to the manner of the earth, and the present multitude goeth agayne into her "as it is come to pass:" then say I unto thee, Like as thou hast done with trayable and foayode, even to the earth also from the beginning gueut her fruite unto man, even to him that laboured her.

And therefore Woulde thou foayode and heauines by thy self, 3 looke what happeneth unto thee, bear it strongly.

For if thou judgest the marke and ende of God to be righteous and good, and receauest his counsell in time, thou shalt be commended them.

So thy way then into the citty to thy husbande.

And the lapde into me, That whyl I not do: Whyl I not go into the citty, but here whyl I dye.

So I communed more with her, and lapde:

Do not so, but be counsellled, and solov me: for holde many faults hath Sion: Be of good comfort because of the foayde of Hierusalem.

For thou feele that our sancuarie is lapde vaste, our aultuer broken, our temple destroyed,

Our playing of instrumentes is lapde downe, and tongues are put to silence, our mythe is banished away, the light of our candelsticke is quenched, the arke of our covenant is taken from vs, all our holy things are defiled, and the name that is called upon our vs is almost dishonoured: our children are put to shame, our priests are bent, our Leuites are carried away into captivity, our virgins are defiled, and our dyues raiseth, our righteous men sported, and our children destroyed, our young men are brought in bondage, and our strong worthy are become weak:

And Sion our scale, Which is the greatest of al, is loosed by from her worship: for she is delivered into the handes of them that hate vs.

And therefore make of thy great heauines, and put away the multitude of foayodes, that the mightie may be mercifull unto thee, and that the highest may genthe rest and sake from thy labour and travaile.

And when I was talking with her, her face and beautie shined sodainly, and her countenaunce glistered, so that I was afraid of her, and mused what it might be.

And immediately the citty out a great voyce, very scarsefull, so that the earth thoke at the noyle of the woman.

And I looked, and behold the woman appeared vnto me no more: but there was a citie bydled, a place was stiled from the groundes foundation: Then was I affaide, and cryed with a loude voyce, and layde:

Where is Uriel the angell, Whiche came to me at the first? For he hath causd me to come in many considerations and thy thoughtes, and myne ende is turned to corruption, and my prayer to rebuke.

And as I was speaking these voyces, he came vnto me, and looked vpon me:

And so, I lay as one that had ben dead, and myne understanding was altered: and he took me by the right hande and comforted me, and set me vpon my feete, and layde vnto me.

What ayleth thee: and why is thyne understanding vered, and the understanding of thy heart; and whereby art thou for?

And I layde: Forcaus thou hast for taken me, and I have done, according into
unto thy words, I went into the field, 
and there hate I seen thinges, and see 
that I am not able to express.

33. And he sayde unto me: Stande up and be 
manly; I shall give thee revelation.

34. Then sayde I: Speake on to me my 
Lord, so sake me not, lest I dye tho-
roe my rashnesse.

35. For I have seene that I knewe not, 
and heare that I do not knowe.

36. O Dis my understanding deceaued, or 
both my loue dreame?

37. Nowe therefore I beleue thee, that 
though went the thy servaunt of this 
Worlde.

38. He answered me then and sayde: 
heare me, and I shall ensoure thee 
and tell thee wherefose thou art affende: 
so he had opened many secre 
thinges unto thee.

39. He hath seene that thy way is right, 
so that thou takest forsoe continually 
so thy people, and makes great lamenta-
tion for Zion.

40. And therefore understande the vision 
which thou labvest a little whyle ago, af-
after this maner.

41. Thou labvest a woman mourning, 
and thou begannest to comfort her.

42. Neuerthelesse, noble seest thou the 
likenes of the woman no more, but there 
appeared unto thee a ciate buiplde.

43. And where the toide thee of the fall of 
her sonne, so this is the solution of it.

44. This woman whose thou labvest, is 
Sion, and where as the toide thee, even 
the whom thou seest noide as a ciate 
buiplicd.

45. And as touching that the lape unto 
that, the have ben thirtie yeres un-
fruitful and baren, those are the thirt 
ies yeres wherein there was no offer-
ing made in her.

46. But after thirtie yeres Solomon buil-
ded the ciate, and offered offeringes: and 
then bare the baren a sonne.

47. And where as the toide thee that the 
nourished hym with labour, that was 
dwelling in Hierusalem.

48. But where as the toide thee that her 
sone dyde, as his chamer was, when 
she came into her chambour, that is the 
sail that is come to Hierusalem.

49. And beholde, when thou sawest her 
lake on that mourning for her sonne, and 
beginnest to comfort her of these thinges 
which have chaunched, these are to be 
opened unto thee.

50. For of the most highest seest that 
theoart soy in thy minde, and suffest 
from thy whole heart for her, and to 
hath he throbbed thee her clearenesse, 
and the faireness of her beaute.

51. And therefore I had thee remayne in 
the field, where no house was builde.

52. For I knewe that the highest would 
throbbed this unto thee.

53. Therefor I commaundd thee to go 
into the field, where no foundation 
of building is.

54. For in the place where the highest be-
gineth to throbbed his cite, there can no 
mans buyplicd be able to stande.

55. And therefore seare not, and let not 
youre heart be afraide: but go thy way 
in, and see the beaute and greatness of 
the building, as much as thyn eye be 
able to see:

56. And then shalt thou heare as much 
as thyne ears may comprehende.

57. For thou art blesse above many 
other, and art calleth wiss the highest, 
as the field.

58. But to movile at night thou shalt 
remayne here:

59. And to shal the highest throbbed thee 
visions of the hye thinges, which he wyl 
do unto them that dwelle upon earth in 
the last dayes. So I slept my name 
night another, like as he commaundd me.

The xi. Chapter.
The vision of an Eagle coming southe of the sea, and of her fethers. 37 Of a Lion 
comming out of the towre.

1. Then saw I a dreame, and 
beholde, there came up from the sea 
an Eagle, which had 
ri. fethered wings and three heads:

And I sawe, and be-
holde the spread her wynges over all 
the earth, and at the wynges of the arie 
blew on her, and gathered them together.

3. And I beholde, and out of her fethers 
there crewe other contrary fethers, and 
they became fette fethers and small.

4. But her heades remayne still, the 
head in the modest was greater then 
the other, yet restt it with the reboue.

5. Moreover I saw that the Eagle steep 
with her wynges, and raigned upon earth,
earth, and over all them that dwell upon the earth.
6. And I saw that all things under heaven were subject unto her, and no man spake against her, no not one creature upon earth.
7. And I saw also that the Eagle stood up upon her clawes, and "gave a sounde" with her fetheres; and a voice saying after this manner.
8. Watche not altogether, sleepe every man in his owne place, and watche by course.
9. But let the heads be preserved for the last.
10. Nevertheless, I sawe that the voice went not out of her heads, but from the myndes of her body.
11. And I numbered her contrary fetheres, and beholde there were right of them.
12. And I looked, and beholde the right lyde there arose one fether, and raigned over all the earth.
13. And so it was, that when it raigned, the ende of it came, and the place thereof appeared no more: So the next following stood up and raigne, and had a great lyne.

14. And it happened that when it raigned, the ende of it came also lyke as the first, so that it appeared no more.
15. Then came there a voype unto it, and sayde:
16. Hear thou that hast kept the earth so long, this I laye before thee before thou becommest to appeare no more.
17. There shall none after thee attayne unto thy lyne, neither unto the half thereof.
18. Then arose the third, and raigne as the other afoxe: and appeared no more also.
19. So went it with all the residue one after another, so that every one raigne, and then appeared no more.
20. Then I looked, and beholde in process of lyne the fetheres that stood lyde upon the right lyde, that they might rule also, and some of them ruled: but within a while they appeared no more.
21. For some of them were set up, but ruled not.
22. After this I looked, and beholde the twelue fetheres appeared no more, nor the two lygnes.
23. And there was no more upon the Egle's body, but two heads that raigne.

and fire lynge,
24. Then I sawe also that two lynge descended themselves from the fire, and remayne under the head that was upon the right side: for the four continued in their place.
25. So I looked, and beholde the fetheres that were under the lynge, thought to set them selves and to have the rule.
26. Then was there one set up, but shortly it appeared no more.
27. And the second was sooner away then the first.
28. And I beholde, and to the two that remayne, thought also in them selves to raigne:
29. And when they so thought, beholde there awaked one of the heads that were at rest, namely that was in the mynde: for that was greater then the two other heads.
30. And then I sawe that the two heads were joinned with lynge:
31. And the head was turned with them that were with lynge, and by earie by the two under lynge that would have raigned.
32. But this head put the whole earth in fear, and bare rule in it: one all those that dwell upon the earth with much labour: and he had the government of the world over all the lynge that had ben.
33. After this I looked, and beholde the head that was in the mynde disobedingly appeared no more, lyke as the lynge.
34. But there remayne the two heads which ruled upon earth, and over those that dwelt therein.
35. And I beholde, and to the head upon the right lyde devoured it that was upon the left lyde.
36. Then I heard a voice which sayde unto me: loke before thee, and consider the thing that thou feest.
37. Then I sawe, and beholde as it were a lion that roareth running haly out of the wood: and I sawe that he sent out a mans lynge into the Egle, and sayde:
38. Heare thou, I will talke with thee, and the lykell shall saye unto thee:
39. As it not thou that hast the vertue of the fource beastes whom I made to raigne upon earth and in my world, that the ende of their lynges might come through them.

40. And
The fourth booke

Chapter.

The declaration of the former visions.

1 And it happened when the Lion spake these words into the Egel: I saw:

2 And behold, the head that arose had the upper hande, appeared no more: neither did the four wynges appear any more that came to hym and were set up to rainge, and their kingdom was small and full of broue.

3 And I saw, and behold the appeared no more, and the whole body of the Egel was burnt, so that the earth was in great fear: Then abashed I out of the trouble and trame of my mynde, and from great fear, and sayde unto my spirite:

4 Lo, this hath thou givien me, in that thou searchest out the wyves of the lyest.

5 Lo, yet am I weep in my mynde, and bery weake in my spirite: and little strength is there in me, for the great fear that I receiued this nyght.

6 Therefore wyll I nowe beseche the lyest, that he wyll comforte me unto the ende.

7 And I sayde: Lorde, Lorde, if I have found grace before the lyght, and of I am infusid with the before many other, and of my prayer in deed be come by before thy face:

8 Comfort me then, and helpe me thy servant the interpretation and playne difference of this horible lyght, that thou mayest perfectly comfort my soule:

9 For thou haft judged me worthy to helpe me the last of tymes.

10 And he sayde unto me, This is the interpretation of this lyght:

11 The Egel whos thou sawest come by from the se, is the kyngdome which was seene in the vision of thy brother Daniel:

12 But it was not expounded unto hym, therefore nowe I declare it unto thee.

13 And behold the daues lypt com, that there shall lyse by a kyngdome upon earth, and it shall be feared above all the kyngdomes that were before it.

14 In the same kyngdome shall thirteene lynges rainge, one after another.

15 Whereof the leorde shall begynne to rainge, and shall haue more tyne then the other thirteene.

16 And this do the thirteene lynges signifie which thou sawest.

17 As for the boyece that thou hearest speake, and that thou sawest not to go out of the heades, but from the middes of the body therof, it betokeneth

18 That after the kyngdome of that kyngdome, there shall arse great strininges, and it shall lende in perill of fallyng; nevertheless it shall not then fall, but that be restored againe into his begynning.

19 And the eght seers under the lynges which thou sawest hang into her lynges, betoken

20 That in hym there shall arse eght lynges, Whose tyne shall be but small, and their peers lube, and two of them shall perithe.
21 But when the middest tyne commeth, there shall fourke kept for a tyne, whyles "his tyne begynneth to come that it may be ended: but two shalbe kept unto the ende.

22 And whereas thou sawdest three heads resting, this is the interpretation:

23 In his last dapes shall the most tygh race be three kyngdomes, and cail many thinges agayne into them, as they shall haue the dominion of the earth,

24 And of those that dwell therein, with much labour above all those that were before them: Therefore are they called the heads of the Egle.

25 For it is they that shall "byng forth his wickednesse agayne, and that shall perfourme and sinne his last,

26 And whereas thou sawkest that the great head appeared no more, it signifieth, that one of them shall dye upon his bed, and yet with payable.

27 For the two that remaine, shalbe slayne with the sword.

28 For the sword of the one shall devour the other: but at the last shall fall through the sword hym selfe.

29 And whereas thou sawdest two fetters under the wynges passynge toward the head that is on the right lyde,

30 It signifieth, that it is they whom the hred hath kept unto their ende: this is the small kyngdome, and full of trouble as thou sawest.

31 And the Lion whom thou sawest ryshing out of the wood, and roaring, and speakeynge unto the Egle, and rebukeynge her for her unrighteousnesse, with all the wordes which thou hast hearde,

32 Is the wynde which the hred hath kepe for them, and for their wickednesse unto the ende: he shall propounse them, cast before them their owne poyllings.

33 For he shall set them alayne in judgement, and that rebuke them, and correct them.

34 For the residue of my people shall be deliver by trouble those that be presented upon my borders, and he shall make them joyfull untille the comming of the day of judgement, whereof I have spoken unto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou only hast ben inrecte to knowe this secrete of the hyst.

37 Therefore write all these thinges that thou hast seen in a booke, and send them,

38 And teache them to the wise of the people, whose hearts thou knowest may comprehend & kepe these secretes.

39 But whyte thou here thy selfe yet feuen dapes, mo that it may be shewed thee whatsoever it pleased the hyst to declare vnto thee. And with that he went his way.

40 And when all the people perceaued that the seuen dapes were past, and I not come agayne into the cite, they gathered them altogether from the hase unto the most, and came vnto me, and sayde:

41 What have we offended thee? What enpil have we done agaynst thee, that thou forsatkest vs and sittest here in this place?

42 For of all the people thou onely art left by, as a grape of the bun, & as an adde in a darke place, and as a hauen of thy prefured from the tempest.

43 Have we not els aduerstanke enough?

44 If thou shalt forake vs, were it not better for vs that we had ben burnt with Sion:

45 For we are not better then they that dyed there. And they went with loude voyse. Then answered I them, & sayd:

46 Be of good comfort O Israel, and be not heavy thou house of Jacob.

47 For the hyst haue you in remempraunce, and the mightie hath not forgotten you in temptation.

48 As for me I have not forsaken you, neither am I departed from you: but am come into this place to pay because of the inuercie of Israel, that I might seke mercie for the loue estate of your sanctuarie.

49 And none go your way home every man, and after these dapes shall I come vnto you.

50 So the people went ther way into the cite, lyke as I commanded them:

51 But I remainede stille in the hede seuen dapes, as the "angell bad me, and dide ene only of the haures of the hede, and had my meate of the heares in those dapes.
And after the seven days I dreamed a dream by night:

And behold there arose a wynde from the sea, that it moved all the waues thereof.

And I looked, and behold there was a strong man with the thousandes of heauen: and when he turned his countenance to loke, all the wyndes trembled that were seen under hym:

And when the wynde went out of his mouth, all they burnt that hearde his wynde, lyke as the earth spaleth when it feeleth the fire.

After these I waide, and behold there was gathered together a multitude of men out of number from the wyndes of the heauen, to fight against the man that came out of the sea.

And I looked, and behold he seene hym selfe a great mountayne, and slewed up upon it.

But I would have seen the region or place whereon the wynde was grauen, and I could not.

I laide after these, that all they which came to fight against hym, were loxe afrainde; and yet dwelt they fight.

Nevertheless, when he sawe the fierenesse and violence of the people that came, he neither kepe by his hande, nor helde the word: nor any weapon.

But only as I saide, he sent out of his mouth as it had been a blast of fire, and out of his lips the wynde of the flame, and out of his tongue he call out parties and sones.

And they were all met together: the blast of fire, the wynde of the flames, and the great flame: and fell with a curse upon the people which was prepared to fight, and burnt them by every one, so that of the innumerable multitude there was nothing seen but only dust and smell of smoke: when I sawe this, I was afrainde.

Afterwaide saide I the same man came downe from the mountayne, and callynge unto hym another peaceable people.

And there came much people unto hym, some were glad, some were sorpe, some of them were bounde, and other some brought of them that were offerd: Then was I shoke through great fearce, and I alaked, and laide:

Thou hast shewed thy feruance these wonders from the begynnynge, and hast counted me worthy that thou mightest receave my prayer.

Shewe me noide yet the interpretation of this drecme.

For thus I consider in my understanding: do unto them that halve left in those dayes, and much more do unto them that are not left behinde.

For they that were not left, were in heaueness.

Noide understande I the thynges that are laide by in the latter dayes, which shall happen unto them, and to those that are lefte behinde.

Wherefore are they come into great perillcs and many necessities, like as these drecmes declare.

Yet is it eadier that he which is in daunger, fall into the, and noide to fee that which shal chance hereafter, then to passe out of this wynde as a cloud. Then answeuered he me, and laide:

The interpretation of the fhyt shall I shewe thee, and I wyll open unto thee the thyng that thou hast required.

Whereas thou hast spoken of them that are lefte behinde, this is the interpretation.

Yet he bareth the perill that tyne, that kept hym selfe: They that be fallen into daunger, are such as have woes and fyrce into the most myghte.

Knowe this therefo: that they which be lefte behinde, are more blessed then they that be dead.

This is the meaning of the vision: Whereas thou sawest a man commynge up from the deepe of the sea.

The same is he whom God the lyest hath kept a great sease, which by his owne selfe shall deliuer his creature, and he shall ordre them that are lefte behinde.

And whereas thou sawest that out of his mouth there came as a blast of wynde,
of Eldras. xxij.

wynde, fire, and stone:
28 And holde that he list vp neither flouwd
not weapon, but that the "rushing in
of hym destroyed the whole multitude
that came to fight against hym: it signifi-
eth,

29 That the dayes come, when the most
hoomd shall begin to deliuer them that
are upon eartb,

And in a trance of wynde shall he
come upon them that dwell in the eartb,

And one shall undertake to slayt a
against another; one citie against an-
other, one place against another, one perch
people against another, one realme
against another.

When this commeth to passe, then
hull the tokens come that I shewed
me, and then shall my fomne be
declared whom thou fawest sypnde
by as a man.

And when all the people hear his
voice, every man shall in their owne
launde leaue the battell that they have
oneagaynst another:

An innumerable multitude shall be
gathered together, as they be wyp-
hing to come, and to overcon hym by
fighting.

But he shall stande upon the topp of
the mount Sion.

And Sion shall come, & chalbe shelled
toall men, being prepared and builded,
like as thou saweit the hyll gaten
forth without any handes.

And thus my fomne shall rebuke thosc
nations which are fallen into the tem-
pel, for there wickednesse and cypil
imaginations,

And into tormentes lyke to flande,
whereby thay sallve punished: and
without any labour shall he destroy
them, even by the laube, which is com-
pared into the fire.

And whereas thou saweit that he gath-
ered another peaceable people unto
hym:

Those are the ten tribes which were
tareed awaie prisoners out of their
owne launde; in the tyne of Deasu the
king, whom Salamanarke the king of
Bithia toke prisoner: and caried them
over the water, and so came they into
another launde.

But they toke this counsale among
them feyes, that they would leaue the
multitude of the heathen, and to go
forth into a farther country, where
never mankynde dwelt:
42 That they myght there kepe their
statues, which they never kept in their
owne lande.

And so they entered in at the narowe
passages of the wyre of Euphans.

For the most hoomd then shewed
tokens for them, and heide stytt the
vuede lyll they were passed over.

For through the country there was
a great way, namely of a yere & halfe
journey: and the fame region is called
Ararath.

Then dwell they there untill the
latter tyue: and when they come
forth agayne,

The hoomd shall holde still the spunges
of the streame agayne, that they may
go through: therefore savyest thou the
multitude with peace.

But they that be left beynde of thy
people, are those that are founde with-
in my borers.

Houde when he destroyped the mul-
titude of the nations that are gathered
together, he shall defende his people
that remaine:

And then shall he shewe them great
wonders.

Then saide I: O Lord, Lord, shewe
me this, wherefore haue I seen the
man conmyng by from the "depe of
the sea.

And he sayde unto me: Lyke as thou
sawest neither feake out nor knove these
shynge that are in the depe of the sea:
euen so can no man upon eartb see my
some, or those that be dwit hym, but in
the tyne of the day.

This is the interpretation of the
dreame which thou saweit, whereby
thou onely art here legistued:

For thou hast fortheen thine owne
launde, and applied thy diligence unto
this, and found it.

*Thy lyke hast thou ordered in this
done, and hast called understand.
y thy mother:

66 And theryfore haue I shewed the thee
treasures of the lyll. After other these
dayes I will shewe thee more, & talke
with thee more at large, yeau heavy and
wonderous shynge. wil I declare
unto thee.

Then went I forth into the feilde,
geuyng papple & thankes greatly unto
God,
And because he governeth the same, and such things as fall in their seasons, and there I late these days.

The xiii. Chapter.

1 And I saide, Here am I Lord: and stoode by upon my seete.
2 Then saide he unto me, In the bush did I appear unto Moses, and spake with him when my people were in Egypt, and I sent him, and led my people out of Egypt, and brought him up to the mount Sinai, where I heide hym by me a long season:
3 And tolde hym many wondorous voikes, and shewed hym the secretes of the tymes and the evile, and commanded hym, saying:
4 These wothes shalt thou declare, and these shalt thou hyde.
5 And now I spake unto thee,
6 That thou lay vp in thine heart the signes that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard,
7 For thou shalt be taken away from among all, and henceforth thou shalt remaine with my countrey and with such as be like thee, but till the tymes be ended.
8 For the woide hath loft his youth, and the tymes beigne to warre oide.
9 For the woide is bende into twelve partes, and tene partes of it are gone already, and false of a truth part.
10 And there remaineth there that which is after the halfe of the tenth part.
11 Therefore set thine house in order, and resoure thy people, comfort such of them as be in trouble, and noe renoune corruption.
12 Let go from thee mortall thoughtes, cast away the burther of men, put of the weake nature.
13 And let aside the thoughtes that are most heape unto thee, and hate thee to see from these tymes:
14 For as for such cump[ and wickednesse as thou hast novte scene happen, they shall do yet much woike.
15 For the weaker that the woide is by reason of age, the more shall emns increas upon them that dwell therin.
16 For the truth is sleed farre awaie, and fleeing is sereade at haunde: For novte hasteth the bition to come that thou hast scene.
17 Then amswered I before thee, and spake:
18 Behold Lord, I wyll go as thou hast commandee me, and resouerne the people which are present: but they that shalbe borne afterwarde, who will adonouthe them: Thus the woide is let in darknesse, and that they dwell therin are without light.
19 For the lybe is burnt, therefore no man knoweth the thynge that are done of thee, or the wothes that shalbe done.
20 But if I haue founde grace before thee, sende the holy ghost into me, and I shall write all that hath ben done in the woide since the beginning, which was written in the lybe, that men may finde the path, and that they which will lyue in the latter days, may lyue.
21 And be amswered me, sayen: So thy way, gather the people together, and say unto them that they seke thee not for fourtie days.
22 But loke thou gather thy ee many boare trees, and take with thee Sarca, Dabia, Selena, Eamus, and Asel, these fyue, which are redye to write lyvitly.
23 And come lyther, and I shall lyght a candel of understanding in thine heart, which shall not be put out till thynge be peroune which thou shalt begun to write.
24 And then shalt thou declare some thynge openly unto the perfect, and some thynge shalt thou secrete unto the lyde: To mosolve this houre that
ofEfd ras.
ujautboubegyntoibnte.

3S

3

foojth as be torn*
7 Chen went
matroWD me, ano gathcrcb all the peo*
anb faybe,
pie together,
Wojbes (D fracl:
i« »eatc thefe
,

colour of it ibasiyfte fire.

40 2nd 3 tolte it ano toan&c: 3nb When *
*

3 had bmnUcn
bjcft

£bcnwasrbelanbe,euentheianbe
[to
of &tim parteh among you by lot
jjotreffej : 25ut your fathers, anb ye pour
alfo

the jjyefl

?

as

and nowe are ye here, anb your tye*
ttjjen

among you.

your heart, ye tfoalbe uept alyue,anb
after death ujali ye obteyne merele.

Death (hall the iubgement
tome ibbcn tbe fbali hue agayne: 9 then
lhaii the names of the righteous be ma*
mfeit, anb the Wojftes of the bngobly
after

if 01

(baibe betiareb.

u

net no man tljtrfozt tonte noWe bnto
me,no? feue after me thefe fourtie bayes.

37

do

3 toae the fyue men as he com*

maunbcD me, anb
fieide,anb

in my
my fpirite was ttrenttjeued in

f0?

me 3 fpafte in the bay, ano hcloe

not my tongue by nyght.
4+ 3Jn fourtic bayes, they Wjote
htmtucd anb foure booues.
.

3+ Chcrfo;e,yf fo be that ye Wyll fubbue
pour otbne bnberftanbyng, 9 refourme

15

fo?

berttoobenot.
43 26ut in the npght they bpb eate tyeab:

thpngtbathehabgeuenyou.
33

:

fbutnonuwe.
4.1 Xbehyeftgauebnderfrandyngbnto
thefpue men, that thcpWjotc thehpc
thynges of the npght which thep bn*

wayes which

commaunbeb you:
and fb; fo much as he is a righteous
i
mbge, he tofte from you in tymc the

my heart bad bnuer-

remcnrtMaunee,
41 3inb my mouth ibas openeb, anb

Dane bone bnrightcoufncfft,

and hane not ftept the

it,

banbyng, anb Wifdomegrcwe

gttflco after them.

ft lues

3

was full as it Were With Water,butthe

£)nr fathers at the begpnnyng there
Gaungersintfgypt, from Whence they
UjcwDeliuereu,
the lathe of lyfe, "Which
,0 and receaueh
the? Hrpt not, Which ye alfo hane tranfc

31

3

we

ibent into the

fawui...

ap°« *>>
gcue tljcc to djpnne.
%\yt\\ opened
39
my mouth,andbc*
holbc he rcaeheb me a fun cuppcwhtch
that

19

Qttmt

Xhe new bay a bopec calico mc,faping:
cuuas, open thy mouth, anb bjynbe

3

9

XX111J,

two

45 anb it came to paffe when the fourtie
oayes Were

that the hpeft
fpafee, faying : %he firft that thou haft
written, pubiifbe openly, that the wo^
thy anb bnWojtbp may rcabe it:
46 25ut uepe the feucntie laft, that thoti
mayeft beliuer them only to fueh as be
Wife among thy people.
0? in them is the fpjing of under;
ftanbpng, the fountayne of Wifborne,
anb the ttreame of Knowledge.
48 3fob bpb fo.
fulfpllcb

,

47 f

3

remayneb there.

The .xv. Chapter.
1

die

p^opticcte of <P tt>w it trrta pne.

j

cfie

mm tlmt

fljaii

come on

tlic too.iloc.

innocent Mood. 12 Cgppt flmll lament, k £>eoitton,
pumqjment bpon tlje mntje$ of tfie eartf). 24 tfurfeo are tftep t^at fenrte.
v Ctoubleg 9 Watrcjs bpon
tnbole eartlj. ^ ©on it tlje reucngee of Ijis elect.

S'&lje )Lo?D tupll

*o ano

rr

^

aucngc

tfte

W

CrholdcfpraliCfhouin
tlje eares of my people
tljeibo?besofp?ophc*
at ibhich 31 tbyii put
in thy mouth, fayth
M thelLo?be,
'

^nbtauretDemtobe

"Jtten in a lettenfo? it is the truethc not tfte
imagmations agaynft

l
S£i'5 ct not
th.?

th * bnfaythfulneffe of
Jgfm rroubletheethat fpeabe agaynft

plagues bpon the tboflbe, the fibojbe,
Ijunger,beath,and beftruction:
6 5f02U)itbcdneffe hath the bpperhande
in all the earth, anb their fbamefuii
U)o?Besarefulfylleb:
7 1Cherfo?efayththe!Lo?be,
ibyll holbe my tongue no moze or
8
their tbicBCDncOc mhichtljeybofo bn*
f«ff« theimn tlje
godly,neithcr ibyll
thynges that they dealc ibtthail fo Umc^
hcbly:26eholde/thc innoeentand rygh- Ap oc. v,b.
and***
tcous blood cryeth bnto me, and tlje
foulesoftheiuftcomplaincconUnuaUy:

3

3

9

5

^^oidecfatththelLo^O^Wfll^ing

^ndthcrfo?cfayththelto^e,3IU'pll
ail
furely auenge, and receaue bnto me


Behold my people is led as a flocke of sheepe to be slaine. I will not suffer them noide to dideill in the lande of Egypt:

But I will brynge them out with a mightie hande and a stretched out arme, and smite it with plagues as afoxe, and I will destroy all the lande of it.

Egypt shall mourne, and the foundations of it shall be tittern, with the plague and punishment that God shall brynge upon it.

They that till the grounde shall mourne, for their seedes shall be destroyed through the blasing and hapyte, and by an horrible slarre.

Wo eft the wyolde, and them that dideill them:

For the wyolde and their destruction draveth yxe, and one people that stande up to lyght agaynst another, and puttes their handes in their handes.

For men shall be vexed aslacke, and some shall do violence unto other, they shall not regard their lyghinge, and the paines shall measure the day of their doomin by their poorer.

A man shall desire to go into a citie, and shall not bee able.

For because of their pride the cityes shall be troubled, the houses shall tremble, and men shall awake.

A man shall have no piste upon his nereboure, but shall destroy their house with the wood, and spoyle their goods because of the hunger of bread, and because of the great trouble.

Behold saith God, I call together all the hynges of the earth to reuerence me, which are from the uppere, from the south, from the east, and Libanus, to turne vpon them, and restore the hynges that they have done vpon them:

Like as they do yet this day vpon my chosen, so will I do also, and reconuence them in their bolesone: Thus saith the Lord God.

By right hande shall not spare the sinners, and my wyolde shall not ceasie ouer them that shed the innocent blood vpon earth.

The fire is gone out from his wyath, and hath consumed the foundations of the earth, and the sinners lyke the straue that is hynbeld.

Wo eft thesinne, and kepe not my commaundemernes, lyth the Lord.

I will not save them: So your way ye children from the power, daie not my sanctuarie.

For the Lord knoweth all them that smite against hym, & therefore deliuereth he them into death and destruction.

For noise are the plagues come vpon the wyolde, and ye shall remayne in them: For God shall not deliuer you, because ye have binne agaynst hym.

Behold an horrible vision commeth from the east.

Where generations of dragons of Arabia shall come out with manie charitics, & the multitude of them shall be soared as the wineyde vpon earth, that all they which heare them may feare & tremble.

Even the Carmanes raging in wrath shall go forth as the wyolde booses of the forest, and with great power shall they come and standyght vpon them, and shall waste a portion of the lande of the Assyrians.

And then shall the dragons haue the upper hande, and remembering their nature, shall turne about, conspiring together in great power to persecute the.

Then these shall be troubled and kepe silence in their power, and shall see:

And from the lande of the Assyrians shall the enemie besiege them, and consume some of them, and in their haasts shall beare and dead, and strike among their hynges.

Behold cloudes from the east, and from the north into the south, and they are very horrible to loke vpon, full of wrath and hoyme:

They shall smite one vpon another, and they shall smite bounte a great multitude of stares vpon the earth, even their owne stære: and the blood shall from the wyolde into the belly,

And the dounge of man into the Camels hiter.

And there shall be great fearfulness and trembling vpon earth: and they that see the wrath shall be afrayde, and a trembling shall come vpon them:

And then shall there come great raynes from the south, and from the north, and part from the west:

And strong wyndes shall arise from the east and shall open it, and the cloud which he rapped by in wrath, and the stære
of Esdras. xxv.

40 The great clouds shall be lifted up, and the mighty clouds full of wrath, and the scarre, that they may make all the earth a frape and them that dwell therein, and that they may pour out upon every high place an horrible scarre, fire, and hayle, and slyng doves, and many waters; that all fields may be full, and all rivers with the abundant daunce of great waters.

41 And they shall breake doone the cities, and halles, mountaynes, and hilles, trees of the wood, and the grasse of the medowes, and all their come.

42 And they shall goe stedfast into Babylone, and make her a frape.

43 They shall come to her, and besiege her, the scarre and all wrath shall they pour out upon her, and smite goe by into the heaven, and all such that be about her shall be able her:

44 And they shall remayne under her, shall do seruice unto them that have put her in scarre.

45 And thou Asia that comfortest thy selfe alio upon the hope of Babylone, and art the glorie of her person:

46 Wo be unto thee, thou wretch, because thou hast made thy selfe like unto her, and hast becke thy daughters in whom done, that they might remaine and please thy louers which have alwayes desired to commit whordome with thee.

47 Thou hast folowed the abominable citie in all her works and inventions: therefore sayst thou God,

48 I will sende plagues upon thee, whordomme, pouertie, hunger, waters, pestilence, to waste thy houses with destruction and death.

49 And the glorie of thy power shall be hurled up as a flower, when the heate rulth that is sent ouer thee:

50 Thou shalt be like as a poore wife that is plagued and beaten of women: so that the mightie and louers shall not be able to receaue thee.

51 Would I so hate thee, sayst the Lord, if thou haddest not alwayes slayned my chosen, exalting the stroke of thy handes, and sayde ouer their death when thou wast drunken.

52 Set forth the beautie of thy countenaunce:

53 The reward of thy whordome shall be recompenced thee in thy bosome, therefore shalt thou receaue reward.

54 Like as thou hast donee by thy chosen, sayst the Lord: even so shall God do unto thee, and shalt deliver thee into the plague.

55 Thy children shall dye of hunger, and thou shalt fall through the swordes: Thy cities shall be broken downe, and all thyne that perishe with the sword in the field.

56 They that be in the mountaynes shall dye of hunger, and eate their owne flesh, and drinke their owne blood for very hunger of bread and thirst of water.

57 Thou as unhappie shalt come through the sea, and receaue plagues againe.

58 In the passages they shall cast doone the flayne citie, and shall roote out one part of thy lande, and confinue the portion of thy glorie, and shall returne to her that was destroyed.

59 They shall treade thee doone like stubble, and thou shalt be thy fire,

60 And shall confinue thee, thy cities, and thy lande, and thy mountaynes, all thy woodes, and thy fruitfull trees shall they burne up with the fire.

61 Thy children shall they carry away captue, and loke what thou hast, they shall spoil it, and marre the beautie of thy face.

62 And thou shalt confyns thee, thy cities, and thy lande, and thy mountaynes, all thy woodes, and thy fruitfull trees shall they burne up with the fire.

63 Thy children shall they carry away captue, and loke what thou hast, they shall spoil it, and marre the beautie of thy face.
Against Babylon, Asia, Egypt, and Syria.

18. The beginning of sorrows and great mourning, the beginning of death and great death, the beginning of wars, and the powers shall stand in fear, the beginning of evil, and they shall tremble every one.

19. What shall I do in these things, when the plagues come?

20. Behold, hunger and plagues, trouble and anguish, are sent as scourges for amendment:

21. But all these things they shall not turn from their wickedness, nor be always mindful of the scourges.

22. Behold, bitpapers shall be good cheaper upon earth, that they shall think them scourges to be in good case: and even then shall mischief grove upon earth, wars, and great distresses.

23. For many of them that dwell upon earth shall perish of hunger, and the other that escape the hunger, shall the sword destroy:

24. And the dead shall be cast out as dung, and there shall be no man to comfort them: For the earth shall be wasted, and the cities shall cast bovine,

25. There shall be no man left to till the earth, and to fold it.

26. The trees shall give fruit, and who shall pluck them of and gather them?

27. The grapes shall be ripe, and who shall tread them: For all places shall be desolate of men:

28. So that one man shall desire to see another, or to hear his bope.

29. For of one whole city there shall be ten left, and two of the field where shall hide themselves in the thyme bushes, and in the ditches of stones.

30. Like as when there remayne three or four olives in the place there were olives grove; or among other trees,

31. Or as when a vineyard is gathered there are left some grapes of them that diligently sought through the vineyard:

32. Even so in those days there shall be three of four left by them that eateth their houses with the sword.

33. And the earth shall be wasted, and the fields thereof shall scarce, and her vines and all her paths shall grove full of thorns, because no man shall reap.
and there through.

34 The virgin shall mourn having no husband, and the wife of the Phillistines shall be destroyed; their husbands shall perish by hunger.

35 In the wars they shall destroy their husbands, their children shall be destroyed, and their children's children shall be taken away from them.

36 But ye sectaries of the Lord, hear these things, and mark them.

37 Behold the word of the Lord, O conceive it: believe not the gods of whom the Lord spake.

38 Behold the plagues that be upon them, and are not like in tarrying.

39 Like as a travailing woman which hath in the yonth moneth bresteth foorth a sone, when the hour of the bresteth is come, an houre two or three afore that, the paynes come upon her body. So when the childe commeth to the bresteth they tary not the wounding of an angel.

40 Even to shall not the plagues be slacke to come upon the world, and the plagues shall mone, and soowes shall come upon it on every side.

41 O my people, hear my word, make you ready to the battayl, and in al euil be even as pigstines upon earth.

42 He that selleth, let him be as he that fleeth his day: and he that dieth, as one that will lefe.

43 Who so occupieth marchaudise, as he that burneth not: and he that buydeth, as he that shall not diuell therin;

44 He that soweth, as one that shall not reape, he that cutteth the vineyard, as he that shall not gather the grapes:

45 They that mary, as they that shall get no children: and they that mary not, as the widowes.

46 And therefore they that labour, labour in dayne.

47 For strangers shall reape their fruite, and people their goodes, overthrow their houses, and take their children captive: for in captivitie and hunger shall they get children.

48 And they that occupieth their marchaudise with robberie, the more they becke their cities, their houses, their possitrons, and their owne persons.

49 The more will I punishe them for their sines, saith the Lord.

50 Like as an whore enuieth an honest and berneous woman:

51 So that righteousnesse hate impietie when she becket her selfe, and shall accuse her to her face: when he commeth that shall abide the auctour of all sines upon earth.

52 And therefore be not ye like thereunto, nor to the worke thereof:

53 For a time it be long impietie shall be taken away out of the world; and righteousnesse shall reigne among you.

54 Let not the sinner lay, that he hath not sinned: for coles of fire shall burne upon his head, which saith, Before the Lord God and his glorie I have not sinned.

55 Behold, the Lord knoweth all the worke of men, their imaginations, their thoughts, and their hearts.

56 For he spake but the word, Let the earth be made, and it was made, Let the heaven be made, and it was created.

57 In his word were the stars made, and he knoweth the number of them.

58 He searcheth the grounde of the bese, and the treasures thereof, he hath measured the sea, and what it containeth.

59 He hath shut the sea in the middes of the waters, and with his word hath he hanged the earth upon the water.

60 He breusteth out the heaven like a bait, upon the wateres hath he founded it:

61 In the desert and bye wilderneffeth hath he made springs of water, and pooles upon the top of the mountanpes, that the floods might pourre downe from the stomy rocks, to water the earth.

62 He made man, and put his heart in the middes of the body, gave him breath, life, and understanding.

63 Pea and the spirit of the almighty God which made all things, and hath searched the ground of all the secrets of the earth.

64 He knoweth your imaginations and intentions, and what ye think when ye sinne and woulde hyde your sines.

65 Therefore hath the Lord searched and sought out all your worke, and he shall be wary you all:

66 And when your sines are brought forth, ye shall be ashamed before men, and your owne sines shall be your accusers in that day.

67 What will ye do? How will ye hyde your sines before God and his angels;

68 Behold, God him selfe is judge, saere him leave off from your sines, and forgertime knowrighteousnesse, and indwell
no more with them: so shall God leade you forth, and deliuer you from all trouble.

69 For behold, the heart of a great multitude is kindled over you, and they shall take away certain of you, and shall lay for meate to the idoles:

70 And they that consent unto them, shall be hab in derision, laughed to leerne, and troden under foote.

71 For there shall be in every place, and in the next cities, a great insurrection upon those that feare the Lord.

72 They shall be like mad men, they shall spare no man, they shall spoile and wall such as yet feare the Lord:

73 For their goods shall they take from them, and shut them out of their houses.

74 Then shall it be knowen who are my chosen, and they shall be tryed as the golde in the fire.

75 Hear ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliuer you from the same.

76 Be not ye afraid, dispaire not: for God is your captayne.

77 Who so kepeth my commaundementes and preceptes, saith the Lord, let not your sinnes waygh you downe, and let not your burrenhouse be lifted up.

78 Be not into them that are bound with their sinnes, and covered with their wickednesse, lke as a feld is hedged in with bushes, and the path thereof covered with thrones that no man may tranayle through: it is shut vp, and is cast into the fire for ever to be consumed therewith.

The booke

The ende of the fourth booke of Esdras.
The booke of Tobias.

The first Chapter.

1 Tobias was of the tribe & citie of Nepthali, which lyeth in theigne countryes of Ga-

lite above Haas-

son, beside a way that leadeth to the West, having the city of Sephet upon the left side.

2 Though he was taken prisoner in the days of Salamanarke king of the Assy-

rians, nevertheless being in captivity, he spake not the way of truth:

3 So much that whatsoever he might get, he parted it daily with his fellow

prisoners and brethren that were of his

kinded.

4 And though he were younger then all in the tribe of Nepthali, yet did not he be-

have him selfe childishly in his worke,

5 And when all the other went to the golden values which Jeroboam the king

of Israel had made he alone fled at their

companyes,

6 And gat him to Hierusalem unto the

temple of the Lord, and there worshipt

the Lord God of Israel, faithfully

offering of all his first fruits and tithes.

7 So that in the thirde yere, he nummered

all the tithes into the strangers and

toumites.

8 These and such like things he ob-

served according to the law of God when

he was yet but young.

9 But when he was a man, he take out of his owne tribe a wyfe called Anne:

and other he begat a sonne, whom he

called after his owne name,

10 And taught him from his yonth up to

scare God, and to refrayne from all

sinne,

11 Now when he were his wyfe, his sonne, and with all his kinred, was come in

captivity into the city of Nineue,

12 what time as they all dyd eate of the

meates of the heathen he kept his sonne,

and was never delited in their meates.

13 And so so much as he was mindfull of

the Lord in all his heart, God gaine

him favour in the sight of Salamanarke

the king,

14 Which gaine him power to go where

he would, and to had he liberne to do

whatsoever he woulde.

15 So went Tobias unto all them that

were in captivity [and compassed them]

and gaue them Wholesome exhortations.

16 And when he came to Rages a tite of

the Medes, having tentalents of sil-

uer (of the thinges wherewith the king

had honoured him)

17 And faide among a great company of

people of his kinred, one Sabelus which

was of his owne tribe, being in ne-

cesite, begane him the sappe wagoth of

siluer under an hande waving.

18 After a long season, when Salamanarke

the kyng was dead, and Semacheryb

his sonne raigne in his stead, which

hated the children of Israel:

19 Tobias went daily throughout all

his kinred, and compassed them, and

gaine of his goods to every one of them

as much as he might.

20 He fed the hungry, clothed the naked,

and buried the dead and layne, and that

diligently.

21 And when Semacheryb the king came

gayne and fled out of Jurie (what time

as god punished him for his dialphisme)

in his wath the many of the children

of Israel: Tobias buyed their bodies.

22 But when it was told the king, he com-

manded to slay him, and take away all

his goods.

23 Nevertheless, Tobias with his sonne

and with his wyfe, fled his way naked,

and was lyd: for there were many that

loved hym.

24 But after fourtie and seue days the

king was layne of his owne sonnes;

25 Then came Tobias againe to his

hous, and all his goodes were restorled

unto him.
The booke

Chapter.

1 Tobias calleth the fasts full to his table. 2 He leaveth the fasts to bures the dead. 3 Howe he became blind. 4 His wife laboureth for his living. 5 She reprooth hym bitterly.

After those things, upon a solemn day of the Lord, Tobias made good feast in his house, And sayde into his home: Go thy way, bringst thou some of the house, such as fear God, that they may make incry with us. And when he was gone, he came againe, and told his father that one of the children of Israel lay strake upon the street. And immediatly he leapt from his table, lef the feast, cameasting to the dead coarte, toke him and bare him plainly into his house, that when the fasts was done, he might safely bury him. And when he had byd the coarte, he did eate his meate with mourning and fear.

Remember the words that the Lord sayd by the prophet Amos: Fourby feastes shall be turned to sorrow and heaviness.

But when the fasts was done, he went his way, and buryed him. Then al his neighbours reproowed him, saying: It is not long since it was commanded to lay thee because of this matter, and hast scarce escaped the danger of death: and buryest thou the dead againe?

Nevertelss, Tobias fearing God more then the king, toke the bodies of the fasts, and byd them in his house, and buryed them at midnights.

It happened upon a day that he had buried the dead and was weery, came home and laid him downe by the wall, and slept.

And while he was asleep, there fell downe upon his eyes warme doong out of the swalloes nest, so that he was blinde.

This temptation byd God suffer to happen unto him, that they which came after, might have an example of his patience, like as of holy Job.

Form in too much as he ever feared God from his youth by, and kept his commandments; he grudged not against God that the plague of blindness came unto hym.

But remained steadfast in the fear of God, and thanked God all the dayes of his lyfe.
of Tobia.

The iiii. Chapter.

The prayer of Tobias. 7 Sara Raguels daughter, and the things that came unto her. 1 Her prayer heard. 10 The angel Raphael sent.

And when thy husband bare thee a son, therefore be not afraid to bring it up with thee in a good house, and bring it not to the house of thy father, lest he take displeasure at thee because of thy son.

20 And loke what thou didst get with the labour of thy hands, she brought it. And it happened that she took a bōb, and brought it home:

21 And when her husband bare thee it, 

he spake: Looke that it be not stolen: restore it againe to the owner, for it is not lawful for vs to eate or to touch any thing of theirs.

22 Then was his yssue angry, and sayde: Nothe is thy hope become vayne openly, and thy almes beordes are manifest.

23 With these and such like words did the calf hym in the teeth.
The booke

Page 20
For whye thy counsell is not in the power of man.

Page 21
But every one that serueth thee is sure of this, that if his life be in tryning, it shall be crowned; and if he be in trouble, that God, no doubt, will deliver him; and if his life be in chaftening, that he shall have leave to come into thy mercy.

Page 22
For thou hast no pleasure in our "darnation: And why? after a home thou maest the other sake and still, after that thou seest the heavens, thou mayest shew mercy to thy servant.

The iii. Chapter.

Precepts and orations of Tobias to his sonne.

1. 20 When Tobias thought his paper to be heard, that he might be, he called unto him his borne Tobias, and laid unto him: By some hear the words of thy mouth, and lay them in thine heart as a foundation.

2. When God taketh away my soul, bury thou my body; and hold thy mother in honour all the days of her life.

3. For thou oughtest to remember what and holde great perile the suffered for thee in her wondre.

4. And when she also hath fulfilled the time of her life, bury her beside me.

5. Have God in thy thoughts all the days of thy life, and beware lest at any time thou consent unto sinne, and lest thou let slip the commandements of the Lord our God.

6. Give almes of thy goods, and turne never thy face from the poore: and so shal it come to passe, that the face of the Lord shall not be turned away from thee.

7. Be merciful after thy power.

8. If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to one of that kind.

9. For to gathereth thou thy selfe a good rewarde in the day of necessitie.

10. For mercie delivereth from al lime and from death, and suffreth not the soule to come into darkness.

11. A great comfort is mercie before the life God, unto all them that shew it.

12. By some, hope thee well soon at whose decease: and before thy selfe, suffer not thy selfe to knowe of sinne.

13. Let evere have rule in thy mind and not in thy word: for in pyde began all destruction.

14. Whosoever worketh anything for thee, immediately give him his hire, and so that thy hired seruanctes wages remayne not at all with thee.

15. Looke that thou never do unto another man, that thing that thou wouldest not another man shoude do unto thee.

16. Eate thy bread with the hungry and poore, and coure the naked with thy clothes.

17. Set thy bread and wine upon the buriall of the righteous, and do not thou care and ministe therof with the sinners.

18. Aske evere counsell at the wyfe.

19. Be alwaye praying of God, so be she that shal order thy vaypes, and that whatsoever thou devisest or takest in hand, it may remayne in him.

20. If I certifie thee also my sonne, that when thou hast yet but a babe, I shewed thee ten talents of siluer unto Gabelus at Rages citye of the Medes, and his hande writing have I by me.

21. And therefore seke some means he holde thou mayest come by him, and because of him the frond waught of siluer, so give him his hande writing againe.

22. By some, be not affrayde: truly it is we leade here a poore life, but great good shall we have if we beare God, and depart from all sinne, and do well.
Then answered Tobias his father, and said: Father, all that thou hast commanded me by! I do, and that diligently.

But how shall I require this money? I can not tell, neither doth he know me, nor I him: what token shall I give him? And as for the way thyther, I never knew it.

Then his father answered him, and said, I have his hand writing by me: which when thou receivest, immediately he shall pay thee.

Brought thy way home and get thee some faithful man to go with thee for an hire, that thou mayst receive the money while I am yet living.

Then went Tobias out, and upon the streee he found a faire young man standing, girded up, and as it were one rede to take his journey.

And he knew not that it was an angel of God, but saluted him, and sayde: From whence art thou, thou good young man?

He answered: Of the children of Israel. And Tobias said unto him: Knowest thou the way that leadeth into the country of the Medes?

He answered: I know it well, and all these streeets have I gone on times, and have lodged with our brother Gabalus that dwelleth in Rages a city of the Medes, which lie on the most Cretanis.

Tobias said unto him: I pray thee tary for me, till I have tolde my father these things.

Then went Tobias in, and tolde his father all: at which his father marvelled, and prayed that he would come in unto him.

Now when he came in, he saluted him, and said: Joy be with thee for evermore.

And olsde Tobias said: What joy can I have that sit here in darkness, and fee not the light of heaven?

The young man said unto him: Be of good cheare, God shall helpe thee shortly.

And Tobias said unto him: Canst thou bring my home to Gabalus, unto the city of Rages in Pedia: and when thou commest againe, I shall pay thee thy hire.

And the angel said unto him: I shall leave thy home, and bring him to thee againe.

Then Tobias answered him: Tell me I pray thee, of what house of what tribe art thou?

The angel Raphael said unto him: Seekest thou after the hireling, or an hired man? him tell for thy home to go with him.

But that I make thee not careful, I am Azarias the sone of great Hana-

And Tobias answered, Thou art come of a great kinde: but I pray thee be not displeased that I desire to know thy hire.

The angel said unto him: Thy home shall I leave safely, and bring him whole sounde to thee againe.

Then answered Tobias, and said: Well, go on your way, and God be in your journey, and his angel bear you company.

So when they had prepared all things that they would take with them in their journey, Tobias bade his father and his mother farewel: and they went on their way both together.

Now when they were gone, his mother began to weep, and said: The staffe of our age hast thou taken away, and sent him from us.

Would God that money had never been, for the which thou hast sent him a way.

For our pouerste was sufficient for vs, why we should have counted it py-

Then said Tobias unto her: Weep not, our home shall go safely, and come to us againe sounde, and thine eyes shall see him.

For I trust that the good angel of God shall bear him company, and o-

Tobias is sent to Rages. He meetes with the angell Raphael, which did con-

The v. Chapter.
The booke

so that ye shall come to vs againe with

28 At these worde his mother lett of
from weeping, and held her peace.

The vi. Chapter.

2 Tobias delivered from the thie. 8 Raphael wove then certain medicines.
3 He conducted him toward Sara.

1 O Tobias went on his way, and a doge folowed him: and the first night they abode by the water of Ligiers.

Then went he out to bathe his feete, and behold there came forth an horrible fishe to devour him.

3 Of whom Tobias was afraid, and cried with a loud voice, saying: Lord, he commeth upon me.

4 And the angel said unto him: Take him by the yle, and slay him to thee. And he did so, and took him upon the lade: and the fishe began to leave at his feete.

5 Then said the angel unto him: Take out the bowels of this fishe: so as for the heart, the gall, and the yper, kepe them by thee: for these things are necessary and good for medicines.

6 Tobias did so, and rosted the flesh, and they took it with them in their jour- ny: the rest they salted, as much as was sufficient for them, till they came to Rages a cite of the Hebrews.

7 Then Tobias asked the angel, and said unto him: I pray thee brother Azaria, tell me where are these things good of the fishe that thou hast bidden me keepe.

8 The angel answered him, and said: If thou layest a piece of the heart upon the coales, the smoke thereofvyeth a-way all manner of evil spirits, whiche it be from man or from woman, so that from thenceforth the same shall come no more unto them.

9 The gall is good to annoy and to strike the eyes withal, where it is there is any blemish in them, so that they halfe whole.

10 And Tobias said unto him: where wilt thou that we remaine? The angel answered.

11 And said: Here is a pe hussaman of thine and of thy tribe, one Raguel by name, which hath a daughter called Sara, & that neither some nor daughter but her.

12 All his good belongeth unto thee, and thou must marry her.

13 And therefore befire her of her father, and he shall give her thee to wyfe.

14 Then answered Tobias and said: As I understand the hath ben married unto seven husbands, and they all are dead: and I have heard say, that the devil slae them.

15 I am afraid therefore lest such things happen unto me also: which if it came to passe, seeing I am the only one of my father and my mother, I shoule bury them in their age with sorrow to their graves.

16 Then said the angel Raphael unto him: Hear me, & I wyll tell thee what be, of whom the devil hath power.

17 Namely, they that receaue marriage after such a fashion that they that God out from them and from their heart, and gave them selues to their owne lust, even as it were an horse & Mule which have no understanding: upon such hath the devil power.

18 But when thou takest her, and art come in to the chamber, withhold thy selfe from her three dapes, and seeke thy diligence unto nothing but unto prayer with her.

19 And in the first night, roste the yper of the fishe, and the devil shalbe driven away.

20 The second night shalt thou receaue into the company of the holy patriarchs.

21 The third night shalt thou obtaine the blessing of God, so that whole children shall be borne of you.

22 After the third night take the maiden in the seare of God, and more for the desire of children, then for any other lust, that in the seare of Abraham thou mayest obtaine the blessing in children.

*92*
Then went they into Baguel, which receaued them joyfully.

And when Baguel spake upon Tobias, he said unto him: My maiden: Hold myke is this young man unto my sisters. And when he had spoken this, he said: Whence be ye ye young men and our brethren? They said: Of the tribe of Reuban, out of the captivity of Ninier.

Then said Baguel unto them: Know ye my brother Tobias? They said: Yea he know him well.

And when he had spoken thus, the angel spake unto Baguel: Tobias of whom thou speakest, is this young mans father.

Then Baguel bowed him selfe downe and went, and took him about the necke and kissed him.

And spake: Gods blessing have thou my fowme, for thou art the sonne of a good vertuous man.

And Anna his wyfe, and Sara his daughter wept also.

Now when they had talked together, Baguel bade kill a wether, to make a feast: And when he had espoused them to sit downe to dinnere,

Tobias said: I will neither eate nor drink here this day, except thou first grant me my petition, and promise me to give me the daughter Sara.

When Baguel heard this, he was astonied, for he knewe what had happe-

ned unto the other seven men that went in unto her: and he began to speake that it shoude chance unto him also in lyke maner. And while he spode so in doubt, and gane the young man no answeare.

12. The angel spake unto him: Fear not to geue him thy daughter, for this man that searcth God, belongeth thy daughter to wyse: therefore might none other have her.

Then said Baguel: I doubt not but God hath accepted my prayers and tears in his sight.

And I believe he caused you to come unto me for the same intent, that this daughter of myne might be married in her owne kindes according to the law of Moses: And now doubt thou not but I will geue her unto thee.

So he took the right hande of his daughter, and gane her into the right hande of Tobias, and spake: The God of Abrahame, the God of Melech, the God of Jacob be with you, yoye you together, and fullis his blessing in you.

And they took a letter, and made a writing of the marriage.

And then made they mery, and parted God.

And Baguel called Anna his wyfe unto him, and bade her prepare another chamere.

And therfore he brought Sara his daughter, and the wyfe.

Then said he unto her, We of good cleare my daughter: the Elyde of heaven gene the joy for the beantinesse that thou hast suffered.

The viii. Chapter.

Tobias bathed away the cull spiritke. He prayeth to God with his wyfe. Baguel preparith a graue for his fowme in lawe. Baguel blesteth the Elyde.
and when the third holy night is past, we shall space together in the due of marriage.

5 For we are the children of holy men, and we may not come together as the heathen that know not God.

6 Then Tobias they by both together, and besought God earnestly that he would prefer them.

7 And Tobias said: O Lord, God of our fathers, prayed be thou of heaven and earth, and of the sea, of all creatures that be therein.

8 Thou madest Adam of the dust of the earth, and gavest him Ewa for an helper.

9 And now Lord thou knowest that it is not because of voluptuousness that I take this sister of mine to wife, but only for the love of children, in whom thy name may be blessed for ever.

10 And Sara said: Have mercy upon us, O Lord, have mercy upon us, and let vs both come where and founde together to a good age.

11 And about the cocke crowing, it came to pass, that Raguel called his familiest.

12 And they went with him to make a grave.

13 For he said: It is chauenced nowe unto him peraduenture as it did unto the other seven men that went in into her.

14 Now when they had made the grave, Raguel came againe to his wife, and said unto her: Send one of the masons to looke if he be dead, that I may bury him afore it be light day.

15 So the fent a mason to see: Which when he came into the chamber, found them whole and founde, keeping together.

16 And so he came againe, and brought good tidings: Then Raguel and Anna his wife prayed the Lord.

17 And said: Prayde be thou O Lord, God of Israel, that it is not happened unto us as we thought.

18 For thou hast dealt mercifully with us, and put away from us the enemie that persecuted us.

19 And haft healed mercy unto poorer two the only borne children of their parents: O Lord, cause them to magnifie thee more perfectly, and to offer the sacrifice of thy praise of their health: that all people may know that thou onely art God in all the earth.

20 And immediately Raguel commanied his familiest to fill the grave that they had made, with earth, afore it was light,

21 And bade his wife prepare a feast:

22 He caused two fat kine also, and foure Weatheres to be seeme, and meetes to be prepared for all his neighbours and friends.

23 And Raguel charged Tobias to remayne with him two Wekes.

24 As for all the good that he had, he gave Tobias the halfe of it, and made this writing, that the halfe which remayned, should fall unto Tobias after their death.

-- The ix. Chapter.

The angel goeth to Gableus, as the desire of Tobias which deliuereth the letter, and receaue the money.

Then Tobias called upon to him the angel, who is thought to have ben a man, and said unto him: Brother Azarias, I pray thee hearken unto my doxies.

2 If I shoule gree my lefe to be thy familiest, I shall not desyre thy prouidence.

3 Neverthelesse, I beseech thee that thou wilt take the beasts and the familiest, & goe into Gableus in Rages the riete of the Medes, and deliuer him his hand writing, and receaue the moner of him, and pray him to come to my marriage.

4 For thou knowest thy lefe that my father both number the dyes, and if I tary one day to long, he will be loy in his unne.

5 Now feele thou how earnestly Raguel hath required me, so that I cannot say him nay.

6 Then toke Raphael soure of Raguel's familiest and two Cames, and went into Rages the riete of the Medes: And when he had founde Gabriel.
Tobias and his wife think long for their coming. 10 Baguel sends them away.
The booke

Chapter.

1 They sone were going homeward againe, upon the eleventh day they came to Charran, which iseth in the haufe way toward Palestine.

2 And the angels said: Brother Tobias, thou knowest how thou hast left thy father:

3 Therfore is it please thee, we two will go before, and let the houyhode with thy wife & the catallage come safe and sofaft after vs.

4 And when Tobias was content that they should go before, Raphael said unto him: Take of the gal of the fish with thee, for it shall be necessary. So Tobias took of the gall, and they went their way.

5 But Anna the mother of Tobias sate daily by the way side upon the topp of an hill, from whence the might see farre about her.

6 And whilst she was waiting there for his comming, he loked a farre off, and anon she perceavd her sonne comming, and ranne and tolde her husband, saying: behold thy sonne commeth.

7 And Raphael saide unto Tobias: As soon as thou comest inti the house, immediately worship the Lord thy God, and giue thanke vnto him: then go to thy father, and kiss him.

8 And straight wayes strike his eyes ouer with the gall of the fishe that thou hast bought with thee: for be sure that his eyes shall straight way be opened, and his father shall see the light of heauen, and that reioyce at the light of thee.

9 Then the dogge that had ben with them in their journey, ranne before, and came as a messenger, and wagged his tale for gladnesse.

10 So the blinde father arose, and began to runne, and stumblied with his feate: and gaine a ferment his hand, & ranne to meete his sonne,

11 Recieved him, and kissed him, he and his wyfe, and they both began to wepe for joy.

12 How when they had worshipped and thanked God, they sat downe.

13 Then tooke Tobias of the fishes gal, and annointed his fathers eyes:

14 And tarried halfe an houre, and then began the blemiste to go out of his eyes, lyke as it had ben the white shame of an egge:

15 which Tobias tooke, and drewe from his eyes, and immediately he receaved his sight.

16 Then they praysed God, he and his wyfe, and all they that knew him.

17 And Tobias saide: O Lord God of Israel I giue thee praise & thanks, for thou hast charmed me, and made me whole: And lo, noe do I see my sonne Tobias.

18 After seuen dayes, came Sara his sonnes wyfe also whyle and bound, with all the houyhode and catallage, with ames, & much money of his wypes, and with the money that he had receaved of Gabelus.

19 And he tolde his father and his mother all the benefites which God had done for him by the man that led him.

20 And so it came to passe that Tobias had his sight restored, and ranne with his father, and layde: Father, what relawne shal we giue him? or what thing can he giue his benefites:

21 He haue ben my guide, and brought me safe againe: he receaved the money from Gabelus, he caused me to get my wyfe, he doute the euill spire from her, he
he hath been an occasion of gladness to
her father and mother, he delivered
me that I was not deceived of the
lie, he hath made thee to see the light
of heaven: yea, we all have received
great good of him.

4. And because thou didst not desire these
things unto him: But I pray the my father that thou wilt desire
him; if happily he will bosome to take
with him the half of all that we have
brought.

5. So the father of the sonne called him,
take him aside, and began to pray him
that he would be content to take in
good worth the half part of all that
they had brought.

6. Then said he secretly unto them:
pryse ye the God of heaven, and gene
thanked unto him before all men lying:
so he hath shewed his mercy unto you.

7. It is good to hide the kings secret:
but to shewe and to praise the works
of God it is an honorable thing.

8. Prayer is good With faking, and mer-
cet is better then to hoarde vp treasures
of gold.

9. For merrie buryeth from death, cier-
leth lime, & caufeth to finde merrie and
lye everlasting.

10. But they that do sinne and buright-
fulness, are the enemies of their owne
sole.

11. Wherefore I tell you the truth, and
wilt hide no secret laying from you.

12. When thou prayest with teares, and
buriedst the dead, and lestest thy dymer
and lyddest the dead in thyne house up-
on the day time that thou mightest bury
them in the night, I offered thy pray-
er before the Lord.

13. And because thou walk accept and be
loved of God, it was necessary that
temptation should trye thee.

14. And now the Lord sent me to
heale thee, and to shew thee thy
sonnes lyfte from the evil spirit.

15. For I am Raphael an auge, one of
the seuen that stande before the Lord.

16. When they heard this, they were sore
afrode, and trembled, and fell downe
upon their faces unto the grounde.

17. Then said the angell: Peace be with
you, feare not.

18. For where as I have ben with you, it
is the will of God: gene praise & thanks
unto him.

19. You thought that I did cause & dranke
with you, but I doe mean that is invis-
ble, and dranke that cannot be seen of
men.

20. Now therefore is the time that I must
turne againe unto him that sent me: but
be ye thankful unto God, and tell out
all his wondorous workes.

21. And when he had spoke these workes,
he was taken away out of their sight,
so that they could see him no more.

22. Then fell they downe flat upon their
faces by the space of three hours, and
prayed God: and when they rose vp,
they tolde all his wondorous workes.

¶ The xiii. Chapter.

I thankes gening of Tobias, who exhorteth all to praise the Lord.

1. Hen old Tobias open-
ked his mouth spake
the Lord, & sayde:
Great art thou Lord
for evermore, and thy
kingdom world with
out end.

2. For thou seurst and heaste, thou
leavedst into hell & buryest out againe:
and there is none that may escape thyne
hande.

3. O gene thankes unto the Lord ye
children of Israel, and praise him in the
light of the heathen:

4. For among the heathen which knowe
him not, hath he scattered you, to the in-
tent that ye should shew forth his mar-
velous workes, and cause them for to
knowe that there is none other God al-
mightie but he.

5. He hath chastened vs for our mis-
derdes, for his owne mercy sake shall
he spare vs.

6. Consider then how he hath dealt with
you, and praise him with teares & breading:
and magnifie the everlasting king in
your workes.

7. I will prase him even in the lande of
my captiviue: for he hath shewed his
majestie unto a infall people.

8. Turne you therefore O heemers, and
dom-righteousnesse before God, and he ye
sure that he will shew his mercy upon
you.
9 As for me and my soule, we wyll rejoyce in God.
10 O praise the Lord all ye his chosen:
11 O Jerusalem thou rite of God, the
12 O praise the Lord in thy good thinges,
13 With a faire light shalt thou shine,
14 The people shall come into thee from farre, they shall bring gifts, and wor-
15 Cursed shall they be that despite thee, and all that blaspheme thee shall be con-
16 As for thee thou shalt rejoyce in thy
17 Blessed are all they that love thee, and
18 Praise thou the Lord, O my soule: for the Lord our God hath delivered his rite Jerusalem from all her troubles.
19 I wyll count upon thee happy, if my
20 The gates of Jerusalem shall be build-
21 All her streates shall have white and sapphire stone, and in all streates shall Halleluia be long.
22 Praise be the Lord which hath cre-
23 And all the kings of the earth shall be glad in her, and worship the Lord God of Israel.
24 And therefore my children heare your
25 And the whole lande of it that hath

The booke

Lessons of Tobias to his soule. He prophesie eth the destruction of Ninue.
And the returning of Jerusalem and the temple. The death of Tobias and
his wyfe. Tobias the younger, his age and death.
The booke of Ludith.

The first Chapter.

1. The building of Ecbatania. 5 Nabuchodonosor made warre against Apfarad and overcame him. 12. He tretyneth them that would not help him.

2. Apfarad the king of the Medes subdued many people unto his dominion, and builded a noble strong citie, which he called Ecbatana.

3. The walle of it made he of thee stone four square, sequentie cubites he, and thirtie cubites broade: he made colyres thereupon an hundred cubites hyc.

4. But along the four square corner every side was twenti foote broade: he made in the height, like as the colyres.

5. [This king] trusted in his mightie hoom, and in his glorious charites.

6. So in the twelth yer of his reigne, it happened that Nabuchodonosor the king of the Alsyrians which reigned in the great citie of Ninive, fought against Apfarad:

7. And overcame him in the great field called Ragau beside Euphates, and Tigris, and Jamalon in the field of Erisch the king of the Elakes.

8. And nine and nine years being ended in the feare of God, they buried him with ioye.

10. Unto all these dyd Nabuchodonosor the king of the Alsyrians send messengers.

11. But they all with one consent would not agree unto him, and sent the messengers againe empytie, and put them alway without honour.

12. Then Nabuchodonosor the king toke indignation at all those landes, & square by his trone and by his kingdome that he would be avenged of all those countreys.

The ende of the booke of Tobias.

The booke of Ludith.
The booke

The ii. Chapter.

1. Nabuchodonoso commanded presumptuously that all people should be brought in subjection, and to destroy those that disobeyed him. 7. The preparation of holophernes armoire. 12. The conquest of his enemies.

A 1. If the thirteenth yere of king Nabuchodonoso, upon the twentie & two day of the first moneth, it was deniud in the court of Nabuchodonoso; the king of the Assyrians that he woude revenge him selfe.

2. So he called unto him all the elders, all his captaynes and men of warre, and themed them his secret counsell.

3. And told them that his purpose was to bring the whole earth under his dominion.

4. How when they were all content with this laying, Nabuchodonoso; the king called holophernes the chiefe captayne of his warres,

5. And layde unto him: So thy way south against all the kingdomes of the west, and especialy against those that have despised my commandement.

6. Thou shalt spare no realtue, all strong cities that thouing in subjection woot me.

7. Then holophernes called together all the captaynes & rulers of all the power in Assyria, and mustred thesoldiers into the hoast like as the king commanded him [namely] an hundred and twentie thoulande fighting men upon hoofe, and twelve thoulande archers upon hoofebacke.

8. All his ordnance sent he before with an unnumberable multitude of cattel, so that the hoast was well provided for with oxen and small cattell, & that without number.

9. He appeyted to prepare come out of all Syria in his passage.

10. Much gold an siluer also toke he out of the kings house.

11. So he took his journey and all his hoast, with charets, horsemen, and archers: of whom there were so many that they covered the ground of the land like the grasshoppers.

12. And when he was gone past the bounders of the Assyrians, he came towards the great mountaynes of Ange, which lye upon the left side of Cilicia; and so he went by into all their castells, and wonne every strong holde.

13. As for the west the cite of Melochus, he brake it downe, and spoyle all the children of Tharsis and the Istanites, which lye towards the Wildernesse and upon the south side of the lande of Chelton.

14. He went once Euphates also, and came into Mesopotamia, and brake downe all the hie citie that were there, from the booke of Hamby till a man come to the sea:

15. And he toke the borders in from Cilicia into the coastes of Japhet towards the south.

16. He carried away all the Habianites, and spoyle all their goods, and whosoever withfoode him he slue them with the sword.

17. After this, he went downe into the fieldes of Damascus in the time of sauct, and burnt by all the corn, and all the trees and vines he caused to be cut downe:

18. And the fear of him fell upon all them that dwelt on the earth.

The iii. Chapter.

1. The people subject to holophernes. 2. He destroyed their gods that Nabuchodonosor, might only be worshipped.

A 1. Of the kings princes of all the cities, & lands, sent their embassadours, namely they of Syria and Mesopotamia, Syria Sobal, and Libya, and Cilicia, which came to holophernes, and layde:

2. Let thy wrath cease toward vs: It is better for us to serve the great king Nabuchodonosor with our lives, and to be subject unto thee, then that we should dye, and with our slaughter suffer the cupps of our bondage.

3. All our cities and possesstions, all mountaynes and hills, all fieldes, great and small cattell, sheepe, goates, horse, and daimels, all our goods and youldsholdes be in thy power.

4. Under
1. When the children of Israel that dwelt in Jerech, heard this, they were sore afraid of him.

2. There came such trembling also and such a fear upon them, lest he should take the cities of Jerusalen and the temple of the Lord, as he had done to other cities and their temples.

3. So they sent unto all Samaria ronde about unto Jerecho, (took in) and occupied all the toppes of the mountaines:

4. And made fast the townes with wallers, and prepared come for them against the battaye.

5. Eliasim also the priest wrote unto all them that dwelt towards Edreton, which liest over against the great fielde by Dothan, (wrote) unto all those by whom men might have passage by them.

6. That they shoude takke in the wayes of the mountaines, whereby there might be any waye and passage to Jerusalen, and that they shoude holde a diligent watch whereby any straenge was betwixt the mountaines.

7. And the children of Israel dyed as Eliasim the priest of the Lord had commanded them.

8. And all the people cryed unto the Lord earnestly, and humbled their foules with fasting and praying, they shewed their vnites:

9. The priestes put on heere clothes, and laid the young babes before the temple of the Lord, and covered the altar of the Lord with an heere cloth:

10. And with one accord they cryed unto the Lord God of Israel, that their children should not be gotten into a prison, and their vnites into a LyOPLE, that their cities should not be laid waste, and that their Sanctuary should not be burnt down, and so they to be a shame and rebuke unto the heathen.

11. Then Eliasim the hie priest of the Lord, went ronde about all Israel, and spake unto them,

12. Saying: Be ye sure that the Lord will hear your petitions, if ye continue steadfast in fastings and praying in the sight of the Lord.

13. Remember howes the servaunt of the Lord, which overthrew the Amalechites that trusted in their might and power, in their hoasts, in their shields, in their chariots and horsemen, not with weapons, but with holy prayers.

14. Even to shall all the enemies of Israel be, if ye continue in this waye that ye have begun.
And Balaam came to Holopernas, a prince of the children of the Ammonians; that the children of Israel prepared them for war, and made them return by the way they came. And he sent messengers unto Balaam, saying, I am come of the children of Israel; a word from the Lord hath come to me, saying, If thou go with the young men of Moab, and wilt come with me unto Balaam, I will reward thee according unto the reward of the young men of Moab. And Balaam said unto the messengers of Balak, If Balak would give me his thousand pieces of silver, and his thousand pieces of gold, I cannot go with thee, nor can I curse the people of the Lord, though Balak should give me his presents as the sea is large.

15 So upon this exhortation they continued in prayer before the Lord. In long wait that they which offered burnt sacrifices went to the Lord, and offered the offerings upon his altar, being arrayed in hairy clothes, and had ashes upon their heads.

16 And they all besought the Lord from the whole heart, that he would be with his people of Israel.

The v. Chapter.

1 ACh. the Ammonite doth declare to Holopernas of the maner of the Israelites.

2 Then was he exceeding wroth, and called all the princes of Moab, and the captains of Ammon, and laid unto them: Tell me what people is this that is come and not feared to come unto us, that we may make resistance, and how they had stopped the voyages between the mountaine.

3 And why do they boldly pass so near me, and come not forth to meet us, that we might receive us with peace?

4 Then ACh. the captain of all the Ammonites answered, and said: Sir, if it please thee to hear, I will tell the truth before thee concerning this people that dwelt in the mountaine, and there shall no truth go out of my mouth.

5 This people is of the generation of the Chaldees: They dwelt first in Mesopotamia; for they would not follow the gods of their fathers that were in the land of the Chaldees.

6 And so they took the custome of their forefathers which had many gods, and worshipped one God that made heaven and earth: and which also commanded them that they should go from thence and dwell at Charan.

7 And when there came a death into the whole land, they went down to Egypt, and there they dwelt four hundred years, in the which they multiplied greatly, that their host might not be numbered.

8 And when the king of Egypt oppressed them, and vexed them in digging of his cities with making of slay and byre, they cried unto the Lord their God which punished the whole land of Egypt with divers plagues.

9 And when the Egyptians had cast them out, the plague ceased from them, and they following after them to take them to bring them again into their bondage:

10 Wherefore they were slying away the God of heaven opened the sea, so that the waters stood fast upon both the sides as a wall, and these went through the bottom of the sea dry shod.

11 In the which place when an innumerable people of the Egyptians followed upon them, they were so overcome with the waters, that there remained not one to tell them that came after how it happened.

12 So when this people was passed through the red sea, they came into the wilderness of mount Sinai, where never man might dwell afore, and where the substance of man had never rested.

13 There were the bitter waters made sweet for them that might drink, and fourie peres had they for water from heaven.

14 Wherefore they went without bow and arrow, without buckler or sword, their God fought for them, and caused them to have the victory.

15 But no man was able to hurt this people, except it were when they departed unfaithfully from the worshipping of the Lord, their God.

16 But as oft as they worshipped another before their God, he gave them over to be spoiled, to be slaine, and to be put to confusion.

17 Nevertheless, as oft as they were to go for their departing from the worshipping
Diligent defence of their God: the same God of heaven gave them power to withstand their enemies.

Moreover, they are the king of the Chanaanites, Jebusites, Pherezites, Heites, Hevites, and Amorites, and all the nighting in Hebron, and took their lands and cities in possession:

And so long as they were not in the sight of their God, it went well with them: For their God hates unrighteousness.

For in times past when they went out of the way which God had given them, that they should walk in it, they were destroyed in divers battles of many nations, and many of them were carried away prisoners into a strange country.

But now lately they have turned their scales agayne unto the Lord their God, and are come together agayne out of the countries wherewith they were scattered abroad: and thus have they conquered their mountaines, and disbel theirin: and as for Jerusalem where their sanctuaries is, they have it againe in possession.

And therefore my Lord, make diligent inquisition, if this people have done wickedness in the sight of their God, then let vs go up against them: for doubtlesse their God shall deliver them into thy handes, and subdue them into thy power.

But if these people have not displeased their God, we shall not be able to withstand them: for their God shall defend them, and so shall we be a shame to all the world.

Aboye when Achior had spoken out these words, all the great men of holophernes were wont, and thought to slay him, and sayde one to another:

What is he this which dares say that the children of Israel are able to withstand Nebuchodonosor, the king and his hostes: whereas they are an unweaponed people, without strength or understanding of the states of warre.

That Achior therefore may know that he hath deceived vs, we will go vp into the mountaynes: and when the mightie men of them are taken, he with them shall be sticke with the ibwoode.

That all the people may knowe that Nebuchodonosor is the God of the earth, and that there is none other beside him.

The vi. Chapter.

1 Holophernes blasphemed God, whom Achior confessed. 14 Achior is delivered into the handes of them of Bethulia. 18 The Bethulians crepe into the Loade.

When they had left of speaking, holophernes took forse indignation, and sayde unto Achior:

For so much as thou hast prophesied unto vs, saying, That the people of Israel might be defended of their God: I will shew thee that there is no God but Nebuchodonosor.

Now, when we slay them as one man, thou also shalt preside with them though the blood of the Assyrians, and all Israel shall be destroyed with thee.

And then shalt thou see that Nebuchodonosor is the lord of the whole earth; then shall the blood of my kinnehood go through the sides, and thou shalt fall downe stricken among the wounded of Israel, and shalt not come to thy

fell agayne, but be utterly destroyed with them.

Furthermore, if thou thinkest thy prophecy to be true, why dost thou change thy colour? Why art thou afraid? Thinkest thou that my words are not able to be performed?

But that thou mayest knowe that thou shalt see these things with them, behold from this house forth will I send thee unto ponder people, that when the punishment of my ibwoode (where they have worshipply beferred) falleth upon them, thou mayest be punished with them.

So holophernes commanded his seruantes to take Achior, and to carry him unto Bethulia, and to deliver him into the handes of the children of Israel.

When holophernes seruantes took
The booke

The vii. Chapter.

1 Holopneros doth belewe Bethulia. The counsell of the Pomeans, and other against the Israelites. 2 The Bethullians murmur against the government for lacke of water.

1 And when Athito had shewed out at these things, all the people fell downe upon their faces, praying the Lord, and poured out their prayers together into the Lorde, with a general complayne and weeping.

2 And sayde: O Lord God of heaven and of earth, behold their proude, and take upon our lodiemete, and consider howe it standeth, let thy sayntes, and make it to be knowne that thou dostknot those which holde them fast by thee, and holde that thou best things low that presume of them selues, and make their boast in their owne strength.

3 So when the weeping and prayer of the people (which they had made the whole day long) was ended, they comforted Athito.

4 Saying: The God of our fathers, whole power and strength thou hast prayed, shall so rewarde thee, that thou shalt rather see their destruction.

5 When the Lord our God then shal gene his feruantes this liberie, God be also with thee among vs: so that as it shall please thee, so thou with all thyne mayest dwell with vs.

6 Now when Dnias had ended the coun-
sel, he tooke him into his house, and made a great supper,

7 Called the elders to it: and so they re-


cieth the selues after the eating.

8 And afterward was all the people called together, which made their prayers all the night long "in the congregation, and besought the God of Israel" for help.

The next day Holopneres commanded his host to go by against Bethulia. There were an hundred and twentie thousand fighting men on foot, and two and twentie thousand horsemen, besides the preparing of them that were durne, and came to them on every side out of the countreys and citie which he had taken.

3 All these prepared their selues unto the battayle against the Israelites, and came only by the hils, and into the top that lotheth our against Dothain, from the place which is called Belima, into Chemon that lieth toward Chzelon.

4 Nowe when the children of Israel sailed to great multitude of the Assyrians, they fell downe flat upon the grounde, straited alyes upon their heads, and played with one anothere that the God of Israel would thebe his mercy upon his people.

5 And so they toke their Weapons, and sat behinde the mountaynes in the narrow place, and kept the day day and night.

6 But whyole Holopneres was going rounde
rounde about, he founde the water spring, which from the south side was conveyed into the cite as a conduit, and he commanded their conduit to be cut in sunder.

7 There were welles also not farre from the welles, which they used secrettly, more for pleasure then for necessitie.

8 Then sent the Ammonites and the Moabites into Holophernes, and sayde: The children of Israel trust neither in speare nor arrow, but have taken in and kepe the mountayne, and steeped hilles defende them.

9 That thou mayest overcome them therefore without the strikynge of any battayle, let men to kepe the welles that they daie no water out of them, so that thou destroy them without stryke, or at the least they shall be so feeble that they must be facie to geue over the cite, which they thinke not to be wumme for so much as it lyeth in the mountaynes. These welles pleased Holophernes well and all his men of warre, and he set an hundred at every well round about.

11 And when this watch had endured twelue daies, the cielernes and all that had water sayled them that dwelit in the cite of Bethulia, so that in the whole cite they had not drinke enough for one day, for the people had water gaven them dayly in measure.

12 Then came the men and women, young persons and children, all unto Olias, and sayde al with one voyce: God be judge verteth vs and thee, for thou hast dealt cruelly with vs: thou wouldest not speake peaceably with the king of the Assyrians, therefore hast God solde vs into their handes.

14 And there is no man to helpe vs, whereas we are brought downe before their eyes in theft and great destruction.

15 Therefore gather noth together all the people that be in the cite, that we may all preide our selves lyustingly into the people of Holophernes.

16 For better it is that we be captiue and praye the Lord with our lines, then to be fayne & persiue, and to be laughed to scorne and shamed of every man when we see our wives and children die before our eyes.

17 We take heaven and earth this day to recorde, the God of our fathers, which punished vs according to the desert of our sinnes, and gave vs warning, that ye geue by the cite notwe into the power of Holophernes host, that our end may be short with the swood, which els shall endure long for want of water and for thirst.

18 When they had spoken out these wordes, there was a great weeping and holding in the whole congregation (and that of every man,) and they cryed a whole hour long into God with one voyce.

19 Saying: We have sinned with our fathers, we have done a nisse, we have dealt wickedly.

20 Thou that art gracious have mercy upon us, or punche our burreightones with thine owne sourse, and geue not those over that knowledge thine, into a people which knowe thee not:

21 That they may not say among the heathen, where is their God:

22 And when they were so weery with this crying and weeping that they held their peace,

23 Olias goodde by with bawry eyes, and sayde: O take good heartes into you deare brethren and be of good cheer, and let vs bawre yet these five daies for mercy of the Lord: Peradventure he that put alway his indignation, & geue glose into his name.

24 But if he helpe vs not when the five daies are pase, we shall do as ye have sayde.
What are ye, that ye tempt the Lord?

2. This beleece obtayneth no mercie of God: but provoketh hym into wrath and displeasure.

3. Wil ye set the mercie of the Lord a time, and appoint him a day after your will?

4. Nevertheless, so much as the Lord is patient, let vs rather repent in this, pouring out our teares, and beholding hym of grace.

5. For God threatneth not as a man, neither will he be provoked unto wrath as the children of men.

6. And therefore let vs heartily say downe before hym, and sere hym with a meke spirite.

7. And with weeping eyes say unto the Lord, that he beale with vs according to his owne wil speedly in mercie: that like as our heart is nowe vered and brought lowd through the pude of them, it may to be comforted through his grace.

8. In so much as we folowe not the lannes of our fathers, which fouled their God and worshipped other gods:

9. For the which styme they perswished with the blood, were spoiled, and brought to shame of al their enemies: As fors, we knowe none other God but only hym.

10. For whose comfort let vs tary with meekenesse, and he shall require a make inquisition for our blood from the decei-ations of our enemies: he shall bring downe all the heathen that rise by a-gainst vs, and put them to wilhonour, even the Lord our God.

11. Therefore heare brethren, sayng ye are the [honorable and] elders in the people of God, and there life hangerst all upon you, lift by their hearts with your ex- hostation, that they may call to remem- baunce hove our fathers also in times past were tempted, that they might be proved if they warshiped their God a right.

12. They ought to remember, holde our father Abraham being tempted, fryed through many tribulations, was found a louver and friende of God.
So was Jaelah, so was Jacob, so was Hoylez: and all they that pleased God, passed themselves in faith through manifold troubles.

Again, they that receiv'd not their temptations with the fear of God, but put them in the sight with impatience and murmuring against God.

Perished of the destroyer, and were slain of serpents.

And therefore should not we undertake to be avenged for the things that are done unto us:

But to consider that all these punishments are facet lest then our names and numbers, and believing that this correction committeth unto us as to the seruantes of God, for amendment, and not for our destruction.

Then judge Olias and the elders unto Judith: All that thou speakest is true, and no man can reproze thy words.

Pray thou for us now therefore (unto God,) for thou art an holy woman, and fearest God.

And Judith saide unto them: Being ye kno. that my wordes are of God,

Then judge my counsell and devise if it be of God: and believe God that he will bring my counsell to good ende.

Thus have I devised: We shall make this night before the poste, and I will go forth with Abanay meden: and pray ye therefore unto God, that he will graciously remember his people of Israel within five days, as ye have said.

As for the thing that I go in hand withal, ask ye no questions of it: and till I bring you good againe of it, do ye nothing els but pray unto the Lord our God for me.

Then Olias the prince of the people of Juda, saide unto her: So thy way in peace, the Lord be with thee, that we may be avenged of our enemies. And so they went from her againe.

Judith humblieth her selfe before the Lord, and maketh her prayers for the deliverance of her people. 7 Against the pride of the Egyptians, 11 God is the helpe of the humble.

Now when they were gone their way, Judith went into her closet, and on a heere knoch, strained ashes upon her head, fell downe before the Lord, and cried unto him, saying:

O Lord God of my father Simeon, which gauest him a sword for a defense against the enemies that did violence in their vanity, and that ranne under the virgin, and put her to shame and confusion.

Thou gauest them their lyues into a play, and their daughters into captiue, and all their parts for a poole unto thy seruantes which bare a scale unto thee: helpe me vpbowle, O Lord mine God I beseeche thee.

For thou hast made the first things: and after that, looke what thou hast taken in hand and designed, it came euere to passe.

For all thy wayes are prepared, and thy judgments are put in thy everlasting knowledge;

O looke now upon the armies of the Egyptians, lyke as it was thy pleasure sometime to looke upon the hoafe of the Egyptians, when they being weaponed percutet thy seruantes, and put their trust in their charites, horsemen, and in the multitude of their men of Warre.

But thou lookedst upon their hoaf, casting a thicke darkenesse before them.

And when they came into the deep, the waters overwhelm'd them.

Even to the Lord, let it go with these that trust in the power and multitude of their men of Warre, in their charites, arrows, and speares.

And know not that thou only art our God which destroyst warres from the beginning, and that thou art the Lord.

Dlyft up thyne armes, now lyke as ever from the beginning, and lyke as ever thyne power to naught: cause their might to fall in thy Warre, which make their boat that they wyl be hallowe and defile thy sanctuarie, and to waile the tabernacle of thyname, and to cast downe the home of thyne aultor with their blood.

Bryng to passe O Lord, that the pride of the enemy may be cut downe with his
his owne sword.

13 That he may be taken with the snare of his eyes in me, and that thou mayest shewe him with the lypes of my tongue.

14 O gree me a leddash impute, that I may beseech him and his strength, and that I may destroy him.

15 This shall bring thy name an everlastinge remembrance, if the hande of a woman ouerthioe he shew him.

16 For thy powre O Lord standeth not in the multitude of men, neither hast thou any pleasure in the strength of horses, neither was there from the beginning any proude persons that pleased thee:

but in the prayer of the humble manne hath thy pleasure ben euermore.

17 O thou God of the heauen, thou make of the wateres, and Lord of all creatures, heare me pouze woman calling upon thee and putting my trust in thy mercye.

18 Remember thy covenant O Lord, and minister woydes in my mouth, and stabifie this device in my heart, that thy house may continue still in holyenes:

19 And that all the heathen may knowe O that thou art God, that there is none other but thou.

The x. Chapter.

Judith dealeth her selfe and goeth forth to the citie. 11 She is taken of the watch of the Assyrians and brought to Holophernes.

And when she had left of crying unto the Lord, the rose vp from the place where she had been flat before the Lord, and called her maide Abza, went vnto her house, laped the heere cloth from her, put of the garnements of her womanhood,

and washed her body, annointed her selfe with precious thinges of sweete savour, boyled and platted her heere, set a coppe vpon her head, and put on such apparell as belongeth to gladnesse, trimmers vpon her feete, bracelets, brangles, ear-nges, finger-nges, and decked her selfe with all her best array.

The Lord gave her also a speciall beautie and fairenesse: for all this decking of her selfe was not done for any voluptuounesse, but of a right discretion and vertue, therefore did the Lord encrease her beautie, so that she was exceeding amiable and well favoured in all mens eyes.

She gave her maide Abza also a bottle of wine, a pot with oyle, pottage, cake bread and cheese: she went her way.

Nowe when they came to the poste of the citie, they founde Moab and the elders of the citie vappeing there.

Which when they sawe her, they were astonied, and marveyled greatly at her beautie.

Nevertheless, they asked no question at her, but let her go, saying: The God of our fathers vne the grace, and with his powre perforned all the device of thy heart, that Jerusalemy may recovere her, and that thy name may be in the number of the holyes righteous.

And all they that were there, lade with one voyce, So be it, so be it.

Judith made her prayer into the Lord, and went out at the poste, she and her maide Abza.

And as she was going downe the mountayne, it happened that about the spaying of the day the eyes of the Assyrians met with her, and tooke her, saying: Whence commest thou? or whysryt goest thou?

She answered: I am a daughter of the Hebrews, and am sent from them: for I knowe that they shalbe gven unto you to be spoyled, because they thought some to yeeld them selves unto that they myght finde mercy in your sight.

Therefore have I devised by my selfe after this maner: I will goe before the prince Holophernes and tell him all their secretes, and will shewe him how he may come by them, and winne them: so that not one man of his hoaste shall perish.

And when these men had heard her wordes, and considered her faire face, they were astonied (for they wondered at her excellent beautie).

And sade vnto her: Thou hast saved thy life by finding out this device, that thou
of Judith. xxxvii.

Then said Holophernes unto her, Be of good cheer, and fear not in thyself: for I never hurt man that would serve Nabuchodonosor the king.

As for thy people, if they had not despised me, I should not have lyed by my peace against them.

But tell me now what is the cause that thou art departed from them, and wherefore art thou come unto me?

And Judith said unto him, Sir, understand the words of thy handmaid: for if thou wilt do after the words of thy handmaid, the Lord shall bring thy matter to a prosperous effect.

As Nabuchodonosor the king of the earth hurteth, and as his power lineth which is in thee to the punishment of all men, that go wrong, all men that not only be subdued unto him through thee, but all the beasts also of the field.

For all people speak of thy prudent act and, and it hath ever been reported how thou only art good and mightie in all his kingdome, and thy discretion is commended in all lands.

The thing is manifest also that Achior spake, it is well known what thou commandedst doth unto him.

For this is playne and of a suretie, that our God is so vouch with us by the reason of our sines, that he hath shewed by his prophetes unto the people, howe that for their sines he will deliver them over unto the enemy.

And for so much as the children of Israel knowe that they haue so displeased their God, they are loze as a prey of thee.

They suffer great hunger also, and for want of water they are dead nowe maner.

Wherefore, they are appointed to play all their vnto thee, that they may smake the blood of them.

And are purposed to spend the holy things of their God which he hath lyd on them to touch, as of come, wine, and bole, if they will confine those things which they ought not to touch with their handes: Seeing nowe that they do these things, it is a plaine tale that they must needs be destroyed.

Whiche when I thy handmaid perceived, I fled from them: and the Lord hath sent me to reheve thee these things.

For I thy handmaid worship God even here beside thee, and thy handmaid shall goe soorth, and I will make my prayer unto God:

And he shall tell me when he will reward them their time, then shall I come and reheve thee, and bring thee through the middest of Hierusalem, to that towne that have at the people of Israel as shepere without a shepheard, there shall not so much as one dogge barke against thee.

For these things are shewed me by the prouidence of God.

And so much as God is displeased with them, he hath sent me to tell thee the same.

These words pleased Holophernes, and all his seruantes: which maraunted at the vyledome of her, and said one to another:

There is not such a woman by good earth, in favour, in beautie, and discretion of wordes.

And
And Holophrines said unto her: God hath done well that he hath sent thee hence before thy people, that thou mayest give them into our hands.

And so much as thy promise is good, if thy God performe it unto me, he shall be my God also, and thou shalt be excellent and great in the court of Nabuchodonosor, and thy name shall be spoken of in all the lande.

Then commanded he her to go in where his treasure lay, and charged that she should have her dwelling there, and appointed what should be given her from his table.

Judith answered him, and said: As for the meate that thou hast commanded to give me, I may not eate of it as now, lest I displease my God: but I will eate of such as I have bought with me.

Then said Holophrines unto her: If these things that thou hast bought with thee faire, what shall we do unto thee?

And Judith said: As thy soul lyeth in thy Lord, thy handmaid shall not spend all this, but God hath brought to passe in my hand the things that I have desired. So his keraunites brought her into the tent whereas he had appointed.

And as she was going, she desired that she might have leave to go forth by night and before day to her prayer, and to make intercession unto the Lord.

Then commanded Holophrines his chamberlaines, that she should go out and at her pleasure, to pray unto God those three days.

And so in the night season she went forth into the valley of Bethulia, and washed her selfe in the well water.

And coming by, she besought the Lord God of Israel that he would prosper her way for the deliverance of his people.

And so she went in, remained cleane in her tent, till the tyme her meate in the evening.

Upon the fourth day it came to passe that Holophrines made a supper unto his keraunites, and sent unto Wagao his chamberlayne: Go thy way, and tell this Hebrew, that she may be willing to consent to kepe company with me:

For it were a shame unto all the Assyrians, that a woman should to laugh a man to scorne, that she were come from him blemished withall.

Then sent Wagao unto Judith, and said: Let not the good daughter be afraid to come into my lorde, that she may be honoured before him, that she may eate and drinke wine and be merry with him.

Unto whom Judith answered: who am I, that I should say my lorde nay?

Whatsoever is good and best before his eyes, I shall do it: and looke what is his pleasure, that shall I think well done as long as I live.

So the goode vp, and deckt her selfe with her apparell, and went in a goode before him.

And Holophrines heart was whole moved: for he went in desire toward her.

And Holophrines said unto her: Drink nothe and sit downe & be merry, for thou hast founde favour before me.

Then said Judith: Syp, I will drinke, for my innde is meryer to day then ever it was in all my lyfe.

And she tooke, and did eate, and dranke before him, the things that her majesty had prepared for her.

And Holophrines was merry with her, and drankke more wine then ever he did afore in his lyfe.

The xii. Chapter.

Judith would not pollute her selfe with the meate of the Gentiles. She made her request that she might go out by night to pray. Holophrines causeth her to come to the banquet.
Judith's prayer for strength.

10 She smote of Holofernes head.
12 She returneth to Bethulia, and reloquest her people.

Ob, when it was late in the night, his seruantes made haste every man to his lodging: And Wagao shut the chamber doores, and went his way:

For they were at overladen with wine.
So was Judith alone in the chamber.
As for Holofernes he lay upon the bed [all drunken] and of very drunkenness fell asleep.
Then commanded Judith her maid to stande without before the dooie and to wayte.
And Judith stode before the bed, making her paryer with tears, and moreover her lips secretly.
And saide: Strengthen me O Lord God of Israel, and have respect unto the workes of myne handes in this house, that thou mayest set by the cote of Hierusalem lyke as thou hast promised, and grant that I may performe the thing, which in hope that it may be done by thee, I have devised.
And when the had spoketh this, she went to the pillar that was at Holofernes beddes head, and looke his右手 that hanged upon it, and drewe it out:

And when she had taken it out of the scabder, she tooke holde of the heere locks of his head, and saydes: Strengthen me O Lord God in this house.

And with that she gave him two strokes upon the necke, and smote of his head: Then tooke the the canape away from the pilers, and rouled the dead body aside.

Immedeiatly she gat her strength, and delivered the head of Holofernes unto her madien, and bad her put it in her valllet.
And so these two went foozeth together after their entome, as though they would pray: and so passed by the haunt, and came about through the valley unto to the poiste of the cite.

And Judith creped a signal of unto the watchmen upon the walles: Open the gates [said she] for God is with us which hath shewed his power in Israel.

And when they heard her voyage, they called the elters of the cite: [together]
And they came all to meete her, little & great, young & olde: for they thought not that she should have come to done.
So they lighted candels, and gathered about her every one; but she went by
to a high place, and caused silence to be pastapined.  
17 And when every man now held his peace, Judith said: O prye the Lord our God, for he hath not despised nor forsaken them that put their trust in him:
18 And in me his handmaid, he hath performed his mercy, which he promised unto the house of Israel: Yea, in my hand this same night hath he blane the enemy of his people.
19 And with that the tboke forth the head of holophernes out of the waller, and threw it thern, saying: Behold the head of holophernes, the captyane of the armies of the Assyrians, and this is his canape wherein he lay in his day-tennes, where the Lord our God hath blane him by the hande of a woman.
20 But as the Lord lived, his angel hath kept me going thither, remaining there, and coming thither againe from thence: And the Lord hath not suffered me his handymen to be destit, but without any deeling of nime hath he brought me againe unto you: and that with great victorie, so that I am escaped, and ye delivered.
21 O gene thankes unto him every one, for he is gracious, and his mercy endureth for ever.
22 So they payed the Lord altogether [ and gave thankes unto him ], and to her they said: The Lord hath blane thee in his power, for through thee he hath brought our enemies to naught.
23 And Dares the chiefe rulcr of the people of Israel saide unto her: Blessed art thou of the Lord the high God, above all women upon earth.

24 Blessed be the Lord the maker of heaven and earth, which hath guided thee aright to wondme and to slaye of the head of the captyane of our enemies.
25 For this day he hath made thy name so honorable, that the people shall never come out of the mouth of men which shall alway remember the power of the Lord, seeing thou hast not spared thine own selfe [ but put thee in jeopardy] consideringe the angusthe and trouble of thy people: and so hast helped their fall before God our Lord.
26 And all the people said, Amen, Amen.
27 Achior also was called, and he came: And then said Judith into him, The God of Israel, unto whom thou gavest witnesse that he would be avenged of his enemies, even he hath this night through my hande smitten of the head of all the unfaithful.
28 And that thou mayst see that it so is, behold this is the head of holophernes, which in his preumpentuous pride deliuered the God of the people of Israel, and threatened thee with destruction, saying, when the people of Israel is taken, I shall cause thee also to be sticke with the sword.
29 When Achior saw holophernes head, he fell downe upon his face to the grounde for very anguish and feare, so that he fownd wittfall.
30 But after that he was come againe to him selfe, he fell downe before her, and payed her, saying:
31 Blessed art thou of the Lord in all the tabernacles of Jacob: for all the people that hear of thy name, shall praise the God of Israel, because of thee.
Then Achior sung the power of God which he had shewed unto the people of Israel, fell off from his heart in the sight of all his company and order, and discomfited as many as they might get. Thus did the Assyrians come into the tents of the Israelites, and brought all the cities and countries of Israel.

And so all the regions and every city sent out their best men after them in harness, and smote them with the sword, till they came to the utmost part of their borders.

And the other that were in Bethulia came into the tents of the Assyrians, and took all that they which were fled had left behind them, so they found great good.

And they that came againe to Bethulia from the battle, took with them such things as had ben theirs; there was no number of the battaile and of all costly jewels, so that from the lowest bin to the hieck, they were all made rich of the spoiles of them.

And Joachin the high priest came from Jerusalem to Bethulia with all the elders, to see the Assyrians, and to see God for her.

And the people, and all the regions and every city sent out their best men after them in harness, and smote them with the sword, till they came to the utmost part of their borders.

And the other that were in Bethulia came into the tents of the Assyrians, and took all that they which were fled had left behind them, so they found great good.

And they that came againe to Bethulia from the battle, took with them such things as had ben theirs; there was no number of the battaile and of all costly jewels, so that from the lowest bin to the hieck, they were all made rich of the spoiles of them.

And Joachin the high priest came from Jerusalem to Bethulia with all the elders, to see the Assyrians, and to see God for her.

And the people, and all the regions and every city sent out their best men after them in harness, and smote them with the sword, till they came to the utmost part of their borders.

And the other that were in Bethulia came into the tents of the Assyrians, and took all that they which were fled had left behind them, so they found great good.

And they that came againe to Bethulia from the battle, took with them such things as had ben theirs; there was no number of the battaile and of all costly jewels, so that from the lowest bin to the hieck, they were all made rich of the spoiles of them.

And Joachin the high priest came from Jerusalem to Bethulia with all the elders, to see the Assyrians, and to see God for her.

And the people, and all the regions and every city sent out their best men after them in harness, and smote them with the sword, till they came to the utmost part of their borders.

And the other that were in Bethulia came into the tents of the Assyrians, and took all that they which were fled had left behind them, so they found great good.

And they that came againe to Bethulia from the battle, took with them such things as had ben theirs; there was no number of the battaile and of all costly jewels, so that from the lowest bin to the hieck, they were all made rich of the spoiles of them.

And Joachin the high priest came from Jerusalem to Bethulia with all the elders, to see the Assyrians, and to see God for her.

And the people, and all the regions and every city sent out their best men after them in harness, and smote them with the sword, till they came to the utmost part of their borders.

And the other that were in Bethulia came into the tents of the Assyrians, and took all that they which were fled had left behind them, so they found great good.

And they that came againe to Bethulia from the battle, took with them such things as had ben theirs; there was no number of the battaile and of all costly jewels, so that from the lowest bin to the hieck, they were all made rich of the spoiles of them.
The booke

they began all to praise her with one voice, saying: Thou worshipst the cuple of her father, thou art of Israel, thou honour of our people.

11 Because thou hast done many good things, and the heart of man is comforted; for that thou hast loved them in spirit and soul, and hast knovv'n no man but thine own husband: therefore hast thou done the hand of the Lord comforted thee, and blessed shalt thou be for ever.

12 And all the people said: So be it, so be it.

The xvi. Chapter.

1 Judith piasteth God with a song. 2 She offereth to the Lord all the treasures, jewels, her beauty, and all the honours of the people. 3 All Israel lamenteth her.

2 In the day that Judith this song into the Lord, saying: Begin unto the Lord upon the tabernacles, sing unto the Lord upon the cymbals.

3 It is the Lord that destroyeth warres, even the Lord is his name.

4 Which hath pitched his tents in the midst of his people, that he might deliver us from the hand of all our enemies.

5 Assur came out of the mountains of the north in the multitude of his strength: his people stopped the water brookes, and their horses covered the valleys.

6 He purposed to have bestow upon my land, and to slay my young men with the sword.

7 He woulde have carried away my children and virgins into captivity, but the Almighty Lord hinde red him, and delivered him into the handes of a woman, which brought him to confusion.

8 For their might was not destroyed of the young men, it was not the sorrow of Tiran that the he, neither have the great giantes let them felles against him: but Judith the daughter of Oferari with her faire beautie hath discomfited him, and brought him to naught.

9 For she layed away her bydowes garment, and put on the apparel of gladnece to the rejoicing of the children of Israel.

10 She annointeth her face with ointment and bound upon her head, and took a newe stole to beguile him.

11 Her slippers raised his eyes, her beaute captivated his minde, with the Word foundeth the of his necke.

12 The Persians were astonned at her blessednesse, and the Peothes at her boldnesse.

13 Then howeld the armies of the Assyrians, when my concupiscences appeared, dye of thirst.

14 The sonses of the daughters have peared them through, and clave them asvgine children: they persified in the battale, for the very fear of the Lord my God.

15 Let vs sing a song of thanksgiving into the Lord, a newe song of praise, vs shall sing into our God.

16 Lord, Lord thou art a great God, mightie in power, whom no man may overcome.

17 All thy creatures must serve thee: for thou hatest but the word, and they were made, thou sentest thy spirit, and they were created, and no man can withstand thy power.

18 The mountains shall move from the foundations with the waters, the shone rockes shall melt before the like water.

19 But they that fear thee, shall be great with thee in all things.

20 Wo unto the people that rise up against my generation: for the Almighty Lord will avenge him selfe of them, and in the day of judgement will he license the.
of Judith.

21 For he shall give fire and danyes in their stede, that they may burne and see it for evermore.

22 After this it happened, that after the victorious all the people came to Jerushe- len, to give praise and thanks unto the Lorde: And when they were purified, they offered all their burnt sacrifices and their vows, and their promised offerings.

23 And Judith offered all holophernes weapons [and all the jewels] that the people had gotten her, and the canape that he took of his bed, and hanged them up "unto the Lorde.

24 The people were to say as the vie is: and this joy with Judith, by reason of the victorious, endured three monethes.

25 So after these days every man went home againe, and Judith was in great reputation at Bethulia, and right honorably taken in at the land of Israel.

26 Unto her vertue also was chastitie joined, so that after her husbandze Manasses dyed, she never knewe man all the days of her life.

27 Upon the hie solemnse days she went out with great worship.

28 She dwelt in her husbands house an hundred and five yeares, and left her handmayden Abia free.

29 And dyed, and was buried beside her husbande in Bethulia: And all the people mourned for her seven days.

30 So long as she lived, there was none that troubled Israel, and many yeares also after her death.

31 The day wherein this victorious was gotten, was solemnly holde, and recollected of the Jewes in the number of the holy days, and it is yet greatly holde of the Jewes ever since, unto this day.

The ende of the booke of Judith.

The rest of the Chapters of the booke of Hester, which are neither founde in the Hebrue, nor in the Chalde.

The xij. Chapter, after the Latin.

The dreame of Mordeceus.

1 Mordeceus the sonne of Jair, the sonne of Seue, the sonne of Is of the tribe of Benjamin.

2 A Jewe, which had his dweling in the citie of Sis, a man of great reputation, and excellent among all them that were in the kynge court.

3 Nevertheless, he was one of the prisoners whom Hadruchodonos, the kynge of Babylon had carried away from Jerusalem unto Babylon, with Jeroham the kynge of Juda.

4 In the second yeere of the rage of great Araberres, in the first day of the moneth Asan, had this Mordeceus this dreame.

5 He thought he heard a great tempest, horrible thunderclaps, earthquakes, and great lyse in the lande,

6 And that he sawe two great dragons rede to fight one against another.

7 There eye was great: At the which 35 roaring 35 eye, all the heauen were up to fight against the righteous people.

8 And the same day was full of darke- nesse and very unsolemne, full of trouble and anguish, yea a great fear and unpleasance was there in the lande.

9 The righteous were amazed for they feared the plauge and enmy that was bred out of them, and were at a pount with them to dance to dye: So they cried unto God.

10 And while they were crying, the little well increide into a great river, and into many waters.

11 And with that it was day, and the same rose up againe: And the lowly were exalted, and devoured the glorious and proude.

12 Mordeceus when Mordeceus had seene this dreame, he awoke, knowinge fastly in his heart what God would do, and so he desired to knowe all the matter, and his mind was therewithall night.
The booke

The xij. Chapter.

Mardoceus bettereth the treason devised against the kyng, and is therefore rewarded of hym.

1 But when the kyng Mardoceus with Bagatha and Chara in the kynges court, the kynges chamberlaines and porters of the palace,

2 But when he heed of their device and had diligently considered their imaginations, he perceived that they went about to lay their [cruell] hands upon the kyng Artazarres, and so he certified the kyng thereof.

3 Then caused the kyng to examine the two geded with tormentes: And when they had graunted it, they were put to death.

4 This the kyng caused to be put in the Chronicles for an everlastinge remembrance, and Mardoceus wrote by the same matter.

5 So the king commanded that Mardoceus should be remayne in the court, and for this faithfulness of his he gane hym a reward.

6 But Aman the same of Ananada the Agagite, which was holden in great honour and reputacion in the kynges court, undertooke to hurt Mardoceus and his people, because of the two chamberlaines that were put to death.

The xijj. Chapter.

1 The copie of the letters of Artazarres against the Jewes. 9 The prayer of Mardoceus.

1 The great kyng Artazarres, which raigneth from India unto Ethiopia over an hundred and twentie and seven lands, sended his frendly salutation unto all the princes and deputies of the countrey, whiche be subject unto his dominion.

2 When I was made lord over many people, and had subdued the whole earth into my dominion, my minde was not with cruelitie and wrong to extalt my selfe by the reason of my power: but purposely with equity alwaye and gentilenes to govern those that be under my jurisdiction, and wholly to set them in a peaceable life, and thereby to bring my kyngdome unto tranquillitie, that men might safely go throbode on every side, and to reuine peace agayne, which be all men desirous.

3 Nowe when I asked my counsellors howse these thinges might be brought to a good estate, there was one by vs excellent in wisdome, where good wyll, truth, and faithfullnesse hath of ten theved and proved (whiche was also the prince pall and next unto the kyng) Aman by name.

4 Whiche certified vs, holwe that wall lands there was scattered abode a rebellious folk, that made statutes and lawes against all other people, and have alway despised the proclaimed commandementes of kynges, and holde that for this cause it were not to be suffered, that suche rule should continue by you, and not to be put downe.

5 Seing nowe we percewe the same, that this people alone are contrary in euery man, bring strange and other manner of lawes, and withstande our statutes and bynges, and go about to stabylise the same matters, that our kyngdome shoule never come to good estate (and the fact of it.)

6 Therefore have we commandad, that all they that are appointed in kyng and thewed you by Aman, whiche is od obese and set over all our landes, and the most principall next unto the kyng, and in manner as a father: all with their wives and childe ren be destroyed rooted out with the sould of their enemies and abusers, and that there shalbe no more thewed, and no man spared: And this shalbe done the fourteenth day of the moneth called Adad of this yere.

7 That they whiche of olde and noble also
also, have ever ben rebellious, may in our day with violence be thrust downe into the hell, so the intent that after this manner our empire may have peace and tranquility.

But [omission] thought upon all the wrothes: noble acts of the Lord, and made his paper unto the Lord.

Saying: O Lord, O Lord, thou holy, and almighty king, for all things are in thy power: and if thou wilt helpe and deliver Israel, there is no man that can withstande not let thee.

For thou hast made heaven and earth, and what wonderful thing looer is under the heaven.

Thou art Lord of all things, and there is no man that can resist thy majestie, O Lord.

Thou knowest all things, thou wouldest Lord, that it was neither of make nor presumption, not for any desire of glory, that I would not bow bowdowe my selfe nor worship powder ponde provide presumption.

For I would have been content, and that with good will, if it might have done Israel any good, to have kis even his footsteps.

But that I did it because I wold be not to the honour of a man in the fleede of the glory of God, for because I would worship none but only thee my Lord: and this have I done in no pryde nor presumption.

And therefore O Lord, thou God and king, have mercy upon thy people, for they imagine Lord they may bring vs to naught, yet their minde and desire is to destroy and to overthrowe thy people that hath ever ben thyne inheritance of old.

O despite not thy portion which thou hast delivered: brought out of Egypt for thyne owne sake.

Hear my prayer, and be mercifull unto thy people whom thou hast chosen for an heritage unto thy selfe: Turne our complaint and sorrow into joy, that we may live O Lord and peace thy name: O Lord suffer not the mouthes of them that praise thee, to be destroyed.

All the people of Israel in like manner cryed as earnestly as they could unto the Lord, for their death and destruction stoode before their eyes.

The, xiiiij. Chapter.

The prayer of Hester for the deliverance of her and her people.

[The text continues, describing Hester's prayer and the events that follow.]
And to open the mouths of the heathen, that they may praise the power and virtue of the gods, and to magnify the sithly song for ever.

O Lord, give not thy sceptre unto them that be nothing, lest they laugh us to scorn in our wicker and fall: but turn their device upon them selves, and punche hym that hath begun the same our vs, and set hym to an example.

Thynke upon vs O Lord, and shew thyselfe unto vs in the tyne of our distress, and of our trouble: strength me O thou kyng of Gods, thou Loade of all power.

Give me an eloquent and pleasant speache in my mouth before the lion: Lucre his heart into the hate of our enemies, to destroy him, and all such as content unto him.

But deliver us with thy hande, and helpe me thy handmaide, Which have no defence nor helper but onlye the Loade.

Thou knowest all things, thou knowest that I loute not the glory and wozhip of the unrighteous, and that I hate and abhorre the bed of the unrectified, and of all heathen.

Thou knowest my necessitie, that I hate the token of my preeminence and worship, which I daurce upon my head, what tyme as I must shewe my selfe and be fente, and that I abhorre it as an uncleane cloth, and that I daurce it not when I am quiet and alone by my selfe.

Thou knowest also that my handmaiden have not eaten at Anians table, and that I have had no pleasure nor delight in the kings feast, that I have not punke the wine of the danke offeringes.

And that thy handmaiden have no joy since the day that I was brought hyther unto this day, but only in the Loade, O thou God of Abraham, O thou mightie God above all, heare the voys of them that have no other hope, and deliuers us out of the hande of the wicked, and deliuers me out of my feare.

The xv. Chapter.

Mardocheus mouthed Hester to go in unto the kyng, and make intercession for her people. And he perforned his request.

Mardocheus also bade Hester go in unto the kyng, and pay for her people, and for her country. Remember (saith he) the dayes of thy love estate, how thou wast nourished under my hande: For Anian whiche is next unto the kyng, hath gaven sentence of death against vs.

Call thou therefore upon the Loade, and speake for us into the king, and deliuers us from death.

And upon the third day it happened that Hester layde alway the mourning garmenets, and put on her glorious apparell.

And becke her selfe goodly (after that she had called upon God, which is the beholder and favour of all things) and took two mayne of vs with her.

Upon the one she leaned her selfe, as one that was tender.

The other followed her, and bare the 3 trayne of her besiture.

The shine of her beautie made her face rose coloured, the similitude of her face was chareful and amiable: but her heart was shaduful for great feare.

She went in thosode all the doores, and knoode before the kyng: The kyng sat upon the trone of his kyngdome, and was clothed in his goodly array, all shining with golde, and set with precious stones, and he was very terrible.

He lift up his face that shone in the clearunesse, and looked grimely upon her: Then set the Queene downe, was pale and faynte, leamed her selfe upon the head of the mayde that went with her.

Nevertheless, God turned the kinges minde that he was gentle, that he leaped out of his scate for feare, and gat her in his armes, and helde her by thill she came to her selfe againe, he gat her loving hydes also, and laid unto her.

Hester
The xxv. Chapter.

C The copie of the letters of Artaxerxes, whereby he reuetheth those which he first sent southe.

1 The great king Artaxerxes, which raigneth from Indis to Ethiopia over an hundred and twentie and seven landes, sitteth upon the princes and rulers of the same landes, suche as love him, his frendly salutation.

2 There be many that for the sundrie frendshipes and benefits whiche are durely done unto them for their woorshipp, beuer the more profonde and ye embodied:

3 And undertake not only to hurt our subjietes, for plenteous benefits may they not suffer, and begin to imagine someting against those that do them good.

4 And take not only all unhank (huines away from men) but in pride and presumptioun, as they that be burniefull and unhankfull for the good deeds, they go about to escape the judgement of God, that seeth all thinges, whiche judgement haterly and punishing all wickednesse.

5 It happeneth ofte also, that they which be in office by the higher power, and unto whom the buckle and cause of the subjietes are committed to be handled, ware yowthe, and beside them Virtues with the dedung of innocent blood, which bringeth them to unterrible hurt.

6 Whiche also with false and deceifull words and with lying tales, deeace and betray the innocent goodnesse of princes.

7 Nowe is it profitable and good that we take heed, make searche thereafter, and consider not only what hath happened unto vs of olde, but the manie fulle, vhomme, and the somple thinges, that the deputyes haue noide taken in hande before our eyes:

8 And thereby to delivere in tyme to vs come, that we make the kyngdome quiet and peaceable for all men, and that we might sometime brinwe it to a chagne.

9 And as for the thing that noide is present before our eyes, to withstande it, and to put it downe after the most frendly maner.

10 What tyne noide as Anan the some of Amabad in the Macedonian, a straunger veryly of the Persians blood, and farre from our goodnes, was come in among vs as an akaint.

11 And had obtained the frendship that we beare towarde all people, so that he was called our father, and had in yve Honour of every man, as the next and pynfull unto the kyng:

12 He could not forbear him selfe from his prede, hath undertakenn not only to rob vs of the kyngdome, but of our life:

13 With manie folde deceipt also hath he desired to defery Pardochenous our helper and preserver, whiche hath done vs good in all thinges, and innocent hester the like partaker of our kyngdome, with all her people.

14 For his munde was when he had taken them out of the way, and robbed vs of them, by his meanes to translate the kyngdome of the Persians unto them of Macedonie.
The booke

15 But we finde that the Jewes (which were cauled of the Wicked that they might be destroyed) are no culpil doers, but we reasonable and right lawes.
16 And that they be the children of the most high living God, to whom the kingdom of vs and of our progenitors hath ben well ordered by theire.
17 Wherefore, as for the letters and commandementes that were put forth by Amau the sonne of Anabadhu, ye shall do well if ye holde them of none effect:
18 For ye that set them up and intendent them, hangeth at Succ before the post, with all his horned: and God whiche hath all thinges in his power, hath rewarded hym after his delitering.
19 And upon this ye shall publishe and set by the cope of this letter in all places, that the Jewes may freely and without hinderaunce holde them letters after their olde statutes:
20 And that they may be helped, and that upon the thirteenth day of the twelthe moneth Adar, they may bee avenged of them which in the tyme of their uitue and trouble would have oppressed them.
21 For the goerner of all thinges, hath turned to ioy the day where in the chosyn people shoule have perished.
22 Moreover, among the holy solenme dayes that ye haue, ye shall holde this day also with all gladnesse:
23 That nowe and in tyme to come this day may be a remembraunce of good for all such as love the prosperite of the Persians: but a remembraunce of destrution to those that be seditions into vs.
24 All cities and landes that do not this, shall horribly perish and be destroyed with the fire and flame, and shall not only be no more inhabited of men, but be adhored also of the hynde beasts and foules.

The ende of the rest of the booke of Hester.
Due righteousness ye that be judges of earth, consider deeply of the Lord in goodness, and seek hym in singenesse of heart: For he will be sounde of them that tempt hym not, and appeareth unto such as put no distrust in hym.

3 For wicked thoughts separate from God, and his power when it is tried, repenteth the wife.

4 For why? Wylde done shall not enter in to a wicked soule, nor dwell in the body that is subject unto sinne.

5 For the holy spirit of discipline fleeth from deceit, and with alazeth hym selfe from thoughts that are without understanding, and is declared when wickednesse commeth.

6 For the spirit of wylde done is loving, and will not abolish hym that blaspheme with his lips, for God is wittynesse of his raynes, and a true beholder of his heart, and an hearer of his tongue.

7 For the spirit of the Lord suffeth the rounde compass of the world, and the same that yphobeth all things hath knowledge also of the ypocye.

8 Therefore he that speaketh unrighteous things can not be hid, neither shall the judgement of repose let him escape.

9 And why? Inquisition thatbe made for the thoughts of the vngodlie, and the sounde of his words shall come unto God, so that his wickednesse shalbe punished.

10 For the care of etonuse heareth all things, and the noyle of the grudginesse shall not be hid.

11 Therefore beware of murmuring which is nothing worth, and refrain your tongue from slandering: For there is no word so secret that it shall goe for naught, and the mouth that speaketh lyes slayeth the soule.

12 Seek not your owne death in the error of your lyfe, destroying not your selves thowards the works of your owne handes:

13 For God hath not made death, neither hath he pleasure in the destruction of the living:

14 For he created all things that they might have their being, and the generations of the world were healthfull, and there is no portion of destruction in them, nor the kyngdome of hell upon the earth.

15 For righteousness is everlastinge and immortality but unrighteousnesse bringeth death.

16 Nevertheless, the vngodly call it vnto them both with words and vwoodes, and whyte they thinke to have it their friends, they come to naught, and they have made an agreement with it, for they are worthy to be of her part.
The booke

The ii. Chapter.

The imaginactions and desires of the wicked, and theye countable against the faithfull.

1. Or the bungodly say reasoning with them selves but not a right, Our life is short and tedious, and in the deeth of aman there is no remedie, neither is there any man knowen to have returned from the grave.

2. For we are borne at all adventure, and we shalbe here by more fortune after, as though we had never ben; for our breath is as a fownde in our nozserlues, and voidges as a parte rayled out of our hearts:

3. Whiche being extinguished, our body shalbe turned into ashes, and our spirte shal vanshe as the soft apye.

4. Our life shall passe away as the trace of a cloude, and come to naught as the mufe that is druen away with the beams of the sunne, and put doune with the heat thereof: Our name also shalbe forgotten by life and life, and no nian shall have our voidges in remembrance.

5. For our tyme is a very shadowe that passeth away, and after our ende there is no returning: for it is fast seale, so that no man commeth agayne.

6. Come on therefore, let vs enjoy the pleasures that are present, and let vs chearefully be the creatures, like as in youth:

7. Let vs fill our selues with good wine and oynment, and let there no fownde of the tyme escape vs:

8. Let vs creowe our selues with rose budden, afore theye be withered:

9. Let there be no taye mede, but our luff go therowe it. Let evrie one of vs be partakers of our volupteounes, let vs leave some token of our pleasure in euery place: for that is our portion, and this (as) our lot.

10. Let vs oppresse the poore righteous, let vs not spare the wydde but olde man, let vs not regard the heades that are gray for age.

11. Let the laue of unrighteousnesse be our strength; for the thing that is weake is nothing worth.

12. Therefore let vs destrate the righteous, and why: he is not for our profite, yea he is cleane contrary to our doings, he cheketh vs for offending against the laue, and slumbereth the faultes of our maner of living.

13. He maketh his boast to have the knowledge of God, yea he calleth hym selfe Gods sonne.

14. He is made into vs for reproffe of our thoughtes.

15. If greeneth vs also to looke upon him, for his life is not like other mens, his wavyes are of another fashion.

16. He counteth vs but daie persons, he withdraweth hym selfe from our wavyes as from filthynes, he commeth greatly the latter ende of the luff, and maketh his boast that God is his father.

17. Let vs see then if his wordes be true, let vs poyne what shall happen in the ende of hym.

18. For of the luff man be the sonne of god, he wil receaue hym, and deliver hym from the handes of his enemies.

19. Let vs examine him with despitefull rebuke and tormenting, that we may know his mekennesse, and prove his patience.

20. Let vs condempne him with the most shamefull death: for as hym selfe faile, he shall bewarded [of God.]

21. Suche thinges do they imaginge, and go astray, for their owne wickednesse hath blinded them.

22. As to the mysteries of God, they understande them not, they neither hope for the rewarde of righteousness, nor regarde the worship that holy soules shall haue.

23. For God created man to be undestroyed, yea after the image of his owne lykennes made he hym.

24. Nevertheless, thosowe came of the deveill came death into the world, and theye that helde of his side do finde it.
of wisdome.

The.iii. Chapter.

1 The consideration and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

2 But the souls of the righteous are in the hande of God, and there that notonment touche them.

3 In the sight of the bounds they appeared to die, their ende is taken for misterie, and their departing from vs to be utter destruction: but they are in rest.

4 For though they suffer payne before men, yet is their hope full of immortality.

5 They are punished but in few things, nevertheless in many things that they be well rewarded: for God proueth the, and vindict them meete for hym selfe.

6 As goode in the furnace both be trye them, and receauiest them as a burnt offering: and when the tyme commeth they shalbe loked upon.

7 They shalbe tryned and runne through as the sparks among the stubble.

8 They shal judge the nations and have dominion over the people: and their Lorde shalaigne for ever.

9 They that put their trust in him shall understand the truth, and such as be faithfull shall perfeuite with hym in loue: for his saints have grace and misterie, and he hath care for his elected.

10 But the bugdyly shalbe punished according to their owne imaginations, for they have dispised the righteous, and so taken the Lorde.

11 For who so dispiseth wisdome and nurture he is unhappie, and as for the hope of such it is but payne, their labours unfruitfull, and their workes unprofitable.

12 Their deues are indiscern, and their children most ungodlie.

13 Their offspring (or progenie) is cursed: Wherefore blessed is the baren that is unedefiled, which hath not knowne the unfruitfull bed, she shal have fruite in the vitiation of soules.

14 And the gened which with his handes hath wrought no unrighteoussesse, nor imagined wicked thinges against God: for unto hym (halle geuen the speciall gift of faith), and the most acceptable poition in the temple of God.

15 For glorious is the fruite of good labour, and the roote of wisdome shall never fade away.

16 As for the children of adulterers they shall not come to a perfect ende, and the seede of an unrighteous bedde shalbe rooted out.

17 And though they live long, yet shall they be nothynge regarded, and their last age shalbe without honour.

18 If they dye quickly they have no hope, neither comfort in the day of inquiere.

19 For horribile is the ende of the unrighteous generation.

The.iii. Chapter.

1 Of vertue and the commodite thereof. 10 The death of the righteous, and the condemnation of the unfaithfull.

1 Howe soeuer is a chafle generation with vertue: the memoriall thereof is immortall: for it is knound with God and with men.

2 When it is present, men take example at it, if it go away, yet they desire it: it is crowned and ever triumpheth, when it hath vunme the reward of the unndefiled battalle.

3 But the multitude of the bugdyly abounding in chidren, shall profite nothyng, noz gene deepre roote by the seede of adulterie, noz lay any fast foundatio.

4 For though they budde forth in the branches for a tree, yet shal they be shakne with the wynde, so: they stande not fast: and though the vhementerie of the wynde they shalbe rooted out.

5 The imperfect branches shalbe broken, their fruite shalbe unprofitable, so lowe to eate, pea meete for nothynge.

6 And why: all the children that are borne of the wicked bed, must beare recorde of the wickednesse against their fathers.
The booke

21 And to the desire of wisdome leadeth to the kyngdome (everlasting.)

22 If your delight be then in ryall states and scepters (ye kynges of the people) let you "lust upon wisdome," that ye may raigne for evermore.

23 Dowe the light of wisdome all ye that be rulers of the people.

24 As for wisdome, what is he, thou the came by. I will tell you, and will not hyde the mysteries of [God] from you: but will seke her out from the beggynning of her natirue, and byng the knowledge of her into light, and will not kepe backe the truth.

25 Neither will I have to do with consumyng enuye: for such a man shall not be partaker of wisdome.

26 But the multitude of the wise, is the welsare of the world: and a wise kyng is the hyphdyng of the people.

27 Dreeeue naturue then through my woydes, and it shall do you good.

The vij. Chapter.

Wisdome ought to be preferred above all thynges.

My selfe also am a mortall man, lyke as all other, & am one of the earthy generation of them that was first made.

And in my mothers wombe was salusone to be sette in the ymage of some monethes, byng brought together in blood, through the seed of man, and the pleasure that came with sleepe.

And when I was borne I receaved lyke aye as other men, and fell upon the earth which is of like nature, crying and weeping at the first as all other do.

I was wrapped in swaddling clothes, and brought by with care.

For there is no kyng that hath any other begynning of lyfe.

All men then have one entranuce unto lyfe, and one going out in lyke maner.

Wherefore I desired, and understanding was given me: I callecd, and the spirits of wisdome came into me.

I set more by her then by kyngdomes and royall states, and counted riches nothing in comparison of her.

As for precious stone, I compared it not unto her: for all gold is but a little gravell unto her, and silver shalbe counted but clay before her lyght.

I loved her above welfare [beautie, and] purposd to take her for my lyght: for her lyght can not be quenched.

All good thynges together came to me with her, and innumerable riches through her handes.

And I was glad in all thynges, because wisedome went before them: and I knew not that she was the mother of them.

And I my selfe learned unsusawyly, and made other men partakers of her without enuy, and hyde her riches from no man.

For she is an infinite treausure unto men: which who so be, become partakers of the love (and friendly) of God, and are accepted unto him for the gifts of wisdome.

God hath granted me to speake what my mynde conceneth, and to thinke as is meete for the thynges that are given me: For it is he that leadeith unto wisedome, and teacheth to be wisedome a ryght.

For in his hande are both we and our woydes,
wisdom, ye all our Wisdome and knowledge of his works.

For he hath given me the true science of the things that are, so that I know where the world was made, and the powers of the elementes:

The begynning, ending, and middye of the tymes, howe the tymes alter, howe one goeth after another, and howe they are fulfilled,

The course of the yere, the ordinaunces of the starrs,

The natures of young tymes, the subtiltyes of starrs, the power of the tymes, the imaginations of men, the services of young plants, the vertues of roots.

And all such thinges as are either secret or manifest, them bane I learned.

For wisdome which is the worker of all thinges hath taught me: for in her is the science of understanding, which is holy, one only, manifolde, subtile, quicke movyng, cleare, undiscoverable, clas, sweete, plaine, louyng the thing that is good, sharpe, which can not be letted, boyng good,

He dyde to man, steadfast, sure, free from care, hauyng all vertues, circumspect in all thinges, and passyng through all understanding, clene, subtile spirites,

For wisdome is nimble then all nimble tymes, the goeth through and attrayeth to all thinges, because of her cleanness.

For he is the breade of the power of God, and a pure influence flowing from the glorie of the almighty power forevermore, wherefore can no defiled thing come unto her,

For he is the brightness of the everlasting light, the undiddled mirror of the majestie of God, and the image of his goodness.

And byong [but] one, she can do all thinges: and remainyng in her selfe she remayneth all, and in all ages of tymes entyng into holy soules, she maketh Gods friends, and prophets:

For God loueth none, if he dwelle not with wisdome.

For she is more beautifull then the sunne, and greaer light then the starrs, and the day is not to be compered into her.

For vpon the day commeth night: but wickednesse can not overcome wisdome.

The viij. Chapter.

The effectes of wisdome.

Wisdome reacheth from one ende to another mightly, and longely both the other all thinges.

I have loved her, and laboured for her, even from my youth vp: I dyd my diligence to mary my selfe with her, suche love had I vnto her beautie.

That the hath the companie of God, he commendereth her nobilitie: yea the Lord of all thinges himselfe loveth her.

For she is the solemnealtesse of the nurture of God, and the chosuer out of his works.

If a man would desire riches in this lyfe, wha ther richer then wisdome that worketh all thinges:

For yt prudente wrokes: what is it among all thinges that worketh better:

And yt a man loue ryghtouesesse, her labours are but vertues: for why? the teacheth soberenesse and prudence, righteousesse and strengthe, which are luche thinges as men can have nothing more profitable in their lyfe.

If a man desire much knowledge, he can tel the thinges that are past, and differere thynges for to come: the knoweth the subtilties of wrokes, and can expounde dark sentences: she forseth signes and wonders or eye they come to passe, and the endesk of all tymes and ages.

Therefore I purposd after this maner: I vylle take her into my companie, that she may line with me, knowyng for certaintie she shall give me good counsaill, and speake confortably vnto me in my carefullesse and grieffe.

For her sake (halle I be well honest, taken among the commons, and with honour among the eldiers though I be young.

I had bene found to be of sharpe judgement, so that I had bene murtherous in the
By my selfe, and pondered them in my heart, howe that to be ioynd unto wisle
tome is immortalitie,
18 And great pleasure to have her friend-
shyp, and that in the workes of her
handes are infinite riches, and that
who so " kepeith compaine with her
shalbe wise, and that he which talketh
with her, shalle come to honour. I went
about fekeing howe to get her unto me.
19 For I was a lad of ripe witte, and
had a good "understanding.
20 But when I grewe to more under-
standing, I came to an undefined body.
21 Neverthelesse when I perceiued
that I could not enjoy it except God
gave it [me] and that was a point of
wiseome also to knowe whole gift it
was, I stepped unto the Lordde and be-
tought hym, and with my whole heart
I layde after this maner:

The ix. Chapter,
A prayer of Solomon to obeyne wisleome.

1 God of "[my] fathers,
and Lorde of mercie,
thou hast made all
thy worde,
And obedyed man
through thy wisleome,
that he shoule have "dominon over
the creatures which thou hast made,
That he shoule "order the worde
accounting to equity and righteousnesse,
and create judgement with a "true
heart:

2 Give me wisleome which is ever-
lasting about the scate, and put me not
out from among thys children:
For I thy seruante and sonne of thy
handomayden,am a feeble perion, and of
a short time, and to young to the un-
derstanding of judgement and labors.
And though a man be never so perfect
among the children of men, yet shal thy
wisleome be not with hym, he shalbe
nothing regarded.

3 Thou hast chosen me to be a kynge
unto thy people, and the Judge of thy
fomes and daughteres.

4 Thou hast commannde me to build
a temple upon thy holy mount, and an
alter in the citie wherin thou diddest,
likenesse of thy holy tabernacle, which

5 To thine hast prepared from the beginning.
And thy wisleome with thee, which
knoweth thy workes, which also was
with thee while thou maddest the worde,
and knowe what was acceptable in thy
lyght, and rught in thy command-
mente.
6 Send her out of thy holy heavens, for
from the throne of thy maistre, that she
may be with me and labour [with me]
that I may knowe what is acceptable
in thy lyght.

7 For she knoweth and understandeth
all thynges, and shalle leade mee so-
berly in my workes, and preserue mee
in her puder.

8 So shalle my workes be acceptable,
and then shalle I gouerne thy people
righteously, and be worthy to sit in my
fathers scate.

9 For what man is he that can knowe
the countefyle of God? who can thinke
what the Wyll of God is?

10 For the thoughtes of mortall men are
incredible, and our foresaytes are but
uncertaine.

11 For why a corruptible body is heavy
unto the soule, and the earthly manion
kepeith boldly that understanding
that nourceth upon many thynges.

12 Very hardye can we discern the
thynges
The x. Chapter.

The deliverance of the righteous, and destruction of the enemies commeth through wisdom.

1 He preferred the first surnamed father of the world that was created alone, and bought hym out of his fall: *And gave him power to rule all things.

2 But when the unrighteous went away in his wrath from her, he perished by the furious desire to murder his brother.

3 For whom when the water destroyed the whole world, Wisdom again preferred her, she governing the man by no costly wrought of wood.

4 Moreover, when the nations were confounded [or joined together] in their malicious concurrence, she found out the righteous, and preferred hym faultless into God, and kept hym strong against the lone of his forme.

5 She preferred the righteous when he fled from the ungodly that perished, what tyme as the fire fell downe upon the fine cities.

6 Like as yet this day the unfruitful waste [and] hopeless lande geneth testimone of their wickednesse: yea the unripe and unripe fruits that grovnde upon the trees, and for a token of a reminiscence of the unfruitful sole, there standing a pyler of salt.

7 For all such as regarded not Wisdom, not onely this hurt, that they knewe not the thynges which were good: but also left behinde them unto men a monument of their foolishnesse, so that in the thynges wherein they sinned, they could not be pyed.

8 But as for such as toke heed unto Wisdom, she hath delivered them from solitude.

9 When the righteous fled because of his brother wrath, Wisdom led hym the right way, shewed hym the holy dome of God, gave hym knowledge of holy thynges, made hym rich in his labours, brought to passe the thynges that he went about.

10 In the deceitfulness of such as deceived hym, the FOodde by hym and made hym rich.

11 She saved hym from the enemies, and defended him from the persecuters: In a strong battle she gave hym the victorie, that he might knowe howe that the fear of God is stronger then all thynges.

12 When the righteous was solde, she solde hym not, but delivered hym from sine: She went downe with hym into the dungeon.

13 And said hym not in the bandes, *till she had bought hym the keepter of the realme, and power against those that oppressed hym: As for them that had accused hym, she declared them to be liers, and bought hym to perpetuall woollipp.

14 *She delivered the righteous people and faultless seede, from the nations that oppressed them.

15 *She entered into the soule of the servaunt of the Lorde, and stooide by hym in Wonders and tokens against the dreadful thynges.

16 *She gave the righteous the reward of their labours, and led them forth a maruious day: on the day tyme she was a shadowe unto them, and a light of starses in the night season.

17 *She bought them through the red sea, and carpied them through the great water.

18 But she brought their enemies in the sea, but brought them out of the bottom of the deep.

19 So the righteous toke the spoyles of the
The miracles done for Israel. 1. The vengeance of sinners. 2. The great power and mercy of God.

1. **He ordered their works in the handes of the holy prophet:** *so that they went through the wilderness that was not inhabited, and pitched their tentes in the waste desert.

2. They stood against their enemies, and were avenge of their adversaries, *when they were thirsty they called upon thee, and water was given them out of the (most) holy rocke, their thirst was quenched out of the harde stone.*

3. For by the thynge (wherethrough) their enemies were punished, were the children of Israel helped in their neede.

4. In scoord of a fountaine of the perpetuall running and all troubled with gone blood, in repast of the commandement published to nurthe the infants, thou gavest unto them abundance of water, and that not looked for neither:

5. Declaring by that thrench thou hast punished thine adversaries. *for when they were tried, and nurtured with fatherly mercy, they knewe howe the vngodly were judged and punished in the wrath [of God].

6. For these halfe thou exchost as a father, and poued them: but unto the other thou hast ben a boyfounes lyng, layed harde to their charge, and condemned them.

7. Whether they were absente or present, their punishment was a lyke.

8. For their grief was double, and mourning for the remembrance of thynges past.

9. When they perceived that their punishment dyd them good, they thought upon the Lorde.

10. For whom in his crying out before, as an abit they had dened with de\*\*\*ision, him in the ende when they laboured what happened, they wondered at: for they were of another thrench then was the iust.

11. But for the foolish denises of their unchastisely, wherewith being deceaued they were shipped serpentes that had not the lie of creation, and vile beasts, thou sentest a multitude of unreasonable beasts upon them for vengeance:

12. That they might knowe, that toke wherewith a man ingreth, by the same also shall he be punished.

13. For unto thy Almighty hande that made the world of naught, it was not impossible to fende among them an heape of beares, or wood lions.

14. Of cruel beasts of a strange lyke such as are knownen, or stout fire, or cast out a smokyng breath, or shooe horrible sparks out of their eyes:

15. Which might not only destroy them with hurtynge, but also kill them with their horrible lykht.

16. For without these beasts might they have ben slayne with one lyke, being perfected by the reuengeance, and scattered abroad through the breadth of thy power: Neverthelesse, thou hast ordered all thynges in measure, number, and weight.

17. For thou hast euer had great strength and myght, and who may withstande the power of thynne armes?

18. For whys? lyke as the small thyng that the balauence wapeth, so is the world before thee: pea as a drop of the moonyng deale that falleth downe upon the earth.

19. But thou hast mercie upon all, for thou hast power of all thynges, and makest thee as though thou laboyst not the sums of men, because they shouldst amend.

20. For thou loudest all the thynges that are, and hatest none of them whom thou hast made: for thou wouldest not have made any thyng if thou hadst hated it.

21. Pea bothe might any thyng endure pitt were notthy wyll; or bothe coulde any thyng be preferred, except it were called of thee.

22. But thou sparest all: for they are chine (d Lorde) thou lour of soules.
O: thy uncorruptible spirit, O Lord, is in all things.

Therefore chastenest thou them mercifully that go wrong, and warnest them by putting them in remembrance in what things they have offended, that leaving their wickedness, they may believe on thee, O Lord.

*As for those old inhabitants of thy holy lande, thou mightest not away with them.

For they committed abominable works [against thee] as Witchcraft, for sake, and Witch sacrifices.

They slue their owne childdren without mercy, they byd eate by the bowels of menes feth, and drowned the blood abominable bankers, and had their mad fanatall priestes.

And the fathers were the chiefe murderers of the soules deffitate of helpe, [these doers] thou wouldst destroy by the hands of our fathers:

That the lande whiche thou louest above all other, might be a meete dwelling for the chyldren of God.

Nevertheless, thou sparedst them also as men, and sevedst the forreners of thyne hoast, even forrestes, to destroy them out by little and little.

Not that thou wilt enable to subdue the bugody vnto the righteous in bat tayle, or with cruelle beastes, or with one rough vade to destroy them together: But thy mynde was in punishing them by little and little, to gie them place for amendment, knowing well that it was an unrighteous nation, and wick ed of nature, and that their thought might never be altered.

For it was a cursed seede from the beginning: yet hast thou not pardoned their innes wherein they offended, for that thou fearest any man.

For who will stand against thy judgement: or who will blame thee for the nations that perish, whom thou hast made: or who will come before thy face to be revenged for the unrighteous men:

For there is none other God but thou, *that carest for all things: that thou mayest declare houle that thy judgement is not unright.

There were neither king nor traunt in thy sight, requirest accomplices of them whom thou hast destroyed.

Foxsmouth the then as thou art righteous thy selke, thou onke all things righteously, *thinking it unseemly for thy power to condenyne hym that hath not deserve to be punished.

For the power is the beginning of righteousness, and because thou art Lord of all things, it maketh thee to be gracious unto all.

For when men thinke thee not to be of a full strength, thou declarest thy power, and reprouest the boldness of the wyke.

But thou *mastring thy power doest judge with equite, and ozactly with great favour: for thou mayest be pow er when thou wilt.

By surfe Wykes nowe haft thou taught thy people, that the last man shouulde be loving, and haft made thy chylde to be of a good hope, because thou gavest room to repentance for sines.

Insonusche as thou hast punished and with such deliberation and obfervation, the enemies of thy seruantes, which were worthy to dy, where through thou gauest them tyne and place of amendement, that they might turne from their wickednesse:

With holde great circumcision then punishedst thou thyne owne chylde, vnto whose fathers thou haft sworne, made covenantes of good promises:

So where as thou dost chalfe vs, thou *punishedst our enemies a thousand times more: to the intent that when we punishe, we should diligently think of thy goodnesse, and when we our selues are punished, we shou'd hope for mercy.

Therefore, where as men have liued
The booke

26 As for such as shall not be ransomed by these Loges [and rebuses]: they shall see the worship of God,
27 For look in what things they disdained when they suffered for their sakes whom they counted gods, lyes, for their lives punished in the same, they perceived that he was in these the true God, whom before they had denied to knowe, and therefore came extreme damnation upon them.

The xiiij. Chapter.

All things be happy except the knowledge of God. 10 Idolaters and idols are mocked.

1 Truly happy are all men by nature, which were ignorant of God, and could not out of the good things that are seen knowe hym, that of hym false is [everlasting] neither take so muche regard of the workes that are made, as thereby to knowe who was the craftsman of them:
2 But some take the fire, some the winde or twist appare, some the course of the starrs, some the running water, some the dune and moone, or the lightnes of heaven, for gods that rule the worlde.
3 But though they had such pleasure in their beautie, that they thought to have been gods, yet should they have knowne howe muche more fayrer he is that made them: For the maker of beautie hath dydnamned at these things.
4 Or if they maruelyd at the power and worke of them, they should have perceived thereby, how much he which made these things is mightie then they.
5 For by the greatnesse of the beautie and of the creatures, the maker thereof compared with them, may plainly be knowned.
6 Notwithstanding, they are the lesse to be blamed that seeke God, and woulde finde hym, yet peradventure muche.
7 For they being occupied in his worke, do seeke hym diligently, and are persuaded by the sight, because the things are beautifull that are seen.

8 Holbeit, yet neither are they to be executed.
9 For if their understanding [and knowledge] be so great, that they can discern the world, and the creatures, why do they not rather finde out the God of all?
10 But miserable are they, and among the dead is their hope, that call them gods which are but the workes of mens handes, golde, siluer, and the thing that is founde out by cunning, the similitude of beastes, or any bayne done that hath ben made by hande of old.
11 Or as wise a Carpenter cuteth downe a tree meete for the purpose, and pargeth of all the barks cunningly, and so by arte comely makest a vessel profitable to the use of life:
12 And with that which is cutt off from his worke, doth make his meat to fill his belly.
13 And as for the other part that is left, which is profitable for nothing (for it is a crooked piece of wood, and full of knoddes) he carrieth it diligently by lesture, and according to the knowledge of his cunning, he giveth it some proportion, fashioned it after the similitude of a man,
14 Or makest it lyke some good beast, straketh it over with red, and paynethe it, and looke what foul spot is in it, he calleth some colour upon it.
15 Then makest he a convenient tabernacle for it, seteth it in the wall, and makest it fast with iron:
16 Prouding to see it, lest it happen to fall,
fall, "for it is well known that it can
not helpe it selfe: for why, it is but an
image, and u内外 of necessitie be helpe, he
Then making prayer for his goodes,
for his mariage, and for childeren, he is
not ashamed to speake to that which
hath no soule.
For health, he makek his petition
unto him that is "heke: for life, he hyn-
brie prayeth unto hym that is dead: he
"calleth upon hym for helpe, that hath
no experience at all: and to sende hym a
good journey, he prayeth him that may
not go.
And for gayne, for worke, and for sur-
cess of his affayes, he alche power of
hym which is without all maner of

The xiii. Chapter.
1 The detection and abomination of images. 8 A curse of them and of hym that
make them. 14 Whereof idolatrie proceeded; 15 What curts come of idolatrie.

1 Therefore shal there a plague come
upon the idols of the heathen: for out of
the creature of God they are become an
abomination, a "temptation unto the
soules of men, and a share for the feete
of the unlyke.
12 For why, the "seeking out of idols, is
the beginning of BAhbodime, and the
"vinging up of them, is the "destruction
of lyfe.
13 For they were not from the beginning,
neither shall they continue for euer.
14 The bapnegloze of men hath founde
them out upon earth, therefore that they
come shortely to an ende.
15 For when a father mournde heavily
for his soule "solaine taken away
from hym, he made hym an image, and
hym which was then he was but a dead man,
he now began to Worship as a god, and
which to his "servauntes ceremo-
nies and sacrifices.
16 Thus by procelte of time this "integra-
tious cultoure being Waren strong was
kept as a labe, and images were Wor-
dered by commandement of s-
rauntes.
17 As for those that were so farre of that
men might not Worship them present,
their vilage beyng bavelne out from
farre of, was made as the "clear
image of an honourable kng, that they
might with "affection flatter aswell
the absent as the present.
18 Agayne, the singuler ambition of the
crasfes man gave the ignoaunt also a
great occasion to increase the supersti-
tion.
19 For he willing to please one peradven-
ture that "bare rule, laboured with all
his cunning to make the image of the
best fashio.
And so though the beautie of the booke, the common people being thereto allureth, take hym nowe for a god, which a little before was but honored as a man.

And this was to the decreaing of mans life, when men either with calamitie or trauenie oppressed, ascribed unto stones and storie that name of God which ought not to be geuen unto any thing.

Hence, this was not enough for them, that they erred in the knowledge of God: but where as they lusted in the great warre of ignorance, those so great and great plagues called they peace.

For either they flue their owne chylde in and offered them in sacrifice, or bled secret ceremonies, or followed madde drunken dissoluteyes of rites in sacrifice:

So that they kepe neither life nor marriage cleane: but either one flue ano other repaytously, or greedie hym by adulterie.

So that there reigned in all men without exception, blood, manslaughter, theft, dissimulation, corruption, unfaithfullness, sedition, perjury.

For why, the honouring of abominable images, is the beginning, the caufe and ende of all evill.

For they that worship Idolers, either they are madde when they be merry, or prophetic lies, or lie ungodly, or els lightely soodeare they images.

For though the images in the Gods which have no soule, though they devour falsely, yet they think it shall not hurt them.

Therefore commenceth a great plague upon them, and that mostfully for both causes: for they have an euil opinion of God that gene heede unto Idolers, and they devour brutilly in deceit, despis- ing holynes.

For it is not the power of them by whom they devour: but it is the uniuersal vengeance of sinners that puniseth alwayes the offence of the ungodly doers.

The xv. Chapter.

The booke of the faithfull praying the mercy of God, by whose grace they sinne not idolers.

Yet are we thynke, for we knowe thy strength: but we will not sinne, because we knowe we are counted thynke.

To knocke theis perfect righteousyness: yea to knowe thy power, is the rote of immortallitie.

As for the thing that men have found out through their euill science it hath not becaused be, nor the paynters unprofitable labour [to wee] an image sported with dyes coloures,

True image with dyes coloures.

So by his wicked labour he made a vayne god of the same clay, this both even when he which a little before was made of earth hym selfe, and within a little while after returneth to the same out of which he was taken, when the soul of his life halfe demanded from him agayne.
of wydrome.

Notwithstanding, he careth not the more for this that he must labour, nor that his life is short; but strenuously to excel goldsmithes and silversmithes, and enbeautify to do like the copper-smithe, and taketh it for an honour to make 'decentable things.

10 His heart is but almes, his hope is more vaine then earth, and his lyfe of less Honour then clay.

11 Forsoomuch as he knoweth not his owne maker that gave him his soule of power to worke, and breathed in hym the breath of life.

12 But they counted our lyfe but a pastime, and 'our conversation to be but a market for gape, and that men should every way be getting, yea though it were by unli means.

13 Nowe he that of earth maketh seale vessels and images, knoweth hym selfe to offende above all other.

14 At the enemies of thy people that hold them in subjection, are most vnwise, & are more nuisable then very fooles.

15 For they judge all the idols of the heathen to be gods, which neither have eyelight to see, nor nose to smell, nor ears to heare, nor fingers or hands to grope, and as for their feete, they are to follow to go.

16 For man made them, and he that boreth his owne spirit fashioned them: but no man can make a god lyke unto hym selfe.

17 For trying he is but mostall, it is but mostall that he maketh with brightenesse handes: he him selfe is better then they whom he Worshippeth, for he issu'd as they dyd neuer.

18 Pea they worshippeth (such) beasts also as are most hatefull: for if they were compar'd for madnesse, they are worse then others.

19 Neither have they any beautie why to be desir'd in respect of other beasts: but are all voppe of the praye of God, and his blessing.

The xvj. Chapter.

1 The punishment of idolaters. 20 The benefite done unto the earthfull.

Before by such thinges are they worthily punished, they seue the multitude of beastes are they rooted out.

In feede of the lyke punishments thou shalt graciously ordain thine owne people, preparing for the desire of their appetite a strange tale, even quayles to be their meat.

To the intent that by the thinges which were shewed they were not to be greedie of them, that they were to greedie of meat, might begin to lothe even their necessarie appetite, and they which had suffered perturbe for a short space, might be partakers of the newe tale.

So it was requisite that without any excuse puerie should come upon those which did tyrannie, and to thebe only unto the other hoyle their enemies were destroyed.

For when the cruell woodnesse of the beastes came upon them, they prifed shooe the thinges of the cruell serpentes, notwithstanding. thy wayth endured not perpetually.

But they were put in feare for a little season, that they might be resouerd, having a "token of submission to remember the comandement of thy laude.

For he that looked backe [to it] was not healed by the thing that he laide, but by thee D lauoure of all.

So in this thou showest our enemys, that it is thou which deliverest from all evill.

For then" when they were bitten with grasshoppers and flies, they dyed, neither was there any remedie founde for their life, for they were worthy to be punished by siche.

But not the very teeth of venemous dragons dyd overcome the children: for thy mercy was ever by them, and heal all them.

For they were pricked because they should remember thy worde, but presently they were healed againe, lest they should fall into so deep forgetfulness, that they might not be called backe by thy beneite.

For it was neither hearbe nor plaster that restored them to health: but thy word D Lord, which healtheth all things.

It is thou D Lord that hath the powuer of life and death, thou leaveth not beastes doode, and bringest by againe.

A man in deed shooe his wicket.
nelse may say [another] but when his spirit is gone forth, it returneth not againe, neither may he call againe the soul that is taken away.

15 But it is not possible to escape thy hand.

16 For the bugody that would not know thee, Were punished by the strength of thyme arm; lest strange ravens, hapes, and howdes were they persecuted that they could not any more, and thowe fire were they confirmed. It was a wondrous thing that fire might do more than water which quencheth all things: but the wood is the avenger of the righteous.

17 For sometimes was the fire to tame, that the beatles which were sent to punish the bugody, went not, and that because they should see and knowe that they were persecuted with the punishment of God.

18 And sometime went the fire in the muddest of the water, that it might destroy the frutes of the uniaust lande.

Exod.xviii. 20 [R] In neede whereof thou hast led thine oluine people with angels foode, and sent them bread raph from heaven without their labour, being very pleasant and of good taste.

21 For this thy substanse into thy child ren declared thy sweetness, and feruing to his appetitie that took it, tempered it selue according to his desire.

Exod.xix. 22 But the knovde and ye abode the vis-

Dience of the fire and melted not, that they might know that the fire burning in the heafe, 8 hardening in the pyne, destroyed the frutes of the enemies.

23 The fire also forgat his owne strength agayne, that the righteous might be nourished.

24 For the creature that serveth thee which art the maker, is fierce in punishing the unrighteous, but is calle [and gentle] to do good, unto such as put their trust in thee.

25 Therefore dyd it alter at the same time into all fashions, and was obedient unto thy grace, which is the nurse of all things, according to the desire of them that had need thereof.

26 That thy children O Lord whome thou lovest, might knowe that it is not the growing of frutes that feedeth men, but that it is thy wood which preserueth them that put their trust in thee.

27 For looke what "might not be destroyed at all with the fire, assone as it was warmed with a little sunne flame, it melted:

28 That all men might knowe, that thankes ought to be given unto thee before the sunne rayle, and that thou oughtest to be worshipped before the day spring.

29 For the hope of the world shall melt away as the winter ye and howe away as unprofitable water.

The, xvj. Chapter.

The judgements of God against the wicked.

Rom.xii. 1 [D] great are thy judgments [O Lord] and can not be expressed: therefore men do err that will not be returned by thy wyse

Exod.xii. 2 [O] For when the unrighteous thought to have thy holy people in subjection, they were bound with the bandes of darkness and long night, shut up under rooves, and lay there to escape the eernall prudence.

3 And when they thought to hye in the darkness of their times, they were scattered abode in the very muddest of the darke couring of forgetfulness, put to horrible scare, and wonderfull ype detered.

4 For the corner where they lay hye, might not kepe them from scare, because the fountes came rounde about them and cored them, so many terribile and strange bision appeared to them.

5 No power of the fire might gue them light, neither might the clear frandes of the scarles lighte the horrible night:

6 But there appeared unto them a Go
dayne fire only, very dreadful: At the which light, when in they sawe nothing thoughly, they were so afraid, that they thought the thing which they sawe to be the more fearefull.

7 As for the illusions of the magickal art, they came to naught: and it was a most shamefull reproch of the pyrde that they had of their owne wyseborne.

8 For
For they that promised to burn away the feares and troubles from the sike sole, were sike them selves with feare thereby to be laughe at.

For though no terrible thing did scare them, yet were they afraide at the beastes which passt by them, and at the hissing of the serpentes.

Inomuch as with trembling they solved, and faide they sawe not the aye, which no man yet may escape.

For malice is a dreadful thing, that is condemnede by his owne Winiesses: and beyng pressed with confidence, it carre "suspectee" cruel things.

For feare is nothing els but a "betraying of the succours which reason offereth."

And looke howe muche the lease his hope is within, the greater both he recouert his ignoraunce of that cause that hymgeth the torment.

But they [that do endure] the night that in beede was intolerable, and that came from the dungeons of intolerable hell, steeping the same steep.

were sometimes chaide with monstrous apparitions, and sometimes they solved, as their owne soules had betrayed them: for a hasty feare, that was not looked for, came upon them.

And thus, whoseoeuer was there fallen, he was in pyson, but without chains:

For whether a man had occupied his bandoone, or had ben an hearde man: labourer in the woodes, if he were taken, he suffered "intollerable necessitie."

For they were all bounde with one chaine of darknesse: whether it were a blasing Divinde, or a sweete songe of the byrdes among the thickes branches of the trees, or the belamente of hasty running water.

Of great noyle of the falling downe of stones, or the running of playing beastes which they sawe not, or the mightie noyle of roaring lime beastes, or the founde that amistered agraine in the holonesse of mountaines: these terrible thinges made them solwe [for very feare.]

For all the "earth shined with cleare light, and no man was hindered in his laboure.

Onelye upon them there fell a heauie night, an unage of darknesse that was to come upon them: Pea they were bound to them times more heauie then darknesse.

4. The xviij. Chapter.

3 The sixe pillar that the Israelites had in Egypt. 8 The deliverance of the eayth
fall. 10 The Lord smote the Egyptians. 20 The time of the people in the wolds-
name. 21 Aaron stode betweene the lyning and the dead with his centurie.

Everethlesse, thy saintes had a very great light, whose boype they hearing, and not seeing their figure, for they sufferd not the same thinges, they thought them blessed.

And for that they dyd not hurt them noise of whom they had been wronged before, they thanked them, y besought them pardon of that they had ben enemies.

Therefore thou gauest them a burning pillar to leade them in the unknown way, and the same not to hurt them in their honourable journey.

But reason it was that they should leste the light and be put in the pyson
of darknesse, which had kept the chyldren "thut up, by whom the incorrupt light of the lybe was to be gotten into the world.

After when they thought to lay the babes of the saintes, one chyld being call out, and preferred to repaye them, thou tolkest awaye the whole multitude of their chyldren, and destroyed them altogether in a mightie water.

Of that night were our fathers certified afore, that they knowing into what other they had genen censure, might be of good cheere.

Thus thy people receaue the health of the righteous, but the ungodly were destroyed.

G (iii) 8 For
For like as thou hast "reuened our enemies, so haft thou promisst us thy promisst called.

For the righteous children of the good men of a terrible, and made a godly lawe with one content, that the launts should in like maner recea together both good and evil, and that the fathers wold should first sing praises.

But there was hende a figure appearing of the enemies, and there was a miserable lamentation for children that were bewrayed.

The matter and the servauntes were punished after one maner: and lyke as the king, so suffred the common people:

So they had innumerable that byed with one kinde of death altogether: neither were the living sufficient to bury the dead, for in the tumbaling of an eye the noblest offspring of them was destroyed.

For whereas they would inrecte all things by reason of the unhappen-
teus, in the destruction of the first bone they acknowledged that this people was the children of God.

For all things were sly in silence, and when the night was in the midst of her course, the Almighty with in haste before the earth and reached unto the heaven.

Then the sightes of the cruel dreames veder them sodainly, and fearsuiniteness came upon them vnawares.

Then lay there one here, another there halfe dead [halfe quicke] and heled the cause of his death.

For the visons that veder them, heled them thele things afores, that they might not be ignoant wherefore they perished.

For the temptation of death touched the righteous also, and "among the multitude in the wilderness there was "inresurrection: but thy Wrath endued not long.

For the blamelesse man went in all the haste, and toke the battayle upon hym, brought forth the weapon of his ministration, even prayer and the reconciliation of inncence, let hym selfe against the Wrath, and so brought the inferne to an ende, declaring (thereby) that he was thy servaunte.

For he overcome the "multitude with bodly power of force of weapons: but with the word he subdued him that "vether, alleging the eth and concíliaunta made unto the fathers.

For when the dead were fallen downe by heapes one upon another, he strode in the middes, "parished the Wrath, and "parted the way that it might not come to the living.

And why? in his long garment was all the beautie, and in the four rooves of the house was the glory of the fathers drawn, and thy maitesse was written in the "crown of his head.

Unto thefe the defroerer gave place, and was astraide of them: for it was enough that they onlie talled of the Wrath.

The xix. Chapter.

The death of the Egyptians, and the great top of the Hebrews. II. The meanes that was giuen at the bire of the people. III. All the emanenzes ferue to the will of God.

For the ungody, the Wrath came upon them without mercy into the ende: for he knewe before what should happen unto them:

How that when they had contenued to let then go, and had sent them out with great diligence, they would repent and folowe upon them.

For whyes they were yet mourning and making lamentation by the granes of the dead, they demised another fouldiuesse, so that they persevered them in their spaying, whom they had to fall out afores with prayere.

For the "veneriithee which they had defeated brought them into this ende, and made them forget the thinges that had already happened, that they might by tormentes fulfill their punishment which remaippes.
And that thy people might trye a mar- 

6 For every creature in his kynde was 

7 For the cloude overshadowed their 

8 Where though all the people went 

9 For as the hores, ryght so they neuer, 

10 And why: they were yet myndesfull 

11 But at the last they hauve a newe 

12 For why: the quaples came by to them 

13 For some would not receaue men that 

came into them and were unknowen: and some brought the strangers into bondage that byd them good.

14 For only so, but if they had ben any 

15 Others that had receaue them with 

16 Therefore were they stricken with 

17 Thus the elementes being chaunged, 

18 For the earthy thynge were turned 

19 The fire had power in the water, forg 

20 Agayne, the lambeis hurt not the 

21 For in all thynge hast thou promot 

The ende of the booke of wisdome.
The booke of Iesu the sonne of Sirach
which is called in latine Ecclesiasticus.

The prologue of Iesu the sonne of Sirach vnto his booke.

I u Lyons and great men have declared wisdom into by out of the lawe, one of the propheti, and one of other that followed them: in the which thinges Israel ought to be conformed by the reason of doctrine and wisdom: therefore they that have it, and read it, and only them selues be wise therewith, but some other also with reading and writing. After that my grand-father Jesus had great diligent labour to reade the lawe, the propheti, and other bookes that were left us of our fathers, and had well exercised them selues therein: he purposped also to write some thing of wisdom and good maners, to the intent that they which were willing to learne, and to be wise, myght have the same understanding, and be the more apt to leade a good conversation. Wherefore I eschew you to receive it loyally, to reade it with diligence, and to take it in good worth, though our worde be not so eloquent as the famous orators: for the thing that is written in the Hebrew tongue soundeth not so well when it is translated into another speache: Not only this book of mine, but also the lawe, the propheti, and other bookes sound farre otherwise then they do when they are spoken in their owne language.

Love in the thirtie and eight yeere when I came into Egypt in the time of Ptolomie Caxes, and continued there a long season. I founde bookes there left full of great and profounde learning, wherefore I thought it good and necessarie to befowre my diligence and trauale to interprete this booke: And considering that I had true, I laboured and dryd my bell to performe this booke, and to bying it into light, that the draungers also which are disposed to learne, myght apply them selues into good maners, and true according to the lawe of the Lord.

The first Chapter.

1 Wisdomcommeth of God, 11 I praye of the sære of God. 29 The meane to come by wisdom.

[Image of a page from a book]
Ecclesiasticus.

14.  The love of God is honorable wisdom: loke unto whom it appeareth, they loue it, for they see what wonderful things it doth.

15. The fear of the Lord is the beginning of wisdom, and was made with the faithfulness in the mothers womb, it shall go with the chosen women, and shall be known of the righteous and faithfulness.

16. The fear of the Lord is the right of God's service.

17. That prefereth & justifieth the heart, and giveth health and gladness.

18. Who doareth the Lord shall be happy, and when he hath need of comfort he shall be blessed.

19. She hath bought her everlasting foundations with men, and is gotten to bee with her seed.

20. To fear God is the wisdom that maketh riches, and continueth all good with her.

21. She filleth the whole house with her goods, she garners with her treasure.

22. The fear of the Lord is the crown of wisdom, and giveth plenteous peace and health: he hath seen her and numbered her: Both these are the gifts of God.

23. Knowledge and understanding of wisdom hath he powerd out as rayne, and them that holde her fast hath he bought unto honour.

24. The fear of the Lord is the root of wisdom, her braunches are long lyfe.

25. In the treasures of wisdom is understanding's devotion of knowledge, but wisdom is abhorred of sinners.

26. The fear of the Lord driveth out sinne, and whoso is present, the desire away anger.

27. For he that is without fear can not be made righteous, and his wyfffull boldness is his owne destruction.

28. A patient man wyl suffere unto the lyne, and then shall he have the reward of joy.

29. A good understanding wylde his words for a lyne, and many mens lippes shall speake of his wisdom.

30. In the treasures of wisdom is the declaration of doctrine: but the sinner abhorreth the worship of God.

31. By some of thou desirw wisdom, kepe the commandement, and God shall gene her unto thee:

32. For the fear of the Lord is wisdom and nurturer: he hath pleasure in faith and longyng mekenesse, and he shall fill the treasures thereof.

33. Be not obstinate and unfaithful to the fear of the Lord, and come not unto hym with a double heart.

34. Be not an hypocrite in the sight of men, and take good heed what thou speakest.

35. Sait not thy selfe, lett thou happen to fall and dying thy soule to dishonour, and so diluter thy secretes, and cast thy doome in the myndes of the congregation: because thou wouldest not receaue the fear of God, because thy heart is full of saynednesse and deceipt.

The iij. Chapter.

1. He exhorteth the servauntes of God to righteousness, love, understanding, and patience. 2. Go trust in the Lord. 3. I curse upon them that are faynt hearted and impatient.


5. Forsake as golde and silver are tryed in the fire, even so are acceptable men in the furnace of adversity.

6. Believe in God and he shall helpe thee: order thy way a right, and put thy trust in hym: holde fast his fear and growe therein.

7. Ode that fear the Lord, take sure holde of his mercie, hyphnyke not away from
from hym, that ye fall not.

8  Dye that fear the Lorde, believe him, and your reward shall not be empty.

9  Dye that fear the Lorde, trust in good things, and mercy shall come into you for pleasure.

10 Dye that fear the Lorde, let your love upon him, and your hearts shall be lightened.

11 Consider the old generations of men (ye children) and mark them well: *There was ever any one confounded that put his trust in the Lorde, who ever continued in his fear, and was forsaken; O! bow him, ye hee displeased that called faithfully upon hym?

12 For God is gracious and merciful, he forgoeth times in the time of trouble, and is a defender for at them that feke hym in the truth.

13 Wo be unto them that have a *fearfull heart, lusty lippes, and eunip occupied handes, and to the inner that goeth two manner of vaypes.

14 Wo be unto them that are saint harted, which put not their trust in God, and therefore shall they not be defended of hym.

15 Wo be unto you that haue lost patience, forsaken the right vaypes, and are turned backe into chaose vaypes: what will you do when the Lorde shall begin to blithe you?

16 They that fear the Lorde, wil not disobey his worde: and they that *love him, wil keep his commandementes.

17 They that fear the Lorde wil feke out the thynge that is pleasant unto hym: *and they that love him, be fulfilled with his lade.

18 They that fear the Lorde wil prepare their heartes, and humble their soules in his lyght.

19 They that fear the Lorde kepe his commandementes, and wil be patient tyll they fee hym selve.

20 Saying: *If we do not repent, we shall fall into the handes of the Lorde, and not into the handes of men.

21 For his mercy is as great as him selve.

The.iii. Chapter.

1 To our father and mother ought we to give double honour, to O! the blessing and curse of the father and mother. 2 No man ought over curiously to seare out the secretes of God.

The children of Israell are a congregation of the righteous, and their offspring is obedience and love.

Hee that feareth the Lorde, honoureth his father and mother, and both them servise as it were unto lodes.

Honour thy father and mother, in deed, in word, and in all patience, that thou mayest haue Gods blessing: and his blessing shall abide with thee at the last.

The blessing of the father establisheth the house of the children: but the mothers curse rooteth out the foundations.

Reioce not when the father is reioiced: for it is not honour unto thee, but a shame.

For the worshipp of a mans father, is his owne worship: & the reproche of the mother, is the dishoneste of the sonne.

My sonne, make much of thy father in his age, and greene hym not as long as he lyveth.

And of his understanding enlye, have patience with hym, and dispise hym not in thy strength.

For the good deede that thou livest unto thy father, shall not be forgotten: and
and when thou thy false wants; it shall be rewarded thee: and for thy mothers offence thou shalt be compensated with good, yea it shall be founded for thee in righteousness.

And in the day of trouble thou shalt be remembered: thy sins also shall not away, yke as the plie in the fayre warme weather.

He that foraketh his father, that come to shame: and he that deseth his mother, is cursed of God.

By lorné, performe thy works with loving meekenesse, so that thou be loved above other men.

The greater thou art, the more humble thy selfe in all thynges, and thou shalt have faveour in the light of God.

Many are excellent and of renowne: but the secretes are revealed unto the meke.

For great power belongeth only unto God, and he is honoured of the loundy.

Seek not out the thynges that are about thy capacitie, and secrete not the grounde of such thynges as are to mightie for thee;

But loke what God hath commanded thee, thyneke upon that allway, be not curious in many of his works: for it is not needesful to thee to see with thyne eyes the thynges that are secrete.

Make not to much searcbe in superfuous thynges, and be not curious in many of his works: for many thynges are therewed unto thee already which be above the capacitie of men.

The medlyng with such, hath beguiled many a man, and tangled their wites in baunite.

Thou canst not see without eyes, therefore profess not the thyng that thou hast not.

An haarde heart shall scarce cupill at the last: and he that loueth baungers, shall perish them.

An heart that goeth two wayes shall not prosper: and he that is flowed of heart, lytell be worse and worse.

An obstinate heart shall be laden with sorowes, and the ungodly fumer will heape one time upon another.

The coumple of the proude hath no health, his footstepes shall be pluckt up: for the plant of some hath taken roote in hym.

The heart of hym that hath understandyng, shall perceve hys thynges: and a good care will gladly hearken unto widomme.

An heart that is wise and hath understandyng, will abaye from fumes, and increase in the works of ryghe-oulesse.

Water quencheth burning fire, and mercie reconcileth fumes.

God hath respect unto hym that is thankful: he thinketh upon him against the tyne to come, so that where he faileth he shall lynde a strong holde.

The III. Chapter.

1 Times must be done with gentlenesse. 2: The studie of widomme and her frute.

An exhortation to echewe cupill, and to do good.

1. When the sonne, because not the poore of his himes, and turne not away thyme eyes from hym that hath neede. Displese not an hungry soule, and dische not the poore in his necessite.

2. Greene not the heart of hym that is helpless, and wavishabe not the gyst from the neede.

4. Refuse not the payer of one that is in trouble, turne not away thyne face from the needy.

5. Cast not thyme eyes aside from the poore for any cupill, whyll that thou gue him not occasion to speake cupill of thee.
The booke of Iesus

father, and be in stead of an husband unto their mother: so that thou be as an obedient sonne of the yseft, and he shall love thee more than thy mother doth.

11. wisdom exalteth her children, receiveth them that seek her, a voyl go before them in the way of righteousness.

12. He that longeth her, longeth life: and they that seek her diligently, shall have great joy.

13. They that kepe her, shall inherit glory: for where the enterth in, there is the blessing of God.

14. They that honour her, shall be the surnautes of the holy one: and they that love her, are beloved of God.

15. Who do guech care unto her, shall judge the heathen: and he that hath respect unto her, shall dwell safely.

16. He that believeth her, shall have her in possession, and his generation shall endure.

17. For when he selleth, he both go with hym, and choseth hym among the best: Fear, desire, and temptation shall the byng upon hym, and eype hym in her doctrine, till he have so passd hym in his thoughts, that he commit his soule unto her.

18. Then shall he stablshe hym, byng the ryght way unto hym, make hym a glad man, shelve hym her secretes, and heape upon hym the treasures of knowledge, understanding of righteousness.

19. But if he go wrong, the shall forsake hym, gue hym over into the handes of destruction and ruine.

20. *By some, make much of the ympe, efcheive the thyng that is evill: 21 And so thy ypte shalke not to say the truth: (b) For there is a shame that byngeth sinne, and there is a shame that byngeth worshyp and fauour. 22. Accept no percon after thyne owne wyll, that thou be not confounded to thyne owne decay: be not ashamed of the nyghbour in his aduerite. 23 And kepe not backe thy countayle when it may do good, neither hyde thy wisdome in her beautie.

24. For in the tongue is wisdome knowde, so is understanding, knowledge, and learning in the talking of the wise, and stedfastnesse in the works of righteousness.

25. In no wise speake against the wynde of trueth: but be ashamed of the eyes of thyne owne ignorance.

26. Shame not to confess thyne erreur, and read not the course of the ricer.

27. And submit not thy selfe unto a foolish man, neither accept the person of the mightie.

28. And trueth thou not against the streeke: But for ryghteousnesse take paynes with all thy soule, and for the trueth trueth thou unto death, and God shall fight for thee against thyne enemies.

29. Be not hasty in thy tongue, neither flake and negligent in thy workes.

30. Be not as a lion in thyne owne house, destroyng thy housholde folkes, and oppressing them that are under thee.

31. *Let not thyne hande be stretcht out to receave, and shut Whenn thou wouldest gene.

The v. Chapter.

1. In riches may we not put any confidence. 7. The vengeanfce of God ought to be feared, and repentaunce may not be deferred.

2. Foluowde not the lust of thyne owne heart in thy strength.

3. And say not, thou have I had service: or who byng byng me under because of my works: For doubtlesse God shall avenge it.

4. And say not, I have sinned, and what evil hath happened me? For the almighty is a patern rewarder.

5. *Because thy sinne is forgott thee, be not therefore without fear, neither heape one sinne upon another.

6. *And say not, thiue, the metric of the Lord is great, he shall forgive me my sinnes he be never so many: For byke as he is mercifull, so goeth watch from hym also, and his indignation commeth downe upon sinners.

7. Make no taryng to turne into the Lord,
The lonne of Sirach.

Lorde, and put not of from day to day:  
for tody shall his wrath come, and  
in the tyne of vengeance he shall  
destroy thee.  
9 Trust not in wicked riches, for they  
shall not helpe thee in the day of punish-  
ment and wrath.  
10 Be not caried about with every winde,  
and go not into every way; for so  
both the fumer that hath a double tongue.  
11 Be gentle to heare the wyode of God,  
that thou mayest understand it, and  
make a true anwser with wilbome.  
12 **Be swift to heare, but yowbe and pa**  
cient in geuing anwswere.  
13 **If thou hatt understanding, shape  
thy neighbour an anwswere: ye no, lye  
thy hande vpon thy mouth, lest thou  
be trappd in an undeclereed word, and  
so confounded.**  
14 **Honour and shame is in the talkte, but  
the tongue of the undeclereed is his owne  
destrucon.**  
15 **We not a pryce acuser as long as  
theu lyve, and we no slander With  
yth tongue: For shame for blode goetch  
ever the thefite, and an eyphys name over  
him that is double tongue: but he that  
is a pryce acuser of other men, thaye  
hated, enuied and confounded.**  
16 **Do not rashly neither, in great nor  
small.**

The vj. Chapter.

1 It is the propertie of a sinner to be euyll tongued.  
3 Of friendship.  
3 Desire to be taught.

**Be not of a friend an enemy,**  
so such a man geteth an eyphys name, shame, and  
reule: and wholesoue beareth ensue a dou- 
ble tongue, offendeth.  
8 We not proude in the desire of thine  
oune understanding, lest thy soule rent  
thee as a boll,  
9 And lef the leames lyther, and thy  
frute be destroyed, and so thou be left  
as a dype tree in the wilderneffe.

For a wicked soule destroyeth hym  
that hath it, maketh hym to be laughed  
to some of his enemies, and byyngeth  
him to the portion of the vngodly.  
11 Where wayde multiplyeth friends,  
and pacieth them that be at variance:  
and a thakfull tongue vyll be plente-  
ous in a good man.

3 Hold friendship with many, neuer-  
thelese have but one counsellor of a  
thousande.

**If thou gettest a friend,** *poue him  
feld, and be not halpe to gree him  
reduced.

8 For some man is a friend but for his  
oune turne, and vyll not abybe in the  
day of trouble.

9 And there is some friend that turneth  
to eunnic, and taketh part against  
thee: and if he knowe any hurt by thee,  
he telleth it out.

10 *Agayne, some frende is but a com-  
pation at the table, and in the day of  
neede he continueth not.**

11 *But in thys properite he vyll be as  
shou thy selfe, and deale playfully With  
thy honthoide folkte.

12 *If thou be brought lowe he vyll be  
agaynt thee, and vyll be hidden from  
yth face.

13 Depart from eyphys enemies, yea and  
be vare of thye friendes.

14 A faithfull friend is a strong defence,  
who so findeth such one, findeth a trea-  
ure.

15 A faithfull friend hath no peace, the  
vought of golde and fluer is not to be  
compared to the goodness of his faith.

16 A faithfull friend is a medeine of  
lyfe and ummortalite, and they that  
sare the Lode shall synde hym.

17 Who so searcheth the Lode, shall pro-  
per with friendes: and as he is hym  
selle, so shall his friende be also.

18 By some receave doctrine from thy  
youth vp, so shall thou synde wilbome  
vyll thou be olde.

19 Go to her as one that plotveth and  
love, and bappy patience for her  
good frutes: For thou shalt have but  
title laboure in her woche, but thou shalt  
eate of her frutes ryght soune.

20 *Dyde decreasing sharpe is wilbome  
to unlearned men: an bulkedad body  
vyll not remayne in her.

21 Unto
The booke of Iesus

The vii. Chapter.

1 Do no envy, so that there no harme happen unto thee.
2 Depart away from the thynge that is wicked, and no misfortune shall meddle with thee.
3 My sone, love no envy thynges in the forowles of brynghightousnes, so that thou not reape them seven fold.
4 Labour not to the Lord for preheminence, neither into the kyng for the scate of honour.
5 Justifie not thy fals before God, for he knoweth the heart; and delire not to be reputed wise in the presence of the kyng.
6 Make no labour to be made a judge, except it so were that thou couldst mightily put doulme Wickednesse; so, if thou shouldest stand in albe of the presence of the mightie, thou shouldest tapye in geyung sentence.

7 Offende not in the multitude of the people.
8 Stande not two sinnen together: for in one sinnne that thou not be unpunished.
9 Say not, thes, God will take upon the multitude of my oblations. & When I offer to the Kyng God be will accept it.
10 Be not fapnt hearted when thou makest thy payer, neither flache in geyung of almes.
11 Laugh no man to some in the heaunettes of his soule, for God (which seeth all things) is he that can bring doylme, and set up agayne.
12 Accept no leaung agaynst thy brother, neither do the same agaynst thy friend.
13 Use not to make any maner of icy: for the custome thereof is not good.
14 Make not many boordes when thou art among the eldires: *and when thou prayest, make not much babbling.
15 *Let no labourous works be tedious unto

The vii. Chapter.

32 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.
33 My soune, pr thou wyll take heed, thou shalt have understanding, and pr thou wyll apply thy mynde, thou shalt be wyll.
34 If thou wyl wyll boylde doulve thine care, thou shalt receave doctrine: and if thou deypte in hearyng, thou shalt be wyll.
35 Stande with the multitude of lych elders as hauve understandyng, and confent unto their Wisdome with thyne heart.
36 That thou mayest heare all godly sermons, and that the wronghe sentence escape thee not.
37 And if thou see a man of instruye understandyng, get thee soone into hym, & let thy foote treade upon the steppes of his doozen.
38 *Let thy mynde be upon the com-

The vii. Chapter.

1. Reg.xii.

The vii. Chapter.

2. We must forake cupl, and yet not dispite our selues. 2. The behaviour of the wife towardis his wyple, his friends, his children, his seruantes, his father and mother.
unto thee, neither the husbandry which the almighty hath created.

16. Make not thine osaste in the multitude of thy wickedness: but humble thy self even from thy heart.

17. And remember that the wrath shall not be long in tarrying, and that the vengeance of the sickle of the indignity is a very fire and woe.

18. Give not over thy friend for any good, nor thy faithful brother for the sell gold.

19. Depart not from a discreet and good woman that is fallen unto thee for thy portion in the fear of the Lord: for the gift of her honesty is above gold.

20. Whereas as thy servant worketh truly, incrate him not unwise, nor the hysiding that is fiscal unto thee.

21. Love a discreet servant as thine owne soul, defende him nor of his libertie, neither leave him a poore man.

22. *If thou have cattle, take them to them; and if they be for thy profit, keep them.

23. *If thou have children bring them up in nurture and learning, and hold them in awe from their youth by.

24. *If thou have daughters kepe their body, and the be not thy face chereful towarde them.

25. *Pay thy daughter, and so that thou performe a waggish matter: but give her to a man of understanding.

26. If thou have a wife after thy owne mynde, forsake her not: but commit not thy selfe to the hensfull.

27. *Honour thy father from thy whole heart: and forget not the goodfull trauable that thy mother had with thee.

28. Remember that thou waist borne thowit them, and holde cants thou reconpense them the thinges that they have done for thee.

29. Fear the Lord with all thy soule, and honour his ministers.

30. Love thy maker with all thy strength, "and forsake not his eruencur.

31. Fear the Lord with all thy soule, *honour his priestes: "generation their portion of the first fruicts and increase of the earth, like as it is commandedy thee: & recontile thy selfe of thy negligence with the hite flocke, gene them the shoulder, and their appoynted offeringes & festivities.

32. Reache thyne hande unto the poore, that God may bleste thee with plenty.

33. We liberall unto all men living: yet let not, but do good even to them that are dead.

34. Let not them that wepee be without comfort, but mourne with such as mourne.

35. Let it not greewe thee to whistle the sickle, for that shall make thee to be beloved.

36. Whatsoever thou takest in hande, remember the end, and thou shalt neuer do amisse.

The vii. Chapter.

I must take heed with whom we have to do.

Trynne not with a mightie man, lett thou chance to fall into his handes.

*Take no variance with a riche man, lest he happen to bring by an harde quarrel against thee: *For gold and silver hath undone many a man, yea even the heartes of kings hath it made to fall.

3. Strayne not with a man that is full of words, and lay no stickes upon his face.

4. Keep no companie with the unlearned, lest he gethery kinde an enuell report.

*Despise not a man that turneth hym selfe away from sinne, and cast him not in the teeth withall: but remember that we are fragile euerichone.

6. *Thinke some of no man in his olde age, for we ware olde also.

7. Be not glad of the death of thyne enemie: but remember that we must bye all the sort of us, and whye should we come into top.

*Despite not the sermons of such elders as have understanding, but acquaynt thy selfe with the wrye sentences of them: for of them thou shalt learne wis- done, & the doctrine of understanding, and holde to serve great men without complaint.

H(1) 9 Go
9 So not from the doctrine of the elders, for they have learned it of their fathers: for of them thou hast learned understanding, so that thou mayest make answers in the time of need.
10 Turn not the coales of sinners when thou rebuke them, lest thou be bent in the flames flambes of their sines.
11 Be not the face of the blaphemer, that they lay not wage for thy mouth.
12 Lend not unto thy neighber that is nigh to thee then thy selfe: if thou lendest him, count it but lost.
13 Be not suretie above thy power: if thou be, then think surely to pay it.
14 So not to lave with the judge: for he will judge according to his owne honour.
15 Tranquie not by the way with hym that bepynelle, lest he do the ewistle: for he solowe both his owne willinesse, and so that thou perishe therowe his sollic.
16 Strive not with him that is angry and cruel, for thou wilt not get the wilder: for blood is nothing in his sight, and where there is no help he shall murther thee.
17 Take no coundel at footes: for they can not kepe a thing close.
18 Do no secrete thing before a straungere, for thou canst not tell what will come of it.
19 Open not thine heart unto every man, lest he be not thankfull to thee, and put thee to reproch.

The ix. Chapter.

1 Of Jealousie. 10 An olde friend is to be preferred before a newe. 18 Righteous men should be hidden to thine table.

Etc. not ions over the vivce of thy bosom, that she thew not some filpde point, (c) lest thou teach her an evil lesson against thy selfe.
Gene not the power of thy lyfe unto a Woman, lest she come in the strength, and so thou be confounded.
Like not upon a woman that is despisous of many men, lest thou fall into her snares.
Etc not the company of a woman that is a playere a dancer, sheare her not, lest thou perishe therow her entyling.
Behold not a mayden, that thou be not hurt in her beautie.
Etc not thy minde upon harlots in any maner of thing, lest thou destroy both thy selfe and thyne heritage.
So not about galing in every lane of the citie, neither wander thou abrode in the streetes thereof.
Turne alway thy face from a beautifull woman, and like not upon the lapynelle of other.
An adulterous woman halbe troden under foote as myne, of every one that goeth by the way.
13 Let the remembrance of God be in thy mouth, and let all thy talking be in the commandments of the Lord.
19 In the hand of a king shall the works be commended: "so shall the princes of the people in the embroidered of their talking.
20 A man full of words is perilous in his sight: and he that is rash in his talking, shall be abhorred.

The x. Chapter.

1 Of kings and judges. 7 Pride and councioussnesse are to be abhorred,
2 Labour is praised.

A

11 wise judge will order his people with discretion: and where a man of understanding beareth rule, there goeth it well.

13 As the judge of the people is him selue, even so are his officers: and loke what manner of man the ruler of the city is, such are they that dwell therein also.

14 An unwise king destroyeth his people: but where they that be in autonio are men of understanding, there the city prospereth.

4 The power of the earth is in the hande of God, and all iniquity of the people is to be abhorred: and when his time is, he shall set a profitable ruler upon it.

5 In the hande of God is the prosperitie of man, and upon the portion of the scribe shall he lay his honour.

6 If not angry for any wrong of thy neighbour, and meddle thou with no unrighteousdoe.

7 Pride is hateful before God and man, and all wickednesse of the heathen is to be abhorred.

8 Because of unrighteous healing, wrong, blasphemies, and deceits disepeps, a reacon shall be translated from one people to another.

9 There is nothing worse then a courious man: why art thou proud of thy earth and allthes? There is not a more wicked thing then to love money: and why such one hath his soule to sell, yet is he but busily doing while he luyeth.

10 All tyrannie is of final endurance, and the disease that is hard to heale greeveth the physician.

11 And though the physician shew his helpe never so long, yet in conclusion it goeth after this manner, To day a king, to morrow bead.

12 For when a man dieth, he is the heue of serpentes, beasts and wolves.

13 The beginning of manes pryde, is to fall away from God: and why? his heart is gone from his maker.

14 For pryde is the originall of all sinne: who so taketh hold thereof, shall be filled with cursinges, and at the last shall overthrowe hym: Therefore hath the Lord brought the congregations of the wicked to dishonour, and destroyed them to the end.

15 God hath destroyed the states of proude princes, and set by the necke in their stead.

16 God hath wicked the roots of the proude heathen, and planted the lowlye for them.

17 God hath overthrowen the landes of the heathen, & destroyed them unto the grounde: he hath caueseth them to wither away, he hath brought them to naught, & made the memorials of them to reade from out of the earth.

18 God hath destroyed the name of the proud, and left the name of the humble of pryde.

19 Pryde was not made for man, neither worthsulnesse for mens children.

20 The seede of them that seare God shall be brought to honour: but the seede whiche transgresseth the commandements of the Lord shall be shamed.

21 He that is the ruler among brethren, is holden in honour among them: and he that regardeth such as seareth the Lord, is acceptable in his sight.

22 The fear of the Lord causeth that the kingdome faileth not: but the kingdome is lost by cruelty and pryde.

23 The gloiie of the riche, of the honoraable, and of the poore, is the fear of God.

24 Despyse not thou the lust poore man that hath understanding, and magnifie not the riche bugody.

25 Great is the judge and mightie in honour, yet is there none greater then he that seareth God.

H (II) 26 Unto
The booke of Iesus

The xi. Chapter.

1 The plea of humility: After the outward appearance we ought not to judge. 7 Of rash judgement. 14 All things come of God. 29 All men are not to be brought into this house.

1. The psalm of hym that is brought low shall lift up his head, and shall make hym to straung great men. Condemne not thou a man in his better appearance, neither despise a man in his better appearance.

3. The bee is but a small beast among the foules, yet is her fruite exceeding siveter.

4. Be not pourde of thy rayment, ere not thy selte in the day of thy honour; for the workes of the hieft onely are wonderfull: ye glorious, secret, and bloukened his workes.

5. Many tyrantues have ben enayde to sit doivne upon the earth, and the unlike ly hath wome the crowne.

6. Many mightie men have ben brought low, the honorable haue ben delivered into other mens handes.

7. Condemne no man before thou haue tryed out the matter: and when thou hast made inquisition, then reseurne righteously.

8. Gene no sentence before thou hast heare the cause: but first let men tel out their tales.

9. Seryne not for a matter that toucheth not thy selte, and stande not in the judgement of sinners.

10. Oblyone, meddle not with many matters: and if thou gaue much thou that not be blancke, if thou follow after it then shalt not attayne it; and though thou runnest thy way aside, yet shalt thou not escape.

11. There is some man that labourec and taketh payne, and the more he wearith hym selfe, the lesse ye bath.

12. Againe, some man is bouthfull, hath neede of helpe, wanteth strength, and hath great poueritic.

13. And gods eye looketh upoyn him to good, seetheth him from his lowe late, and lisseth by his head: so that many men marvel at hym, and gene honour unto God.

14. Prosperitic and aduersetie, lyfe and death, poueritic and richesse, comenance all of the Lode.

15. Wysedonc, nurturc, and knowledge of the lawe are with God, love and the wayes of good are with him.

16. Error and darkenesse are made for sinners, and they that exalt themselves in euph, warre olde in euph.

17. The gift of God remayneth for the righteous: and his good wil hall gene prosperitic for ever.

18. Some man is rich by his care and garrship, and that is the portion of his rewarde:

19. In that he sayeth, "Noy hath I gotten rest, and noxe will I eate and drinke of my goodes my selfe alone: and yet he considereth not that the time will not be, and death approched, that he must leave all these things vnto other men, and dye him selfe.

20. Stand thou fast in thy covenaut, and exercise thy selfe therein, and remayne in the worke unto thy age.

21. Maruell not at the workes of sinners, but put thy trust in God and byde in thy labour: for it is but an easie thing in the fight of God to make a poore man riche, and that sordely.

22. The blessing of God harteth to the rewardes of the righteous, and maketh his frutes stone to glorifie and prosper.
23 Say not, what helpeth it me: and what good thing shall I haue hereafter?
24 Again, say not, I haue enough, how can I want?
25 When thou art in welfare, forget not adversity: and when it goeth not well with thee, haue a good hope that it shall be better:
26 For it is but a small thing unto God in the day of death to rewarde every man according to his wayes.
27 The adversity of an house maketh one to forget at pleasure: & when a man both his withkes are discovred,
28 Judge no man blessed before his death: for a man that be known in his children,
29 Bring not every man into thyne house: for the bilkesfull layeth waye doubtly,
30 Like as a partrych in a mause, so is the heart of the proud: and like as a spic that lovethe upon the fall of his neckloune.
31 For he turneth good unto evil, and slaundereth the chosen.
32 Of one sparkle is made a great fire, and of one bilkesfull man is blood increased: and an bilgeshely man layeth waye for blood.
33 Beware of the bilkesfull, for he imagineth wicked things, to bring thee into a perpetual shame.
34 If thou takest an alquitte into thee, he shall destroy thee in buquetness, and dyue thee from thyne obne wayes.

The xii. Chapter.

Unto whom we oughte to do good. 16 Enemies ought not to be trusted.

When thou wilt do good, knowe to whom thou doest it, and so that thou be greatly thanked for thy benefites.
*Do good unto the righteous, and thou shalt finde great reward, though not of him, yet [no doubt] the Lord him selue shall rewarde thee.
3 He standeth not in a good case that is alway occupied in evil, & greeveth no almesse: for the hyghest hateh the sinners, and hath mercie vpon them that shewe the bestes of repenance.
4 Geue thou binto such as feare God, and receue not a sinner.
5 As for the bilgeshely and sinners, he shall receounsee vengeance unto them, and kepe them to the day of wrath.
6 Geue thou bunto the good, and receue not the sinner, do bunto hym that is lowby, but geue not to the bilgeshely: for not the bread be geuen him, that he be not mightier then thy selue therin: for so that thou receauest rybyle as much euill, in all that good that thou doest unto him.
7 And why the highest hateh sinners, and shall rewarde vengeance to the bilgeshely.
8 In prosperity a friende shalbe knowen, in adversitye an enemy that not be hid.
The booke of Jesus

he may so deo opportunitie, he will not be satisfied with blood.
18 If a desirous come upon thee, thou shalt find him there first, and though he pretend to do thee solace, yet shal he vndermine thee.
19 He shall make his head, and clap his handes over thee for very gladnesse, and why he maketh many Orioles, he shall disquise his countenance.

The companies of the proude and of the rich are to be clechewed. 15 The love of God. 17 Like to companie with their like.

The xiii. Chapter.

If thou be called of a mighty man, absent thy selfe, so shall he call thee to shun the more oft.
11 Prasse not thou unto him that thou be not shut out: but go not thou face of, lest he forget thee.
12 With all not thy selfe from his speech, but believe not his many wordes: for with much communciation shall he tempt thee, and with a guile mocke that he question with thee of thy secrets.
13 The utterfull mynde of his shall make thy wordes, he shall not spare to do thee hurt, and to put thee in pailn.
14 Beware and take good heed to thy selfe, for thou walkest in peril of thy overthrowing: Now thou heardest his wordes, make thee as though thou wast in a beaire, and make vp.
15 Love God all thy lyfe long, and call upon him in thy neede.
16 Every beast loueth his like: even so let every man love his neighbour.
17 All selfe will rest to this like, and every man will companie with such as he is himself.
18 But as the dooles agree with the lande: so doth the beastly with the righteous.
19 What peace is there betweene bynga and a dogge: howe can the riche and the poore agree together?
20 The Wilde ass is the lions pray in the Widenesse: even to are poore men the meat of the riche.
21 Like as the proude may not aby with toodasses: even so doth the riche aby, the poore.
22 If a riche man faile, his frendes let him by againe: but when the poore faileth his acquaintance forfaite him.
23 If a riche man fall into an errour, he hath many helpers, he speaketh proude wordes, and yet men utter him: but if a poore man go wrong, he is punished yea though he speake wytely, yet can he have no place.

When
24. When the riche man speaketh, every heart holdeth his tongue, and loke what he speaketh, they prope it into the clothe: But if the poor man speaketh, they lay what followeth in this; and if he do amisse, they shall destroy hym.

25. Riches are good unto hym that hath no fume in his conscience: and pouer is a wicked thing in the mouth of the vngodly.

26. The heart of man changeth his contenenance, whether it be in good or euyll.

27. A chearfull contenenance is a token of a good heart: for it is an harde thing to knoe the thought.

The xiii. Chapter.

The offence of the tongue. 17 Man is but a bene thing; 21 Happy is he that continueth in vsdome.

1. Blessed is the man that hath not fallen with the wayde of his mouth, he is not picked with the conscience of fume.

2. Happy is he that hath not heaustes in his minde, and is not fallen from his hope in the Lord.

3. He beconameth not a crouetous man and anygarde to be riche, and what should anenious man do with money?

4. He that putth all his carefullnesse heape together, brightnously, gathereth foule folkes, and another man shall make good care with his goodes.

5. He that is wicked unto him selfe, how he should be good unto other men, how caufeth one have any pleasure of his goodes.

6. There is nothing worse then when one disanourreth him selfe: and this is a re-ward of his wickednesse.

7. Ife do any good, he both it not knowling thereof and against his will, and at the last he declareth his ingratiouyne.

8. Anygarde hath a wicked eye, he turneth away his face, and despiseth men.

9. A crouetous mans eye hath never enough in the portion of wickedness, until the time that he lyther away, and have lost his owne soule.

10. A wicked eye enuieth bead, and there is unrectenesse upon his fable.

11. By fome, do good to thy felle of that thou haft, and geue the Lord his due offeringes.

12. Remember that death tarieh not, and bow that the grave is not shewed unto thee: for the contenauce of this world shall dye the death.

13. Do good unto thy friendes before thou dye, and according to thy ablilite reach out thy hande and geue unto the poore.

14. Be not disappointed of the good day, and let not the portion of the good desire overpaue thee.

15. Shalt thou not leue thy travailes and labours unto other men: in the debuding of the heritage given and take, and sanctifie thy foute.

16. Work thou righteousnes before thy death; for in the hell there is no meate to finde.

17. *All felle shall fade away lyke a garment, and lyke a withering leafe in a greene tree.

18. Some grove, some are cast dowlne, even so is the generation of felle and bloody one commety unto an ende, another is done, and this is the condition of all times, thou shalt dye the death.

19. All transtoric things that fayle at the last, the Worker thereof that go Withal.

20. Every chosen worke hable withked, and he that needed Withall shall have honour therein.

21. Blessed is the man that keepeth hym in vsdome, and exerciseth him felle in understanding, and with discretion shall thinke upon the zoeknowledge of God.

22. While he considereth the wayes of vsdome in his heart, hath understanding in his secretes.

23. Goeth after her as one that seeketh her out, and continueth in her wayes.

24. He lootheth in at her sunedowes, he hearteneth at her dooeres.

25. He taketh his rest beside her houte, and fasteneth his fate in her walles: he shall pitch his tent npe into her hand, and in his tent shall good things rest forevermore.

26. He shall set his children under her couering, he shall dwell under her banches.

27. Under her couering shall he be defended from her heate, and in the gloire that he rest.
The booke of Iesus

Chapter.

1. That searcheth God, will do good: Who so repeateth the false, shall obtaine wipe done.

2. As an honorabill mother shall the meece hym, and he as his wife maried of a virgin that receaueth him.

3. With the bread of lyfe and understanding that she receueth him, gueue him the water of wholsome wildeome to drink.

4. If he be constant in her, she shall not be moued; and if he holde him fast by her, she shall not come to communyon.

5. She shall bring him to honour among his neypbournes, and in the midst of the congregation shall open his mouth, with the spirite of wipe done and understanding that she shall lift him, and clothe him with the garment of glory.

6. She shall heape the treasure of mytth and ioye upon him, and gueue him an everlasting name to heritance.

7. Fools the men will not take holde upon her, but such as have understanding, shall meere her: Fools the men shall not see her, for she is farre from pyde and diecte.

8. Men that go about with eyes, will not remember her: but men of truth she be founde in her, and shall prosper even into the beholding of God.

9. Praise is not seemly in the mouth of the wngodly, for he is not sent of the Lord.

10. But if praise come of wipe done and be plentiful in a saythfull mouth, then the Lord will prosper it.

11. Say not thou, it is the Lordes fault that I am gone by: for thou ballest not do the thing that God hath.

12. Say not thou, he hath caused me to do wrong: for he hath no neede of the wngodly.

13. God hateth al abomination of error, and they that feare God will love none such.

14. God made man from the beginning, and left him in the hande of his counsell: He gane his commandementes and preceptes.

15. If thou wilt obserue the commandementes and keepe acceptable saythfull这对 euere, they shall preferre thee.

16. He hath set water and lyfe before thee, reaue out thine hande unto which thou wilt.

17. Before man is lyfe and death, good and evill: take what him lyketh, shall be gnen him.

18. For the wipe done of God is great and mightie in power, and beholdeth all things continually:

19. The eyes of the Lord are upon them that feare him, and he knoweth all the warkes of man.

20. He hath commanded no man to do wngodly, neither hath he given any man licence to sinne: for he blesseth not a multitude of insidels and unprofitable children.

The xvi. Chapter.

1. Of unhappie and wicked children. 19. No man can hyde him selfe from God.

2. An exhortation to the receaung of instruction.

3. Elite not thou in the multitude of wngodly children, and have no pleasure in them if they feare not God.

4. For one that hath understanding, may a whole cite be wip haben : but though the wngodly be many, yet shall be wafted through them.

5. Many such things hath mine eye seene, and greater things then these have I heard with myne ears.

6. *In the congregation of the wngodly shall a fire burne, and among undayshal people shall the wrath be kindled.

7. *The olde gauntesse optayned no grace for their times, which were destroyed trusting to their owne strength:

8. Mth.
In the sonne of Sirach.

8 Neither spared he them among whom Lot had a Stranger: but linore them, and abhorred them because of the pride of their words.
9 He had no pitie upon them: but destroyed all the people that were so scound in time.

10 And as Solomon as he overlaide the one hundred thousand that gathered them together in the hardnesse of their heart, in afflicting them, in pitting them, in limiting them, and healing them with mercy and chastisement: it were maruell if one being hardnecked should be free:

11 For mercy & wrath is with him, he is both nightie to forgive, and to poynte out displeasure.
12 Like as his mercy is great, even so is his punishment also: he judgeth a man according to his words.

13 The bugody shall not escape his yowle, & the long patience of him that showeth mercy, shall not byde behind.
14 He will make a place for every merci-sufficient beeble, and every man shall finde according to his works.
15 The Lord hardened Pharaoh that he should not know him, and that his workes might be known upon the earth under the heauen.
16 His mercy is known to all creatures, he hath seperated his light from the darkenesse with an adamannt.
17 Say not thou, I will hide my selfe from God: for who will thinke upon me from above? I shall not be knodun in to great an heape of people: for what is my soule among so many creatures:

18 Beholde, the heauen, yea the heauen of heauens of God, the deep, the earth, and all that therein is, shall be moved at his presence.
19 The mountaynes, the hilles, and the foundations of the earth shall shake for feare, when God visite them.
20 These thinges doth no heart understand: but he understandeth every heart.
21 And who understandeth his workes? No man seeth his names, and the most part of his workes are secret.
22 Who will declare the workes of his righteousness? or who shall able to abide them? For the covenant is farre from some, and trying out of men is in the ende.
23 He that is humble of heart, thinketh upon such thinges: but an unlytle and erroneous man casteth his minde into foolish things.
24 By sonne, hearken thou unto me, and learne understanding, and marke my workes with thy heart: I will gree thee a sure doctrine, and plainly shall I instruct thee.
25 Marke my workes then in thy heart: for in righteousness of the spirite do I speake of the wonders that God hath wrought among his workes from the beginning, & in the truth do I shew the knowledge of him.
26 God hath let his workes in good order from the beginning, a part of them hath he hidde from the other.
27 He hath garnished his workes from everlasting, and their beginnings according to their generations: they are not hungrye no weered in their labours, nor easse from their offices.
28 None of them hundred another, neither was any of them disobedient unto his workes.
29 After this God looked upon the earth, and killed it with his goodnesse.
30 With all maner of living beasts hath he covered the ground, and they all shalbe turned into earth againe.

The xvii. Chapter.

1 The creation of man, and the goodnesse that God hath done unto him.
2 Of Ames, 26 and repentance.
3 Of the shapen man of the earth, made him after his owne image, and turned him into earth againe, and cleasned him with his owne strength.
4 He gave him the number of dapes and cernayme, yea and gave him power of the thinges that are upon earth.

Gen.ii.4
The booke of Iesus

Endeavour:
5 He gave them a spirit and a speache to declare his worthes, & killed them with instruction and understanding.
6 He created for them also the knowledge of the spirit, filled their hearts with understanding, and shewed them good and evil.
25 He set his eye upon their hearts, declaring unto them his great and noble woor'es:
8 That they should payre his holy name together, rejoynce of his wonders, and be telling of his noble actes.
9 * Beside this, he gave them instruction, and the lawe of life for an heritage, that they might now know that they were mortall.
10 He make an everlasting covenant with them, and shewed them his righteounesse and judgemenites.
11 They sawe the majestie of his glory with their eyes, and their ears heard the majestie of his voice, and he saide unto them: be ware of all unrighteous things.
12 He gave every man also a comande ment concerning his neighbour.
13 Their wares are euery before him, and are not hid from his eyes.
14. Every man from his youth is euened to euill, and their sinne hearts can not become(b) sleshe.
15 * He hath set a ruler upon every people, * but Israel is the Lordes portion:
16 Whom he nourished with discipline as his first bone, and geneth him most loving light, and doth not forsake him.
17 All their woor'es are as the same, in the light of God, & his eyes are allway looking upon their wares.
18 All their unrighteousnesse are manifest vado him, and all their Wickednesse are open in his light.
19 And as he is mercifull and knoweth his woor'e, he doth not leaue them nor forsake them, but careth them.
20 * The mericke that a man sheweth is (c) as a scale with him, and the grace that is gonne to man preferueth him as the apple of an eye, and gencly repentance to their sones and daughters.

21 At the last shall he awake, and reward every man upon his head, & shall turne them together into the weathermost partes of the earth.
22 * But unto them that Wyll repent he hath given the way of righteounesse: As for such as be wake, he comforteth them, suffereth them, and lendeth them the portion of the vtorite.
23 O turne then unto the Lord, forsake thy synnes, make thy prayer before the Lord, do the lesse offence.
24. Turne againe unto the Lord, for he Wyll hang thee from darkness unto hollome light, forsake thyne unrighteounesse, be an bitter enemie to abhominacion.
25 Learne to know the righteounesse & judgemenites of God, and in the portion that is set forth for thee, and in the prayer of the most hye God.
26 Go in the portion of the holy woor'e with such as be lying, & gene thankes unto God.
27 * Who wille payre the Lord in the hel abide not thou in error of the vngodlie, but gene hye thankes before death.
28 As to the dead, thankfulness premiss from him as nothing: Sue thou thankes in thy hye, yea whyle thou art lying and whole shalt thou gene thankes, and payre God, and receiv in his mercie.
29 O howe great is the tonyng kindnesse of the Lord, and his mercifull goodnes unto such as turne unto him?
30 For all things may not be in man, and why? the sone of man is not immortall, and he bath pleasure in the vtorite of Wickednesse.
31 What is more clear then the sone: yet shall it faile.
32 O? what is more wicked then the thyng that sleshe and blood bath imagined: and that same shalle reproued.
33 The Lord beareth the power of the hye heaven, and al are but earth and ashes.
The marvellous works of God. 6 The mistic and wretchednes of man. 9 Against God ought we not to complain. 21 The performing of vows.

1. That lyke, for evermore, made all things together: God only is righteous, and there is none other but he, and remaineth a victorious king for ever.

2. He ordereth the world with the power of his hand, and all things obey his will: for he governeth all things by his power, and bendedeth the holy things from the profane.

3. Who shall be able to expresse the works of him? Who shall sceake out the grounde of his noble acts.

4. Who shall declare the power of his greatnesse, or who shall take upon him to tell out his meriues?

5. As for the wondorous works of the Lord, there may nothing be taken from them, nothing may be put into them, neither may the grounde of them be found out.

6. But when a man hath done his best, he must beares againe: and when he thoughteth to come to an ende, he must goe against to his labour.

7. What is man? Wherefore is he worthy? What good or can he do?

8. If the number of a mans dages be a hundred thouandyeres, it is much; and no man hath certaine knowledge of his death.

9.Lyke as the drops of raine are unto the sea, and as a granell stone is in comparison of the sande: so are these fewe yeres to the days of everlasting.

10. Therefore is the Lord patient with them, and pouereth his meric upon them.

11. He lade and perceaued the thoughts and imaginations of their heart: that they were evil, therefore heaped he by his mercifull goodness upon them, and helde them the way of righteounesse.

12. The meric that a man hath reacheth to his neighbour, but the meric of god is upon all followers: He chasteneth, he teacheth and nurtureth: yea even as a shephearde turneth against his flocke, so doth he all them that receaue chaffenung,nurture, and doctrine.

13. Mercifull is he unto them that diligently seek after his judgments.

14. My sonne, when thou doest good, make no starving at it: and whatsoever thou giest, speake no discomfortable words.

15. Shall not the dead be coole the heart: even so is a word more better than a stone.

16. Is not a friendly word a good honest gift: but a gratious man geyeth them both.

17. A foole shall cast a stone in the teeth and that roughly: and a gift of the garde putteth out the eyes.

18. Get thee righteounes before thou come to judgement, learne before thou speake, and go to pynke or ever thou be sikke.

19. Examine and judge thy selfe before the judgement come, and so shalt thou finde grace in the sight of God.

20. Humble thy selfe afore thou be sikke: and whilst thou mayest, wynt thy conversation.

21. Be not let to pay thy vowe in good time, and tary not to be justified with thy death: for the reward of God endureth for ever.

22. Before thou playest, prepare thy sould, and be not as one that emptie God.

23. Think not the wretchfull indignation that lieth at the ende, and the hour of benedict when he shall turne away his face.

24. When thou hast mough, remember the time of hunger: and when thou art rich, thinke upon the time of poorene and heartenesse.

25. From the morning until the evening the time is changed, and all such things are done done in the sight of God.

26. A wyple man searcheth God in all things, and in the days of transgression he keepeth his selfe from time: but the wise both not observe the time.

27. A discreete man hath pleasure in righteous done, and he that findeth her, maketh much of her.

28. They that have had understanding have dealt wyple in words, have understood the truth and righteounesse, and have fought out wyple sentences and
and judgementes.

29. The chiefe authoritie of speaking, is of
the Lorde alone: for a moste man hath
but a dead heart.

30. * Folowe not thy lustes, but turne thee
from thyne owne wyse.

31. For if thou gentest thy soule her desires,
it shall make thyne enemies to laugh
thee to scorne.

32. Take not thy pleasure in great blup-
tynesse, and meddle not to much
withall.

33. Make not to great sheare of the thing
that thou hast wonne by advauntage,
let thou fall into pouertie and have
nothing in thy purs, els thou shouldest
slaunberously lye in wayte for thyne
owne wyse.

The xix. Chapter.

1. * Laboure thy man that
is genned unto dum-
kenes, shall not be
right: and he that mak
not, not much of small
things, shall fall by lit
tle and little.

2. * Wine and women make wyse men
runagate, and put men of bnderstan
ding to reproofe:

3. And he that companyeth abuterses,
shall become an impudent man: mothers
and women shal have him to heritage,
yea he shall set by to a great example,
and his soule shall be rooted out of the
number.

4. * He that is hasty to geue credence, is
light minded, and doth against him selfe.

5. Who so reprobeth in vicknedness, shall
be punished: or he that refcheth plea
itures, condueth his owne soule: he that
refrancheth his tongue, may lyue with a
troublesome man: he that hateh to be
reformed, his lyv may be shortened:
he that abhorreth babling of wyordes,
quenched vickndes.

6. He that offendeth against his owne
soule, shall repent it: and he that reop
reth in vrickeses, shall be punished.

7. Rejoyce not a wicked and curious wyse
wryse, and then thou shalt not be
hindered.

8. Sheeue thy ceretes neither to friende
nor foe: and if thou hast offended, tell it
not out.

9. For if thou hearken but to chee, and
maketh thee: and when he findeth oport
unitye, he shall hate thee, and so shall
he alway saye about thee.

10. If thou hast hewd a wyse against
thy neighbour, lett be dead within
thee: and be sure thou shalt haue no
harne thereby.

11. A fool swallples with a wyse, lyke
as a Woman that is payned with bea
ring of a childe.

12. Lyke as an arroive hotte in a thigh
of flesh, so is a wyse in a fooles heart.

13. * Tell thy friende his faute, let he be
igneous, and say, I haue not done it:
9: if he haue spoken, that he doth no
more.

14. Reproue thy neighbour, that he keep
his tongue: and if he haue spoken, that
he say it no more.

15. Tell thy neighbour his faute, for oft
times an offence is made: and geue not
credence to every wyse.

16. A man falleth sometime with his
tongue, but not with his wit: for what
is he that hath not offended in his
tongue?

17. Geue thy neighbour warning before
then thou threaten hym: and geue place
unto the lade of the Lorde.

18. The faire of the Lorde is the first de
gree to be receaue of hym: lie bysome
obtaineth his lorde.

19. The knowledg of the commaundau
mentes of the Lorde, is the doctrine of
lyse: and they that obey him, shall re
cerne the fruite of immortalite.

20. The faire of God is all bysome: and
he that is a righteous man keepe the
lade.

21. If a seruante saye unto his master, I
wyl not do as it pleaseth thee: though
afterwarde he do it, he shall displea
him that nouriseth hym.

22. As for the doctrine of vicknednes, it is
no bysome, the prudence of sinners is
no good understanding: it is but vickn
nes, and abomination, and a blasphe
ming of bysome.

23. A
Chapter

The 60th Chapter.

Of correction and repentance. 6 Of the gift of the wise man, and of the fool.

Of lying.

One man reproacheth his neighbour oftentimes, but not in due season: Again, some man holdeth his tongue, and he is wise and discreet.

It is much better to give warning and to reproach, than to beare evil wyll: for that knowledge him selve openly, halfe preferred from hurt and destruction.

Lyke as when a gilded man through desire and lust desilte a mayde: even fo is it with him that blzth violence and vmbrediousness in the lyke.

O how good a thing it is, a man that is reproved to shew openly his repentance: for so shal he escape wyllfull time.

Some man keepeth silence and is founde wyll: but he that is not ashamed what he saith, is hateful.

Some man holdeth his tongue, because he hath not understanding of the language: and some man keepeth silence, waiting a convenient time.

A wyll fulldold his tongue till he see opportunitie; but a wanton and undiscreeed boyd shall regard no time.

He that bath many wrothes, shall hurt his owne soule: and he that taketh authority upon him unrighteously, smale hurt.

Some man bath oftentimes prosperitie in wicked things: Again, some man getheth much, and hath shame to ake.

There is some gift that is nothing worth: Again, there is some gift whyle because he shoulde not be knodwen, he prevented thee.

And though he be so speke that he can do thee no harme, yet when he may finde opportunity, he shal do some euill.

A man may be knodwen by his face, and one that hath understanding may be perceaved by the looke of his countenance.

A mans garment, laughter, and going, declare what he is.

A blynde is double.

There is an humilitie for glories sake, and some committeth to worship from lowe estate.

Some man prythe much for a little price, and multi pay for it mean folde.

A wyll man with his wordes maketh him selfe to be beloved: but the wyllfull tales of foole shalbe publishd out.

The gift of the wrothes shall do thee no good, no yet of the curious, for his opportunitie is seuen folde: for he lotheth to receave many thinges for one.

He shalh graue little, lay he gave much: he openeth his mouth and cryeth out, as it were one that cryeth out boide.

To day he leendeth, to morrow he greteth: and such a man is to be hatred of God and man.

The foole saith, I have no freend, I have no thankes for all my good deedes: yea even they that eate my bread speake no good of me: O how oft and of how many shall he be laughed to somne:

He taketh a more pesilus fall by litle wrothes, then if he sulp upon the ground: even so that the fall of wicked men come hastily.

In the mouth of him that is untaught, are many unconvenient and buntte wrothes.

A wyll sentence shall not be allowed at the mouth of the foote: for he priceth it not in due season.

Some man lucrith not, because he hath not wherewithall, and in this rest he shalbe stunged.

Some man is that destroyeth his owne soule with shame, and so an wyll
The booke of Iesus

And vsyde bodyes take destroypth he it, and wth accepting of persons that shall avowe him selfe.

23 Some man prompeth his friend a gift for vsyde shame; and getteth an enemi of him for nought.

24 A lyse is a wicked shame in a man: yet shall it be euere in the mouth of the vsyde.

25 A thief is better then a man that is accustomed to lyse: but they both shall have destruction to heritage.

26 The conditions of lyser are unhonest: and their shame is ever with them.

27 A vsyde man shall bring him selfe to honour with his wordes: *and he that hath understanding shall be set by among great men.

28 He that lyseth his hande shall cause his heape of come: he that worketh righteounesse shall excalde, and he that pleaseth great men, shall escape much euill.

29 Beuwardes and giftes blinde the eye of the vsyde, and make him dumbe that he can not tell men their faute.

30 *Wyldome that is hid, and treasure that is hoarded, by what profite is in them both?

31 Better is he that keepeth his ignoble secretly, then a man that hiddeth his wyldome.

32 The necessarie patience of him that foloweth the Lorde is better then he that governeth his lyse without the Lorde.

The xxj. Chapter.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproved.
17 The mouth of the vsyde man. 26 The thought of the foolse.

I

15 When a man of understanding heareth a wyle wyse, he shall commend it and make much of it: but if a boulputious man heare it, he shall have no pleasure therein, but call it beseide his backe.

16 The talking of a foolse is lyke an heavy burthen by the wewe: but to heare a wile man speake, it is pleasure.

17 Where a doubt is in the congregation, its asked at the mouth of the lyse, and they shall ponder his wordes in their heartes.

18 Lyse as it is a house that is destroyed, even so is Wyldome into a foolse: as for the knowledge of the vsyde, it is but barke wordes.

19 Doctrine is unto him that hath no understanding,
The sonne of Sirach.

20 A fool seeth vp his boye with laughter: but a wyse man shalasse laugh secretely.

21 Learning is by a wyse man a jewel of gold, and lyke an armlet upon his right arm.

22 A fool is more then his neighbours house: but one that hath experience shalbe ashamed at the person of the niggte.

23 A fool bylly peape in at the windowe into the house: but he that is bel nurtured bylly stande without.

24 A fool is standeth heartening at the doore: but he that is wyse wyll be ashamed.

25 The liopes of the unwyse wyll be telling soule the things: but the andes of such as have understanding shalbe valued in the balaunce.

26 The heart of tooles is in their mouth: but the mouth of the wyse is in their heart.

27 When the ungodly curseth the (b) blamer, he curseth his owne soule.

28 A prime accuser of other men shal be his owne soule, and be hated of every man: but he that keepeth his tongue and is discreet, that come to honour.

The xxii. Chapter.

1 Of the sluggard. 2 Not to speake much to a fool. 3 A good conscience feared not.

(1) Though he be head up, yet may it be done, but the infente feste may not be done, as Iheb. 19. 9. 10. 11. 12. Stamp in the stone, and weigheth it in the bout: but the face of a stone both passe them both.

A Sloothfull bodie is enclosed of a stone of delaye, and every man wyll speake to his dispayle.

A Sloothfull bodie is made of the doyng of men, and every one that toucheth him must walke his handes agayne.

A unurtrued soule, is the dishonoure of the father: a foolish daughters halbe little regarded.

A wyse daughter is an heritage unto her husband: but the that cometh to dishonesty, burngeth her father in heausesse.

A daughter that is past shame, dishonestly, both her father and her husband: the ungodly shall regarder her, but they both shall despise her.

A tale out of time, is as musick in mourning: but wydome knoweth the seasons of correction and doctrine.

If children lyne honestly and have wherewithal, they shall put away the shame of their parents:

But if children be pride with hautes and foolishnes, they blot out the nobilitie of their kinred.

Who so teacheth a fool, is even as one that greeveth a pestilarde together, as one that telleth a tale to him that heareth him not, and as one that capeth a man out of an heap sleep.

Who so telleth a fool of wydome, is even as a man which speaketh to one that is a sleepe: when he hath tode his tale, he faileth, what is the matter?

11 When one dyeth, lamentation is made for him, because the light fayleth him: even so, let men moune over a fool, for he wanteth understanding. Make but little weeping because of the dead, for he is come to rest: but the lyfe of the fool is wyll then the death.

12 Seven dayes do men moune for him that is dead: but the lamentation over the wynde and ungodly should enure all the dayes of their lyfe.

13 Take not much with a fool, and go not with him that hath no understanding: beware of him, lest it turne thee to trauaille, and thou shalt not be defied with his name. Depart from him, and thou shalt finde rest, and shalt not be dravene backe into his foolishnes.

14 What is heauner then leade: and what shoulde a fool be called els but leade?

15 Sande, fatte, and a lump of iron is easier to beare, then an unwyse foolish, and ungodly man.

16 Wyke as the bande of wood bounde together in the foundation of the house, can not be loosd: even so is it with the heart that is established in the thought of counsel. The thought of the wyse shall never beare, nor be offended at any time.

17 Wyke as a faire plasterred Wall in a winter house and a wyke building not
The booke of Iesus

not abide the wunde and scorne: even so
is a foules heart as a wunde in his imagination, he searcheth at every thing, and cannot endure.

3 A whoring heart in the imagination of a foule will not ever stand in a field: but he that abideth in the commandements of God, will alwayes fear.

He that uppeth a mans eye, bringeth forth tears: and he that picheth the heart, bringeth forth the meaning and thought.

20 He that casteth a stone at the birds, feareth them away: and he that blasphemeth his frend, beaketh friendship.

21 Though thou dreddest a wound at thy frend, yet be pacient not: for thou mayst come againe to thy frend.

22 If the speake sorely, fear not: for ye may be agere together againe, except it be that thou blasphemeth him, bidayne him, open his secretes, and wounde him

23 Be faithfull unto thy neighbour in his poudre, that thou mayst rejoice with him also in his prosperity: abide sedatelye in the time of his trouble, that thou maist be hope with him in his heritage: for poudre is not alwayes to be contemned, nor the rich that is foolish to be had in estimation.

24 Lyke as the vapour and smoke goeth out at the oven before the fire: even so evill wordes rebukes, and threatenes goe before bloodshedding.

25 Be not ashamed to defend thy frend; as for me I will not hide my face from him though he should do me harme: Whosoever hearteth it, shall beare of him.

26 Who shal set a watch before my mouth: and a sicke sate upon my lippes, that I fall not with them, and that my tongue destroy me not:

The xxiii. Chapter.

1 Prayer against pride, lecherie, and glutony. 2 Of otheres, blasphemy, and on yse communication. 3 Of the three kindes of times. 4 Many times proceed of adulterie. 5 Of the feare of God.

1 Lord, father and gouernour of my lyfe, leave me not in their imagination and counsell. Do let me not fall in such reprobate.

2 Who will keepe my thought with the foure, and the doctrine of the wondome in myne heart: that he spare not myne ignorance, that I fall not with them.

3 Let myne ignorance increase, that myne offences be not many in number, and that my times exceede not: lest I fall before myne enemies, and to my adversarie rejoice, whole hope is farrer fow the more.

4 O Lord, thou father and God of my lyfe, leave me not in their imagination: Do let me not have a proude looke, but turne alwayes all holuplutionneste fro me.

5 Take from me the lustes of the body, let not the desires of uncleanesse take holode upon me,

6 And gree me not over into an unthankfull and obstinate wunde.

7 Heare me O ye children, I will gree you a doctrine how ye shall order your

mouth: who kepeth it shall not perish through his lippes, nor be hurt through wicked workes.

8 As for the inner, he shalbe taken in his owne bannesse: he that is proude and cursed, shall fall therein.

9 Let not thy mouth be accustomed with swearing, for in there are many fals: let not the nameing of God be continually in thy mouth, and meddles not with the names of saints, for thou shalt not be cleared of them.

10 For lyke as a seruant which is often punished, can not be without some sort: even do whatsoever he be that sweareth and nameth God, shall not be cleansed purged from sinne.

11 A man that bath much swearing shall be filled with wickednesse, and the plague shall nevere go from his house: if he beget his brother, his fault shall be upon him, if he knoweledge not his name, he maketh a double offence, if the sweare in baine, he shall not be founde righteous: for his house shall be full of plagues.

12 * The byodes of the sweare bringeth death, God grant that it be not founde in the house of Jacob: but they that fear
fear God eschew all such, and ye not wetering in sinne.

3. The net thy mouth to unhonest and filthy talking, for it is the word of sinne.

E 14. Remember thy father and thy mother, when thou art set among great men: lest God forget thee in their sight, and let them giving in thy custome, suffer rebuke, and wishe not to have ben borne, and to curse the day of thy nativitie.

* The man that is accursoned with the wordes of blasphemie, will never be reformed all the daies of his lyfe.

16. In time this is to much, but the third hunrth wearth and destruction: "An hot flamme can not be quenched (even like a burning fire) till it have swallowed by some thing: even so an unchaste man hath no rest in his slepe, till he have knitted a fire.

All bread is sweeter to an whoremonger, he will not leave of till he yee.

18. An un that breaketh wedlocke, and regardeth not his soule, but earth, & the whoe setteth me? I am compassed about with darkenesse, the valles cover me, nobody feeth me, whom neede I to feare? the hyghest will not remember my names.

He understandeth not that his eyes se all thinges, for all such feare of men desp. away the feare of God from hym: for he feareth only the eyes of men, and considereth not that the eyes of the Lord are clearer then the same, beholding all the wapes of men, the ground of the deepe, and looking even to mens heartes in secrete places.

20. The Lord God knowes all thinges: ever they were made, and after they be brought to passe also he looketh upon them all.

21. The same man that be openly punished in the secretes of the cite, & that abode lyke a young horse sole: and when he thinketh least upon it, he shall be taken.

22. Thus shall he be put to shame of every man, because he wouldon not understand the feare of the Lord: And thus that it go alio with every lyke that leauch her husbande, and geteth inheritance by a strange marriage.

23. First, she hath ben unfaithfull unto the lyfe of the hyghest: secondly, she hath forsaken her owne husbande: thirdly, the haly played the whole in adulterie, & gotten her children by an other man.

24. She shalbe brought out of the congregations, and her children shalke looke upon.

25. Her children shall not take roote: and as for: fruite her branches shal be burnt none.

26. A shamefull report shall be leave behind her, and her dishonour shall not be put out.

27. And they that remayn, shall knowe that there is nothing better then the feare of God, and that there is nothing sweeter then to take heed unto the commandements of the Lord.

28. A great worship is to follow the Lord: for long lyke shalbe receaved of hym.

The xxiii. Chapter.

1 A praise of wisse of proceeding southe of the mouth of God. 6 Of her works and place where the reftie.
8 I my selfe alone have gone round about the compass of heaven, and pearc
led the grounde of the deepe.
9 I have walked in the floodes of the sea, and
have stande in all landes, my dono
tions in every people, and in every na
tion, and with my power have I tro-
den downe the heartes of all, both lyre
and lode.
10 In all these things also I brought red,
and a dwelling in some inheritance.
11 Sothe createurs of all things gave me a
commandement, and he that made
me, appointed me a tabernacle, and far
unto me: Let thy dwelling be in Jacob,
and thine inheritance in Israel, a royal
lyse amonge my chosen.
12 "I was created from the beginning
and before the world, and shall not leave
of unto the world to come: In the holy
habitation have I reigned before hym,
and so was I established in Zion.
13 "In the holy eire rested I unlike ma-
ner, and in Jerusalem was my power.
14 I took roote in an honorable people,
even in the portion of the Loye and in
his heritage, and kept me in the fullnesse
of the saunes.
15 I am set by an hye like a Cedar upon
Libanus, and as a Cipers tree upon the
mount Hermon.
16 I am exalted byke a palmce tree in Ca-
des, and as a sole plant in Jericho, as a
fayre Wine tree in the fielde, and am ex-
alted like as a plantaine tree by the wa-
ter side.
17 I have gevenc a smell in the streetes as
the Eunamon and Balame that hath to
good a fawour,pea a sweete odour haue
I givenc as it were ime of the best: I haue
made my dwelling to smell as it were of Rofin,Salbanum,of Cloxes,
Incense, and as Libanus when it is not
heaten downe, and myne odoure is as
the pure balame.
18 As the Terebit am I stretched
out my branches, and my branches
are the branches of honour and loung
fawour.
19 As the drye haue I brought forth
fruite of a fayre saufe, and my fruicres
are the fruite of honour and riches.
20 I am the mother of beautie,of loue, of
scare,of knowledge, and of holy hope: I
gave eternall things to all my children
to whom God hath commanaded.
21 In me is all hope of lyse and trueth,
Of three things which please God, and of three which he hateth. 7 Of nine things that be not to be suspect, and of the tenth, is Chiefly of the malice of a woman.

1 These things there are that my heart foureth, which be also allowed before God and men: the bruith of brethren, the love of neighbours, a man and wife that agree well together.

2 These things there be which my soul hateth, and I bitterly abhorre the life of them: a poor man that is pounde, a rich man that is a lyar, and an old body that doteth and is wanstrate.

3 If thou hast gathered nothing in thy youth, what wilt thou find then in thine age?

4 O howe pleasant a thing is it when gray head men are discrete, and when the elders can give good counsell.

5 O howe conetically a thing is Wondrous unto aged men: for understanding is counsel to men of honour is a glorious thing.

6 The doting of olde men, is to have much experience: there where God is their worship.

7 There be nine things which I have judged in my heart to be happy, and the tenth will I tell soothly men with my tongue: A man that while he lieth hath joy of his children, and feeth the fall of his enemies.

3 Well is hym that dwelleth with an houblife of understanding, and that had not fallen with his tongue, and that hath not ben faune to serue such as are bumeete for him.

9 Well is hym that findeth a faithfull friend, and well is him which talketh of wyssome to an ear that heareth hym.

10 O howe great is he that findeth wyssome and knowledge: ver is he not a boun hym that searcheth the Lord.

11 The feare of God hath set it sete above all things.

12 Blessed is the man into whom it is granted to have the seare of God: unto whom shall he be listened that kepeth it fast.

13 The seare of God is the beginning of his loue: and the beginning of faith, is to cleane fast unto it.

14 The heaviness of the heart is all the punishment, and the wickednesse of a woman goeth above all.

15 All punishment and plague is nothing in comparison of the plague of the heart: even fo, al wickednesse is nothing to the wickednesse of a woman.

16 What so ever happeneth unto a man, is nothing in comparison of it that his evil willers do unto him: and al vengeance is nothing to the vengeance of the enemie.

17 There is not a more wicked head then the head of the serpent: and there is no wrath above the wrath of a woman.

18 If I will rather dvel with a lion and dragon, then to kepe house with a wicked wyse.

19 The wickednesse of a woman shameth her face, she that molest her countenaunce as it were a beare, and as a shepe that the bowt among the neighbours.

20 Her husbande is brought to shame among his neighbours because of her: and when he hereith it, it maketh him to sigh.

21 All wickednesse is but little to the wickednesse of a woman: the portion of the sordily shall fall upon her.

22 Lyke as the thynge by a sandy way is to the fere of the age: even so is a wise full of woes to a still quiete man.

23 "Lyke not to narrowlie upon the beaute of a woman, lest thou be prouked in desire towarde her."
24 The wrath of a woman is dishonour and great confusion: If a woman get the maire, then is the contract to her husband.
25 A wicked wyse maketh a sop heart, an heavy countenaunce, and a dead wound: Weake bandes & seble knees is a woman that her husband is not the better for.

26 Of the woman came the beginning of sinne, & through her we all are dead.
27 Give thy wyter no passage, no not a title, neither give a wicked woman her will.
28 If she walketh not after her hande, the hall consounde her in the sight of thine enemies: Cut her of then from thy sedge, that she do not alway abuse thee.

The xxvi. Chapter.

1 The pryspe of a good woman; Of the feare of three things, and of the fourth. Of the losouple and drunkennesse of a woman. Of two things that causse toowe, of the thryde whiche mouthy wrath.

1 4 7 12

The booke of Iesu

1 2 3 5 6 7 8 9 10 11 12

The xxvi. Chapter.

1 The pryspe of a good woman; Of the feare of three things, and of the fourth. Of the losouple and drunkennesse of a woman. Of two things that causse toowe, of the thryde whiche mouthy wrath.

1 2 3 4 5 6 7 8 9 10 11 12

The xxvi. Chapter.

1 The pryspe of a good woman; Of the feare of three things, and of the fourth. Of the losouple and drunkennesse of a woman. Of two things that causse toowe, of the thryde whiche mouthy wrath.

1 2 3 4 5 6 7 8 9 10 11 12

The xxvi. Chapter.

1 The pryspe of a good woman; Of the feare of three things, and of the fourth. Of the losouple and drunkennesse of a woman. Of two things that causse toowe, of the thryde whiche mouthy wrath.

1 2 3 4 5 6 7 8 9 10 11 12

The xxvi. Chapter.

1 The pryspe of a good woman; Of the feare of three things, and of the fourth. Of the losouple and drunkennesse of a woman. Of two things that causse toowe, of the thryde whiche mouthy wrath.

1 2 3 4 5 6 7 8 9 10 11 12

The xxvi. Chapter.

1 The pryspe of a good woman; Of the feare of three things, and of the fourth. Of the losouple and drunkennesse of a woman. Of two things that causse toowe, of the thryde whiche mouthy wrath.
Because of poverty, have many one offended: and he that seeketh to be rich, turneth his eyes aside. Lyke as a naple in the wa'tt fleeketh fast between two stones: even so doth some snake betwixt the bier and the seller.

If he holde him not diligently in the fear of the Lord, his house shall soon be overthrown.

Lyke as when one seeketh, the stibynness remayneth in the lyre: so remayneth there some violent thing in the thought of man.

The oven poureth the posterter back: so both temptation of trouble cye righteous men.

The tree of the fielde is known by his fruit: so is the thought of man's heart known by his doyes.

Pappe no man except thou have heard him: for a man is known by his doyes.

If thou soloweest righteounesse, thou shalt get her, and put her upon thee as a fayre garment: and thou shalt dwell with her, and the hall defende thee for ever, and in the day of knowledge thou shalt finde stedfastnes.

The bydes restore unto their lyre: so both the trueth turne unto them that be occupied withall.

The lion waytet the pray: so both sune upon them that worke unrighteounesse.

The talking of him that feareth God, is nothing but wisdom: as for a foole he chargeth as the moone.

If thou be among the undisclosed, kepe thy wordes to a convenient time: but among such as be wise, speake on hardily.

The talking of fooles is abomination; and their spott is volumptuousnesse and nuncupature.

But swearing maketh the heere to shande by: and to strive with such, stoppeth the cares.

The spyke of the proude is bloodsheding, and their blaspheme is heavy to heare.

Who do discovereth seretes, leecheth his credence, and lyseth no friend after his will.

Love thy friend, and bind thy selfe in faithfulness with him: but if thou betrayest his seretes, thou shalt not get him againe.

For like as the man is that deserveth his enemy: so is he also that beareth falsly in the friendship of his neighbour.

Like as one lettereth a blinde go out of his hande, can not take her againe: Even so thou, if thou receave thy friend, thou canst not get him againe.

Pye thou canst not come by him, for he is to farre of: he is unto thee as a Roe escaped out of the snare, for his tisse is wounded.

As for wounds, they may be bounde vp againe, and an woly worde may be reckoned: but who so betrayeth the seretes of a friend, there is no more hope to be had unto him.

He that waketh with the eues, imagineth some envy, and he that knoweth him, will let him alone.

When thou art present, he shall hyghlie commend and payple thy wordes: but at the last he shall turne his tapy, and slander the saying.

Many things have I heard, but nothing to cry with: for the Lord him selfe also abhorreth such a one.

Who so casseth a stone an hye, it shall fall upon his owne head: and he that spyseth with guile, woundeth him selfe.

Who so diggeth a pit shall fall therein, and he that layeteth a stone in his neighbours way, shall tumble thence, and he that layeth a snare for another, shall be taken in it him selfe.

Who so goeth a witched noisome course, fell, it shall come upon him selfe, and he shall not knowe from whence.

The proude blasphemere and are some-what, but vengeance lucketh for them as a lion.
And both these come out of the mouth:

13 The slanderer and double tongued is cursed: for many one that be friends, seteth he at variance.

14 The thirde tongue hath disquieted many one, andPygmen them from one land to another: Strong cities of the riche hath it broken downe, and overthrown the houses of great men: The strength of the people hath it brought downe, and ben the decay of mightie nations.

15 The thirde tongue hath cast out many an honest woman, and robbed them of their labours.

16 Who do hearkeneth unto such, shall never finde rest, and never dwell safely.

17 The stroke of the rod maketh pints in the synne: but the stroke of the tongue synaptic the bones in tender.

18 There be many that have perished with the sword: but many men thouest the tongue.

19 Well is him that is kept from an evil tongue, and committeth not in the anger thereof, which draweth not the poke of such, and is not bounde in the bandes of it.

20 For the poke thereof is of yon, and the bande of it of bloke.

21 The death thereof is a very evil death: hell were better for one, then such a tonge.

22 But the fire of it may not oppresse them that feare God, and the flame thereof may not burne them.

23 Such as forsake the Loade, shall fall therin, and it shall burne them, and no man shall able to quench it: It shall fall upon them as a lion, and devour them as a leoparde.

24 Thou hedgest thy goodes with thomes: why boest thou not rather make dooes and barres for thy mouth:

25 Thou
The so will the be mercie, *let him lende into his neigbour: and he that is able, let him help the commandements.

Lend into thy neighbour in time of his need, and paye thou thy neighbour againe in due season.

Kepe thy word, and drante faithfully with him: and thou shall alway finde the thing that is necessarie for thee.

There haue ben many, when a thing was lent them, reckened it to be founde, and made them travaile and labour that had helped them.

Whyte they receaue any thing, they kisse the hands of such as give them, and for their neighbours good they humble their boype: but when they should paye againe, they kepe it backe, and gene enuy and wrothes, and make many troubles by reason of the time.

And though he be able, yet geneth he scarce the halfe againe, and reckeneth the other to be founde: And if he withholde not his money, yet hath he an enemy of him, and that unbereved: he payeth him with cursing and rebuke, and geneth him envy and wrothes for his good deede.

There be many one which are not glad to lende, not because of envy: but they feare to lose the thing that they lende.

Yet haue thou patience with the simple, and withholde not mercie from him.

Help the poore for the commandements sake, and let hym not go emptie from thee, because of his necessitie.

Looke thy money for thy brother and neigbour's sake, and buite it not under a stone where it rusteth and corrupteth.

Gather thy treasure after the commandement of the high est, and so shalt thou joye more profite then golde.

Weare that thou slide not thy tongue, and so fall before thy enemies that lay wapte for thee, and thy fall be incurable, even unto death.

1. *Lay by thyne almes* in the hande of the poore, and it shall kepe thee from all evil.

2. *A mans almes is as a purse with him, to kepe a mans favour as the apple of an eye and afterwarde shall it arise and paye every man his rewarde upon his head.*

3. It shall lighte for thee against thy enemies, better then the thicke of a gounter of the nighte.

4. A good honest man is a suretie for his neigbour, but a wicked person: lest him come to blame.

5. Forget not the friendship of thy suretie: for he hath gruen his soule for thee.

6. The ungodly despiete the good deede of his suretie.

7. *The wicked will not become suretie, and the withjauntful and ignoant lea-

8. *Then his suretie in danger.*

19. Some man promiseth for his neigbour: when he hath lost his honesty, he shall forsake him.

20. Suertishyppe hath destroyed many a riche man, and remoued them as the waves in the sea: highne people hath it 3ixen away, and causeth them to wander in strange countries.

21. An ungodly man transgressing the commandement of the Loade, shall fall into an evill suertiship: and though he forse him selfe to get out, yet shall he fall into judgement.

22. Help thy neigbour out after thy power, and be bare that thou thy selfe fall not in such debrte.

23. *The chiefe thing that kepest in thy life, is water, bread, clothing, and lodg-

24. Better is it to have a poore spring in a mans owne house, then delate face among the strangue.

25. *Seit little; much that thou hast, hold thy content withall: and thou shalt not be blamed as a vagabonde.*
For a miserable lyfe is it to go from  house to house, and where a man is a  stranger, he dare not open his mouth.

Though one be lodged, thane mente  and dinkke, yet shall he be taken as  worthy, and hear many better rough  boddes, [namely thus:]

So do thy way thou stranger, and pre-  pare a table for thy felle, and feede me al-  

so of that thou haft.

Goe place thou stranger to an honora-  ble man, my brother commeth into my  house, and so calleth him the necelone  of his house.

These things are heavy to a man that  hath understanding; namely the soppob-  ding of the house, and that the tender  ealletly him in the teeth.

The xxx. Chapter.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then  a toowe-sull lyfe. 18 Of hyd wsoleme. 22 Of the top and soscope of the heart.

For a miserable lyfe is it to go from  house to house, and where a man is a  stranger, he dare not open his mouth.

Though one be lodged, thane mente  and dinkke, yet shall he be taken as  worthy, and hear many better rough  boddes, [namely thus:]

So do thy way thou stranger, and pre-  pare a table for thy felle, and feede me al-  

so of that thou haft.

Goe place thou stranger to an honora-  ble man, my brother commeth into my  house, and so calleth him the necelone  of his house.

These things are heavy to a man that  hath understanding; namely the soppob-  ding of the house, and that the tender  ealletly him in the teeth.
we ought to live diligent heed to honestie. 8 Of them that take pains to gather riches. 7 The people of the rich man without a fault. 8 we ought to see drunkenesse and follow soberly.

2. Kanalle and carefulness for riches taken away the sleep, and maketh the flesh to consume.

when one sleepeth and taketh care, he waketh ever by, lyke as a great scientist breaketh the sleep.

The rich hath great labour in gathering his riches together, and then with the pleasure of his riches, he taketh his rest and is refreshed.

But who so laboureth and prospereth not, he is poose; and though he leave of, yet is he a begger.

He that longeth riches, shall not be satisfied: and who so solvideth corruption, shall have enough thereof.

Many one are come in great misfortune by the reason of gold, and have found their destruction before them.

It is a tree of falling unto them that offer it by, and all such as be foolish eat thereof.

Blessed is the rich which is found without blenimike, hath not gone after gold, not hoped in money & treasures.

wherein there such a one, and we shall commend him and call him blessed: for wonderfull things both he among his people.

Who so is tried and founde perfect in such things, shall be commended and praised: who might offend, and hath not offended; who should do evil, and hath not done it:

Therefore shall his good be stablished, and the whole congregation shall declare his names.

If thou sit at a great man's table, open not thy mouth wide upon it, and say not there is much meat on it.

Remember that an evil eye is a shedde: what thing created is worse then a wicked eye: therefore keepeth it before every mans face.

Laye not thine hande upon every thing, that thy eye seeth: and store not lust in the duthe.

* Ponder by thy selfe what thy neighbour would have, and be discreet in every point.

16 Eat the thing that is set before thee manerelle as it becometh a man, and wake not to much, lest thou be abhorred.

17 Leave thou of first of all, because of nurture, lest thou be he whom no man may trust, which may turne to thy decay.

18 When thou liestest among many men, reacheth not thine hande out first of all, neither call thou first to drink.

19 * O how well content is a wise man with a little wine: so that in sleepeth thou shalt not be sicken thereof, nor seele any payne.

20 A sweete holsome sleep shall such a one have, and seele no inwarde greene, he sleepeth by himself in the morning, and is well at eate in the night: but an unstable eater sleepeth unquietely, and hath ache and payne of the body.

21 If thou feest that thou hast eaten to much, arise, go thy way, take of thy substance, and take thy rest: and it shall eate thee, so that thou shalt bring no sickness unto thy body.

22 My sonne heare me, and despise me not, and at the last thou shalt finde as I have tolde thee: * In all thy works be diligent and quickke, so that there no sickness happen unto thee.

23 Who so is liberall in dealing out his mone, many men shall bless him, and praise him with their tongues: and the same is a sure token of his love and faithfulness.

24 But he that is unfaithfull in meate, the whole city shall complain of him: and that is a sure experience of his indelite and wickednesse.

25 Shewe not thy banaumes in wine, for wine hath destroyed many man.

26 The fire produceth the hard iron: even so doth Wine prooue the hearts of the proud, when they be drunken.

27 * Wine soberly drunken, quickeneth the lyfe of man: If thou drunkest it measurably, thou shalt be temperate: what is the lyfe of him that is overcom with Wine: What taketh away the lyfe: even death.

28 Wine
28 Wine was made from the beginning to make men glad, and not for drunkenness: wine measurably drunken is a restoring of the soul and body: A measurable drunken is health to soul and body.

29 But if it be drunken with excelse, it maketh bitterness and sooth into the mind.

30 Drunkenesse filleth the multitude of the foolish with shame & ruine, mishethyst the strength, and maketh wounds.

31 Rebuish not thy neighbour at the wine, and despise him not in his mirth: Give him no disputful words, and praise not upon him with contrary sayings.

The xxxii. Chapter.

If thou be made a ruler, pride not thy self therein, but be thou as one of the people, take diligent care for them, and love well thereof. And when thou hast done all thy duty, sit thine downe, that thou mayest be merry with them, and receive a crown of honour.

Speak thou that art the elder, for it becommeth thee, but with sure knowledge; hinder not musicke.

Speak not where there is no audience: and pour not forth vsborne out of time at an impropriety.

Lyke as the carbuncle stone shineth that is set in golde: so doth a long garniture the vigne feasle.

And as the Snauchdige that is set in golde; so is the sweetenes of musique by the mouth of wine.

Gue care and be still, and so thy good behauiour thou shalt be loued.

Thou young man speake that becommeth thee, and that is profitable, and yet scharfe when thou art dispose affh.

Comprehende much with seyve wordes, in many things be as one that is ignoraunt: gue care and holde thy tongue well.

If thou be among men of high authoritie, before not to compare thy selfe unto the; and, when an elder speakest, make not thou many wordes therein.

Before the thunder, goeth lightning: and before nurture and shamefastnesse, goeth love and favour.

Stand by betimes, and be not the last; but get thee home soone,

And there take thy pastime, and do what thou wilt: so that thou do no enm, and desir no man.

But for all things gene thankes but to him that hath made thee, and replenished thee with his goddes.

Who so seareth the Lord, wyl receive his doctrine: and they that get them to him betimes, shall finde grace.

He that seeketh the law, shall be filled withal: as for him that is but sapped, he wyl be offended therat.

They that fear the Lord shall finde the judgement, and their righteouseth shall be kindled as a light.

An vngodly man wyl not be refourued, but can helpe him selfe with the example of other in his purpose.

A man of understanding keepeth no good counsale: but a wyde and poude body hath no feare, and even when he hath dealt rashly with another man: but his owne doinges halde his rebuke.

By borne, do nothing without aduancement: so shall it not repent thee after the deed.

So not in the way where thou mayst fall, nor where thou mayst stumble against the stone: againe, neither trust thou to the way that is playne.

And beware of thyne owne children, and take heed of them that be of thyne owne householde.

In all thy wordes put thy trust in God from thy whole heart: for that is the keeping of the commandements.

Who so believeth gods word, taketh heed to the commandements: and he that puteth his trust in the Lord, shall want nothing.
Here shall no evil happen unto him that feareth God: but when he is in temptation, the Lord shall deliver him, and keep him from evil.

A wise man hateth not the lawful: but an hypocrite is as a ship in raging water.

A man of understanding geteth credence unto the law of God, and the law is faithfull unto him.

We sure of the matter, then tellke thereof: be first well instruct, then mayst thou gene awnswere.

The heart of the foolishe is lyke a cart wheel, and his thoughts ruine about lyke the asceter.

Lyke as a wybld haste that neveth under every one that listeth upon him, so it is with a somefull frendle.

Why doth one day excell an other, seeing all the days of the yere come of the yune?

The yusborne of the Lord hath parted them a sunder, and so hath he opened the times and solemnpe feastes.

Some of them hast he chosenc and hadboved before other days.

And all men are made of the ground, and out of the earth of Adam: In the multitude of science hast the Lord landed them, and made their weapes of douers fashions.

Some of them hast he blessed, made much of them, hadboved them, and clayed them to him selve: but some of them hast he cursed, brought them lowe, and put them out of their estate.

Lyke as the claye is in the potters hande, and all the ordering thereof at his pleasure: so are men also in the hande of him that made them, so that he may use them as lyketh him best.

Against evil is good, and against death is lyke: so is the ungodlie against such as fear God.

Beloved, these are the works of the yfel, and there are even two against two, and one set against another.

I am alwaikes by last of all, as one that gathereth after in harvest: in the gifts of God and in his blessing I am increased, and have filled my vine press, lyke a grape gatherer.

Behold how I have not laboured only for my selfe, but for all such as have nurtured and yusborne.

Hear me, O ye great men of the people, and hearken with your ears ye rulers of the congregation.

Gave not thy yonne, and ywse, thy brother, and friend, power over thee: why thou wast: and gave not away thy subnaunce so good to another, lest it repent thee, and thou be faine to alie of them againe.

As long as thou livest and hast breath let no man changen thee.

For better it is thy children to pray thee, then that thou shouldst be faine to loke in their handes.

In all thy works be excellent, that thy honour be never stayed.

At the time When thou shalt end thy days and finishe thy yse, distribute thyne inheritance.

The fodder, the whipple, and the butt, they belongeth unto the ass: meate, correction, and yuske unto the seruant.

If thou let thy seruant to labour, thou that findest rest: but if thou let him go idle, he shall seeke libertie.

The yseke and the whipple bowe downe the hard necke: but same thou the evil seruant with bondes and correction.

Sende him to labour, that he go not idle: for idillie hanges much evil.

Set him to worke, for that belongeth unto him, and becomest him wel.

If he be not obedient, binde his feete: but do not to muche unto him in any ywse, and without discretion do nothing.

If thou have a faithful seruant, let him be unto thee as thy owne soule: entreate him as a brother, for in blood hast thou gotten him: if thou have a seruant holde him as thy ysel, for thou

Ecc. xiv.
The booke of Iesus

And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people; and to bring them out of all the places where they have been dispersed, and to bring them into his house, and to be his people for ever.

Chapter xxxiiii.

1. Of dreams, dreams, and enchantments, men ought to have dreams, dreams, and enchantments, and to have dreams, dreams, and enchantments, dreams, dreams, and enchantments, dreams.

2. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

3. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

4. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

5. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

6. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

7. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

8. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

9. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

10. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

11. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

12. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

13. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.

14. And so great love hath he shewed unto them, that he hath sent his servant the Lord, to save his people out of the hand of all their enemies, and out of the hand of all that hate them; for he saith, I will shew mercy upon him, and will make him to be the friend of many nations, and to shew mercy upon them, and to cause them to be his servants, and to be his people for ever.
The xxxv. Chapter.

1. It is well done to pray and to do sacrifice. 12. The prayer of the fatherless, and of the widow, and of him that humbleth himself.

2. He accepteth not the person of the poor: but he heareth the prayer of the oppressed.

3. He despiseth not the face of the fatherless, nor the widow when he poureth out her prayer before him.

4. Both not God see the tears that runne downe the cheeks of the wyboide: or heareth he not the complaint of such as make her to wepe? For from her cheeks do the tears go up into heaven, and the Lord which heareth them both accept them.

5. He accepteth not the empty: the Lord accepteth: and his prayer reacheth unto the clouds.

6. The prayer of him that humbleth himself, goeth through the clouds: till the comine he shall not be comforted, no go her way till the highest God have respect unto her, give true sentence, and perforce the judgement.

7. And the Lord will not be slacke in comming, nor tary long, till he have smitten in under the baches of the wondrous, and avenged him felse of the heathen, till he have taken away the multitude of the cruel, and broken the scepter of the woorhte. For he hath every man after his worke, and rewardeth them after their doymes, till he have delivered his people, maintained their cause, and rejoyned them in his merite.

8. How faire a thing is mercie in the time of angitise and trouble: it is like a cloude of rapie that committeth in the time of youth.

The xxxvi. Chapter.

1. A prayer to God in the person of all faithfull men. 2. The prayer of a good woman.

2. And sende thy fear among the heathen and strangers which seke not after thee, that they may knowe that there is no God but thou, and that they may shew thy woorhte workes.

3. Lift up thine hande over the outlandish heathen, that they may learne to knowe thy might and power.

4. Lyke as thou hast Hawowed in vs before them: so bring to passe that thou mayest be magnified also in them before
5. That they may know thee, 
ylike as we kno-

thee; for there is none other God but only thou, 
Lorp.
6. Refuge the tokens, and change the
wondrous works: thev thyne hand
and thy right arm glorious.
7. Raise by thyne indignation, and pour
thy wrath: take away the aduersa-
rie, and smite the enemy.
8. Make the time thynge, remember thy
coenuant, that thy wondrous
works may be praised.
9. Let the wrath of the lyge consume
them that bine to careless; and let them
perish that do the people hurt.
10. Sprynge in under the head of the
princes that be our enemies, and say, there
is none other but we.
11. Gather all the tribes of Jacob toge-
ther againe, that they may knowe how
that there is none other God but only
thon, that they may thew thy won-

drous works: and be thou thy peoples
heritage, lyke as from the beginning.
12.  Lorpde have mercie upon the people
that hath thy name, and upon Israel
whom thou hast lykened to a first borne
foure.
13.  O be meersfull unto hierusalem the
ctie of thy sanctuarie, * the ctie of thy
rest.
14.  Fill Sion with thyne unspakeable ber-
tes, and thy people with thy glozie.
15.  Gene vinete unto thy creature who
thou madest from the beginning, and
ravde by the prophesyes that have ben
shewed in thy name.
16.  Rewarde them that wapte for thee,
that thy prophese may be founde faith-
ful.
17.  O Lorpde heare the prayer of thy se-
nautes according to the blessing of
Aaron ouer thy people, and guide thoun
in the way of righteousnes; that al they
which dwell upon the earth may know
that thou art the Lorpde the eternal
God, which is from everlastyng.
18.  The belly devoureth all meates: yet
is one meate better then another.
19.  Lyke as the tongue calleth benson: 
so doth an heart of understanding
make false woordes.
20.  A quickened heart geuthl heaunes: but
a man of experience lyseth him up aga-
ince.
21.  The woman receueth every man: yet
is one daughter better then another.
22.  A faire wyfe rejoyneth her husband:
and a man loueth nothing better.
23.  If there be in her tongue gentlenes,
meckenes, and holsome talkie: thenis
not her husband lyke other men.
24.  He that hath gotten a beneuous wo-
man, hath a goodlie posstession: she is
unto him a helpe, and piller wherupon
he resteth.
25.  Where no hedge is, there the goodes
are spoied: and where no bulwyrke is,
there the frendes mourne.
26.  Lyke as there is no credence geuent to
a robber that goeth from one ctit to an-
other: so is not the man beleued that
bath no neft, and must tyme in where
he may abide in the night.

The xxxvii. Chapter.

A very frende saith, I wyll be friendly unto
him also: but there is some friend, which is
only a frende in name. Remayne not there
heannes vnto death, when a companion and friend is turned
to an enemie.
3. O most wicked presumption: from
where art thou sprung up to cover the
earth with falsehood and dishonesty?
4. There is some companion which
in prosperitie reioyneth with his friend:
but in the time of trouble, he taketh part
against him.
5. * There is some companion that mour-
neth with his friend for the bellies like;
but when trouble commeth, he taketh
holde of the childe.
6. Forget not thy friend in thy minde, 
thinke upon him in thy riches.
7. Seeke no counsellat thy kindnes;&
hide thy counsell from such as beare thee
no good wyll.
8. * Every counsellor playseth his coun-
sell: nevertheless, there is some that
counselleth but for his owne profite.
9. Beware
9 Bevare of the counseller, and be adu-
ised afoe where to thou wullest him: for he wulle counsell for him selfe, lest he cast the lot wpon the.
10 And lay vnto thee. Thy way and pur-
pose is good: and afterward he stande
against thee, and loke what that become
of thee.  
11 Alhe no counseall at him that pres-
teth thee for an enemy; s hide thy coun-
sall from such as hate thee: alhe no counseall for religion of him that is with-
out religion, nor for justice: alhe no counseall at a woman, touching her of whom she is elon-
us, nor at a fairefull and saint partid body
in matters of warre: nor at a marchaunt
howe he wyle cheape thy warres to-
ward his ou, at a byr, of selling: ou, at an
emous man, of thankles gening: ou at the
vomerfull, of young unblest: ou at an
unblest man, of honest: ou at the stoth-
full, of working: ou at an huyling which
hath no house, of profite or Wealth: ou
at an idle body of much labour: take no
such folkes to counsell.
12 But be diligent to seek counseall at a
veruous man that searcheth God, such a
one as thou knowest to be a keper of
the commandementes, which hath a
hunede after lynee olde minde, and is
loye for thee when thou standest.
13 And hole the counseall fast in thy
heart, for there is no man more faitfull
kepe it, then thou thy selfe.
14 For a mans minde is sometime dispo-
sed to tell out more, then seven watch
men that sit aboue in his place laughing
about them.
15 And above all this, pray the highest
that he wyle leade thy way in faithful-
nes and trust.
16 Before all thy bookees alse counseall
first: and ocz ever thou doest any thing, be
well aduised.
17 There be foure thinges that declare a
changed heart, whereof there spunge
toth eeuil and good, death and lyse, and
a matterfull tongue that babity much.
18 Some man is apte and well informed
in many thinges, and yet very impossible
table vnto his selfe.
19 Some man there is that can gener dyle
and prudent counseall, and yet is he hated
and continued a begger.
20 For that grace is not gven him of God
to be accepted.
21 Another is robbed of al wyse: yet
is he wyse vnto his selfe, and the truie
of understanding is countable in his
mouth.
22 A wyse man maketh his people wyse,
the fruties of his wyseome faptle not.
23 A wyse man shalbe plenteously blest
of God: and all they that see him, shall
spoken good of him.
24 The lyse. of man standeth in the
number of the bapes: but the bapes of Isra
el are innumerable.
25 A wyse man shalbe oblique faithfullnes
and credence among his people, and his
name shalbe perpetuall.
26 By some, prood the liute in thy selle,
and if thou see any eeuil thing, genet it not
unto her:
27 For all thinges are not poostable for
all men, neither hath every liute pleasure
in every thing.
28 Be not greedy in every eating, and be
not to hastie upon all meates.
29 For excess of meates bringeth like
nesse, and gluttonie commeth at the last
to an imeasurabile heate.
30 Though furer have many perplexed:
but he that direceth him selfe tem-
peratelle, prolongeth his lyse.

The, xxxvii. Chapter.
1. The phision is commendable. 2. To burie the dead. 3. The wyseome of him
that is learne.

1. Honour the phision, honour him with that
honour that is due vnto him, because of ne-
cessitie: for God hath

2. For of the highest

3. The wyseome of the phision bringeth

4. The Lord hath created medicine of

5. Was not the bitter water made

sweete with a tree, that men might
The booke of Iesus

learn to knowe the vertue thereof.

6 The Lord hath gaven men wydome and understanding, that he might be
honoured in his wondrour bothes.

23 With such both he heale men, and take
leat away their pannes:

8 Of such both the pothearcie make a con-
ercion, yet can no man persourme all his
bothes: for of the Lord becometh prosperous wealth over all the earth.

9 My come, deliue not this in thy letes-
nes: but pray into the Lord, and he
shall make thee whole.

10 Leave of from time, and order thy
handes a right, clewe thynge heart from
all Wickednesse.

11 Gue a sweete savoured offering, and
the fine flour for a token of remem-
brance: make the offering fay, as one
that gueith the first-frutes,

12 And gue room to the phisition, for
the Lord hath createth him: let him not
go from thee, for thou hast neede of him.

13 The houre may come, that the siche
may be helped through them,

14 When they prye into the Lord, that
he may recover and get health to lyue
longer.

15 He that sinneth before his maker, shall
fall into the handes of the phisition.

16 My lyfe, hang forth thy tears
over the dead, and begunne to mourne
as if thou baddest suffered great harme
thy selfe: and then cover his body after
a conuenent manner, and despise not his
burial.

17 Enforce thy selfe to weeppe, profouse
thy selfe to mourne, and make lamenta-
tion expediency, and be earnest in mou-
ning, and be lamentation as he is wo-
rye, and that a day or two, lest thou be
called spoken of: and then comfort thy
selfe, because of the heaunies.

18 For of heaunies commeth death, the
heaunies of the heart breaketh streight.

19 Heaunies and ponerie, greeneth the
heart in temptation and offence.

20 Take no heaunies to heart,inue it a-
way, and remember the last things.

21 Forget it not, for there is no turning
againe, thou shalt do him no good, but
hurt thy selfe.

22 Remember his judgmeunte, thyme also
hathlyke wyple: buo me yefterday, unto thee to day.

23 Let the remembrance of the dead
reae in his rest, comfort the againe
our him, seeing his spirite is departed
from him.

24 The wydome of the scribe is at conve-
nient time of rest: and he that casteth
from exercises and laboure, that be wyple.

25 How can he get wydome that holdeth
the plough, and he that hath pleasure in
the goade and in having the oen, and is
occupied in their labours, and his talke
is but of the beesting of bullocks?

26 He setteith his heart to make foode,
and is diligent to gene the kinde foode.

27 So is every carpenter also and work-
master, that laboureth still night and
day: he earnest, graueth, cutteith out,
and his befire is industriously cunning things,
his heart imagineth how he may cunningly cast an image, his diligence also
and watchynge persourning the wyple.

28 The iron smitth in lyke manner byde-
thy by his sithe, and both his diligence to
laboure the iron: the vapoure of the eyc
bremeth his eche, and he must light
With the heate of the sounce: the nople
of the hammer ever boundeth in his
cares, and his eys loke still upon the
thing that he maketh: he hath set his
munde therupon that he Wylle make
out his woike, therefore he Watcheth
how he may set it out, and byng it to an
ende.

29 So doth the potter let by his woike:
he turneth the wheel about with his
feete, he is diligent and careful in all
boinges, and maketh his woike in number.

30 He fashioneth the clay with his arme,
and with his feete he tempereth it: his
heart imagineth how he may make it
pleaunt, and his diligence is to cleene
the oen.

31 All these hope in their handes, every
one thynketh to be cunning in his woike.

32 Without these may not the cities be
mauptapned,inhabited, nor occupied:

33 Yet come they not bye in the congre-
gation, neither sit they upon the judg-
ment seates: they understand not the
toucnamce of the lawe, they can not de-
clare equity and judgement, they can
not finde out the darke sentences.

34 But through them shall the creature of
the woike be maintayned, their de-
 sire concerneth only the woike and la-
bour of cunning.
The xxxix. Chapter.

1 There be 16. The works of God. 24 Unto the good, things do prosp: but unto the evil, even good things are evil.

1 And gene ye a sweete smell as incense, 2 fume the as the rose garden, sing a song of praise. 3 Gene thanks unto God over all his works.

2 Gene magnificence unto his name, and set hym footeth in his path with pure lippes, with muskete and harmonie; 4 sing even with the song of your lippes, with harpes and playing, and in genuine thankses unto him, saie after this manner:

3 All the workes of the Lord are exceeding good, all his commandements are meete and convenient in due season.

4 A man neede not to say, what is that? 5 What is that, so at a time convenient they shall all be sought: At his commandement the water was as a Wall, and at the word of his mouth the waterfloode still.

5 In his commandement is every thing acceptable and reconciled, and his health can not be unmethed.

6 The workes of all flesh are before him, and there is nothing hid from his eyes.

7 He seeketh from everlastinge to everlastinge, and there is nothing to wonderful of hym.

8 A man neede not to say then, what is this, or that: 9 For he hath made all things to do good unto man.

9 He blesseth shall run over as the streame, and overthrow the earth like a floodde of water.

10 Like as he makeath the drought: so shall his Yazye fall upon the heathen.

11 His ways are playte and right unto the nght: but the vngodly stumble at them.

12 For the good, are good things created from the beginning, 13 Fuppl things for the vngodly.

14 All things necessarie for the yse of man are created from the beginning: water, fire, iron, salt, meat, leade, song, hong, milke, and wine, ople and cloth thing.

15 All these things are created for the best to the faithful: but to the vngodly shall all these things be turned to hurt and harime.
The booke of Iesu

28 There be spirits that are created for vengeancé, and in their rigourousnesse have they fastened their tormentes: In the time of the ende they shall pour out their strength, and pacifie the wrath of him that made them.

29 Fire, haple, hunger, and death: at these things are created for vengeancé.

30 The teeth of wilde noysonic beastes, the scorpion, serpentes, and the vowe, are created also for vengeancé, to the destrucion of the vugodly.

31 They shalbe glad to bothe his commandemcntes, and when neede is, they halbe ready upon earth: and when their house is come, they shall not overpass the commanmentes of the Lorde.

32 Therefore haue I taken a good courage unto me from the beginning, and haue thought to put these things in writing, and to leave them behinde me:

33 *All the workes of the Lorde are good, and he gevent every one in due season, and when neede is.

34 So that no manneede not to say: This is worse then that: for in due season they are all pleaunted and good.

35 And therefore praye the Lorde with whole heart and mouth, and geue thankes into his name.

The .x.l .Chapter.

1 M any misries light in mans life. 11 All things passe away, but a firme and stable faith ramayneth. 14 Of the blessing of the righteous, and preogatieve of the scare of God.

Great travaile is created for all men, and an heavy yole upon all the soules of Adam, from the day that they go out of their mothers wombe, till they be buried in [the earth] the mother of all things.

2 [Namely] their thoughts and imaginations, scare of the heart, counfel, meditations, longing & desire, the day of death:

3 From the byggest that fitteth upon the glorious seat, unto the lowest and most simple upon the earth:

4 From him that is gloriously apparende and weareth a crown, unto him that is but homely and simple clothed.

5 There is nothing but wrath, zeale, fearfulness, quietness, and scare of death, riguorusnes, anger, & scirpe: And in the night when one should rest and sleepe upon his bed, the sleepe chaungeth his understanding and knovledge.

6 A little or nothing is his rest in the sleepe, aswell as in the day of labour: be fearfulness is disquieted in the vision of his heart, as one that runneth out of a battayll.

7 And in the time of health he awaketh, and manaplest that the scare was nothing.

8 Such things happen unto all the, both man and beast: but seuen foldes to the vugodly.

9 *Moreover, death, bloodshedding, frite, and libode, oppression, hunger, destrucion, and punishment:

10 These things are all created against the vugodly, *and for their sakes came the fludde also.

11 *All that is of the earth, shall turne to earth againe, and all Waters ebbe againe into the sea.

12 All babes and unrighteousesse shalbe put away: but faithfulness and truth shall endure for ever.

13 The substance and goodes of the vugodly shall be dyed up, and lose away as a water fludde, & they shal make a sound like a great thunder in the rayne.

14 Like as the righteous reciproeth when he openeth his hande: so shall the transgressours be saynt. When their goodes vanish and continue away.

15 *The children of the vugodly shall not obtayne many baunches:

16 And the unekeane rootes upon the hpe rookes, shalbe rooted out before the grave by the water side, & upon the river bankes.

17 Freundnesse and liberalitie in the increas & blessing of God, is like a paradice and garden of pleasure: such mercie also and kindnesse endureth for ever.

18 To labour and to be content with that a man hath, is a sweete pleasaunt life: and that is, to finde a creatre of all creatures.

19 To
19 To beget children and to repaye the price, maketh a perpetuall name: but an honest woman is more worth then they both.

20 Wine and mirthre recioyseth the heart: but the love of Wysdome is above them both.

21 Piping and harping, make a sweete noise: but a friendly tongue goeth beyond them both.

22 Thine eye desircth savour and beatu: but a greene leede time, rather then they both.

23 A friend and companion tyme together at opportunitie: but aboue them both is a wise that agreeth with her husband.

24 Interest and helps are profitable in tyme of trouble: but almes that deliver more then they both.

25 Solde and suiter taken the secte: but a good counsell is more pleasant then they both.

26 Temporal sustenance and strength lift by the Judges: but the care of the Lord, more then they both: The care of the Lord availeth nothing, and needeth no helpe.

27 The care of the Lord is a pleasant garden of blessing, and nothing so beautiful as itis.

28 Wysome leade not beggers lyfe: for better it were to die then to begge.

29 The life of lyne that l SITE upon an other mans table, is not to be counted for a life: for he beeth his soule in other mens meate: but a wise and well nurtured man will behove thereof.

30 Begging is sweete in the mouth of the unthaine fast: but in his belly there breneth a fire.

The xli. Chapter.

1 Of the remembrance of death: 2 Death is not to be feared, 3 I curse upon them that fostrate the lawe of God. 4 Good name and fame. 5 Intercession to gene seede into wylsdome. 6 Of what things a man ought to be ashamed.

1 Death hold bitter is the remembrance of thee to a man that fetheth rest and comfort in his subsance & riches, but to the man that hath nothing to bere him, & that hath prosperitie in all things, yet to him that yet is able to receive meate.

2 Death, howe acceptabe and good is thy judgement unto the needful; and unto him whose strength faileth, and that is nowe in his last age, and that in all thinges is full of care and fearefullenesse, unto him also that is in distayne, and hath no hope nor patience.

3 Be not thou afraid of death, remember them that hauing ben before thee, and that came after thee: this is the judgemen of the Lord over all secthe.

4 And why wouldst thou be against this pleasure of the highest: whether it be ten, an hundred, or a thousand yeares, death asketh not holowe long one hath lyed.

5 The children of the bugody are abhominable children, and so are they that kepe company with the bugody.

6 The inheritance of bugody children shall come to naught, & their posteritie that have perpetuall shame confusio. 7 The children compaine of an bugody father, and why? for his sake they are rebuked and dispiséd.

8 Wo be unto you, Dye bugody, which haue taken the lawe of the highest God: for though ye do increasce, yet that ye perish.

9 If ye do true, ye shalbe accursee: if ye die, the curse shall be your portion.

10 All that is of the earth, shall returne to earth again: so go the bugody also out of the curse into destruction.

11 Though men moune for their body: yet the name of the bugody shall be put out, for it is nothing worth.

12 Labour to get thee a good name: for that shall continue furer by thee, than a thousand great treasures of gold.

13 A good life hath a number of bapes: but a good name endureth ever.

14 By children, kepe Wilsdome in peace: for Wilsdome that is hid and a treasure that is not seen, what profite is in them both.

x (ii) 15 Aman
The booke of Iesus

15 A man that hyseth his foolishnes, is better than a man that hyseth his lyfes done.

16 Therefore be ye returned at my wordes: for it is not good in all thinges and alwayes to be ashamed: [3] True faith must poute and measure it.

17 Be ashamed of whodoinse before father and mother, he ashamed to leasid before the prince and men of actuolite.

18 Of stature, before the judge and ruler: of offence, before the congregation of people: of unrighteousnes, before a companion and friend.

19 Of theft, before thy neighbours: As for the truth of God and his countenaunt, be not ashamed thereof: [be ashamed to lyse with thynne elbowes upon the bread, 02 to be reproued for geuing or taking.

20 And of silence unto them that faulte thee: be ashamed to looke on charitostes:

21 Be ashamed to turne away thine face from thy kinman, be ashamed "to take and not to geue.

22 Be ashamed also to looke upon an other mans lyse, and to make many lying wordes with her mouth, 02 to stand by her bed side.

23 Be ashamed to unbaythe thy friende: When thou guesst any thing, cast hym not in the teeth withall,

24 Or to report the matter that thou haest heard, 02 to disclose the secrece wordes: to shalte thou well be nameske, and that shall finde favour with all men.

The xlii. Chapter.

1 The lawe of God must be taught, 9 I daughter, 14 I woman. 18 God knoweth all things, se aven the secretes of the heart.

2 If these thinges be not ashamed, and accept no person to offend, [Namely these thinges be not ashamed;]

3 Of the lawe of God, of the countenaunt, of judgement to bring the ungodly from his ungodliness into rightousnesse, to make him a good man,

4 To beale faithfully with the neighbour and companion, to distribute the heritage unto the friends;

5 To be diligent to kepe true measure & weught: to be content whether thou gettest much or little:

6 To beale truly with temporall goodes in bying and selling, to bring by children with diligence, to correct an evill servant:

7 To hope that thynne is from an evill lyse, to set a Locke where many handes are.

8 What thou deliverest and guesst out to be kept, to tell it, and to beke it to write by all the outheing and recauing:

9 And of silence unto them that faulte thee: be ashamed to looke on charitostes:

10 Be ashamed of whodoinse before father and mother, he ashamed to leasid before the prince and men of actuolite.

11 Of stature, before the judge and ruler: of offence, before the congregation of people: of unrighteousnes, before a companion and friend.

12 Of theft, before thy neighbours: As for the truth of God and his countenaunt, be not ashamed thereof: [be ashamed to lyse with thynne elbowes upon the bread, 02 to be reproued for geuing or taking.

13 And of silence unto them that faulte thee: be ashamed to loooke on charitostes:

14 Be ashamed also to looke upon an other mans lyse, and to make many lying wordes with her mouth, 02 to stand by her bed side.

15 Be ashamed to unbaythe thy friende: When thou guesst any thing, cast hym not in the teeth withall,

16 Or to report the matter that thou haest heard, 02 to disclose the secrece wordes: to shalte thou well be nameske, and that shall finde favour with all men.

17 The lawe of God must be taught, 9 I daughter, 14 I woman. 18 God knoweth all things, se aven the secretes of the heart.
his time; "and all his works are full of the clearness thereof.

17. Hath not the Lord brought to passe, that his saints should tell out all his wondrous works which the almighty Lord hath established: all things endure in his glory.

18. He fetheth out the ground of the deep, and the heart of men, and he knoweth all their imaginations and wisdom: for the Lord knoweth all science, and he looketh into the token of the time.

19. He declareth the things that are past and for to come, and didiseth things that are secret.

20. No thought may escape hym, neither may any word be hid from him.

21. He hath garnished the lye excellent works of his bydnome, and he is from everlastings to everlastings: Unto him may nothing be adde, neither can he be diminished, he hath no neede also of any mans counsel.

22. Whosez amiable are all his works, and as a sparke to take upon:

23. They live all, and endure for ever: and when so ever needeth, they are all obedient unto him.

24. They are all double, one against another: he hath made nothing that hath fault or blemische.

25. He hath established the goodness of every one: (a) and who may be satisfied with his glorious when he fetheth it?

The xlili. Chapter.

The summary of the creation of the works of God.

1. The glory of the height is the face and clear appearance, the beauty of the heaven is his glorious clearness.

2. The same when it appeareth, declareth the day in the going out of it, a marvelous work of the highest:

3. All moone it burneth the earth, and who may appere for the heart thereof?

4. Who so kepyth an oven when it is hot, three times more both the same burneth upon the mountapnes: When it beareth out the fire beames & shineth, with the brightnesse of it it blindeth the eyes.

5. Great is the Lord that made it, and in his commandement he cautheth it to rumble hastily.

6. The moone also in all things according to her season is a declaration of the time, and a signe for the world.

7. *The token of the sol)eume feast is taken of the moone, a light that unnished, and increaseth againe.

8. The moone is called after the moone, it groweth wonderfully in her changing.

9. The armie of heaven also is in height: in the firmament of heaven he gathereth a cleare and a glorious lyme: This is the clearness of the starses, the beautifull apparel of heaven, the apparel that the lode twinketh in the height.

10. In his holy works they continue in their order, and not one of them caneth in his ward.

11. *Loke upon the raynedow, and pynke lyme that made it: very beautiful is it in his shine.

12. He compasseth the heaven about with a glorious circle, the handes of the hightest have bended it.

13. Though his commandement he maketh the snow to fall, and the thunder of his judgement to shynke hastily.

14. Thosoldhe his commandement the treasures are opened, and the cloudes flee as the fowles.

15. In his power hath he strengthened the cloudes, and broken the hayle bones.

16. The mountapnes' leave at the light of hym, the winde bloweth according to his will.

17. The sounde of his thunder beateth the earth, so doth the flame of the north: the whole wind also lighteth dovmbe as a fethered soule, calleth out & spreadeth the knowe abode, and as the grasshoppers that destroy all, so calleth it dovmbe.

18. The eye maruayl eth at the beautie of the bythnteness thereof, and the heart is afraid at the rayne of it.

19. He pouleteth out the scot upon earth like falt, and when it is stolen, it is as sharpe as the quide of a thistle.

20. When the colde north winde bloweth, harbours chynfall commeth of the water: he lighteth dovmbe upon all the gatherings together of water, and putth on the water as a healeplate.
Afterward, there were some whose remembrance is gone, *they came to naught & perished as though they had never been, and because as though they had never been, yea and their children also with them.

10 Nevertheless these are young men, whose right eyes were not worn out, but continue by their posterity.

11 Their children are an holy good heritage: their seed endured fast in the covenant.

12 For their sake shall their children and seed continue for ever, and their praise that never be put downe.

13 Their bodies are buried in peace, but their name liueth for evermore.

14 The people can speake of their wise done, and the congregation can talke of their praise.

15 *Enoch walked right and acceptably before the Lord, therefore was he translated for an example of amendment to the generations.

16 *Noe was a sedfast and righteous man, and in the time of Wrath he became a reconciling: therefore was he left a remnant unto the earth when the flood came.
The xlv. Chapter.

1 The praise of Jospeh, the firstborn of Israel, and Phinees.

2 Jospeh, beloved of God among men, whose remembrance is in his praise: for the Lord made him like in the glory of the sanctuary, a magnificent man, so that the enemies fled in awe of him.

3 Though his works he did great wonders: he made hym glorious in the sight of kings, gave him commandment before his people, and showed him glorious power.

4 The Lord established him with faithfulnesse and meeknesse, and chose him out of all men.

5 For he heard his hopes, and he led hym in the darke cloude, and ther he gave him the commandmentes, and the law of life and worship: that he might teach Jacob the covenant and Israel his lawes.

6 He chose Aaron his brother also out of the tribe of Leui, exalted him, and made hym such like.

7 An everlasting covenant was made he with him, and gave him the priesthood in the people: he made him glorious in beautifull array, and clothed him with the gar-

ment of honour.

8 He put perfect joy upon him, and girded hym with strength, he decked hym with fine clothes and a turme, with an overbody coat also, and a girdle.

9 Round about made he hym belles of gold, and that many: that when he went in, he sounded might be heard, that they might make a noise in the sanctuary, and give the people warning.

10 The holy garment was wrought and bounded with gold, yellow silk, and purple: and in the breastplate there was a goodly vioke, wherein was fastened tight, and perfectnesse.

11 Upon the same also there was a vioke fastened and set with costly precious stones all bound with gold, and thus he brought in his manifation: The stones were fastened for a remembrance, after the number of the twelve tribes of Israel.

12 Upon his mitre there was a plate of pure gold, a graven image of holmesse, a famous and noble vioke, garnished, and pleafant to look upon.

13 Before hym there were scene no such faire ornamentes; these it behoved him alway to bie: There might none other put them on, but only his children, and his childrens children perpetually.

14 Daily performed he his burnt offering times two times.

15 *Jospeh filled his handes, and annoyned him with holy ode: This was now confirmed with him a everlasting covenant, and to his seere as the bapes of heaven: namely, that his children should alwayes minister before him, he performed the office of the priesthood, and by the people good in his name.
Before all men living chose he him, that he should offer incense before the Lord, and make oodours for a sweet savour and remembrance, that he should reconcile the people of the Lord with him again.

17 The gave him autotite also in his commandementes and in the covenaut, that he should teach Jacob the statutes and testimonies, and to enforme Israel in the lawe.

18 Therefore there stoode by vertue a

19 This the Lord sent, and it displeased him, and in his wrathfull indignation were they confumned: A great wonder did he upon them, and confounded them with the fire.

20 Besides this he made Aaron yet more honorable and glorious, he gave him an heritage, parted the field frutes unto him: Unto him specially he appointed the breach of sustenance.

21 For the priests dy'd cate of the offeringes of the Lord; this he unto

hine and his seed.

22 Else had he no heritage no portion in the land, with the people: for the Lord had made him the portion of inheritance.

23 The three noble and excellent man, as Jethro the sonne of Elaizer, which pleased the God of Israel, because he had the zeale and care of the Lord: For when the people were turned backe, he put him selfe for the righteouse, and that with a good Will, to pacifie the wrath of the Lord towards Israel.

24 Therefore was there a covenant of peace made with him, that he should be the principal among the righteous in the people, that he and his posterite should have the office of the priesthood for ever.

25 Like as there was made a covenant with David of the tribe of Juda, that from among his sons, only there should be a king: And that Aaron also and his seed should be an heritage, to gene vs by his house in our heart, to inbue his people in righteousness, that his goodness should not come into forgetfulness, and that their honour might endure for ever.

The. xlvi. Chapter.

1 The psalme of Jotus.

2 They sware: the heathen people mightily, and in falling downe they sue all the adversaries: so that the heathen knew his hoaste, and all his defence; that the Lord him selfe fought against them: for he followed upon the mightie men of them.

3 In the time of Joposes also, he and Caleb the sonne of Jephune dyd a good woorke, which stooed against the enemies, with held the people from famine, and still the wicked murmering.

4 And of the hundreth thousand of people of foote, they two were preferred to bring them into the heritate, namely, a lande that floweth with mylke and honey.

5 For the Lord gave strength also unto Caleb, which remained with him unto his age: so that he went by into the places of the land, and his seed conquered the same for an heritate.

6 And that at the children of Israel might see howe good a thing it is to be obedient unto the Lord.
And the judges or rulers every one after his name, whose heart went not a whispering nor departed from the Lord, and that so be not the Lord unfaithfully, whose remembrance hath a good report.

12. Neither bones fosible out of their place, and their names shall never be changed: but honour remaineth still with the children of those holy men:

13. Samuel the prophet, beloved of the Lord his God, ordained a king, and anointed the princes over the people.

14. In the laate of the Lord ruled he, and judged the congregation, and the Lord had respect unto Jacob.

15. The prophet was founde diligent in his faithfulnes: yea he is knoowen faithful in his boishes, because he laide the God of light.

The xlvi. Chapter.

1. The psalme of Nathan, 2. David, 12. and Solomon.

1. Afterward in the time of king David, there rose up a prophet called Nathan.

2. For lyke as the fat is taken away from the offering, so was David chosen out of the children of Israel.

3. He played with the lions as with ktones, and with bears lyke as with lambs of thepee.

4. Slay he not a giant when he was yet but young, & take away the rebuke from his people, bright time as he take the stone in his hande, and smote doone yonde Goliah with the sling.

5. For he called upon the highest Lord, which gave him strength in his right hande, so that he overthrew the mightie giant in the battaile, that he might let up the home of his people again.

6. So he glorified him in ten thousand, and made him to have a good report in the psalme of the Lord, that he should weare a crown of glory.

7. For he destroyed the enemies on every side, rooted out the Philistines his adversaries, and slaine their home in sunder, lyke as it is broken yet this day.

8. In all his boishes he psalmed the yfte and holie, and altrered the honour unto him: With his whole heart did he psalme the Lord, and loued God that made him.

9. He set singers also before the altar, & in their tune he made sweete songs, that they might geue psalmes every day to God with songes.

10. He ordained to kepe the holy dayes worshipfully, & that the solemn feastes through the whole yere should be honourably holden, with psallinge the name of the Lord, and with singing betimes in the morning in the sanctuare.

11. The Lord toke away his names, and ratified his home for ever: he gave him the covenant of the kingdome, and the throne of worship in Israel.

12. After him there rose up the yfte sonne [called Solomon.] Who by him dwelt in a large possestion, and to the lande he drove the enemies away for of.

13. This Solomon raged with peace in his yme, and he obtained glory: For God gave him rest from his enemies on every side, that he might build him an house in his name, and prepare the sanctuare for ever.

14. How yfte was to shoue in yfte youth, and filled with wisdom and understanding, as it were with a water flood.

15. Thou coueredst and filledst the whole lande with similitudes, yfte prudent sentences.
16 Thy name went abode in the lles, be- 
cauce of thy peace thou wast beloved.

17 All landes marituled at thy songes, 
pourdes, simulitudes, and at thy inter-
preations.

18 And in the name of the Lord God, 
which is called the God of Israel, thou 
gatheredst goldce as time, thou hadst 
as much silver as leadce.

19 Thou waft moved inordinate love 
toward women, and wast overcome in 
affeciton.

20 Thou laynest thy honour * worship, 
peac thy posterity defiledst thou also, in 
bringing the wrath of the Lord upon thy 
children, and hast felt solobe for thy 
solly.

21 * So that thy kingdom was divided, 
and Ephraim became an unfaithfull 
and rebellious kingdom.

22 Neuerthelesse, God forsooke not his 
merce, neither was he utterly destroy-
ed because of his workes, that he should 
teach him no posterity: as for the leade 
that came upon him, which he loved, he 
brought it not bletterly to naught, but 
gave yet a remaunta unto Jacob, and a 
roote unto Dauid out of him.

23 Thus rested Solomon with his fa-
thers, and out of his leade he left be-
hinde him a verie foolishnes of the peo-
ple, and such one as had no understand-
ing: * even Roboam, which turned a-
way the people through his counsell, 
and roboam the sonne of Robat, * 
which caused Israel to suyne, and thede-
ed Ephraim the way of bngodubies:

24 Insomuch that their times and mis-
deeedes had the upper hande to foze, that 
at the last they were driven out of the 
lande for the same:

25 Pea, he sought out and bought by all 
Wickednes, till the bengeanece came 
upon them.

The people of Elias, Elieuse, Ezechias, and Eiaias.

1. Then soode by * Elias 
The prophette as a lyse, 
and his worde brnte 
like a cresset.

2. He brought an hunger upon them, and in 
his scale he made the 
fewe in number: for they might not a-
day with the commandements of the 
Loide.

3. Through the worde of the Loide he 
shutt the heache, * three times brought 
he the fire downe.

4. O Elias, boode honorable art thou in 
the wunderous decees: who may 
make his hande to be lyke thee;

5. One that was dead thou raysest up 
from death, and in the worde of the hy-
est thou broughtest him out of the grave 
againe.

6. Thou hast cast doctie kings and de-
stroyed them, and from theirscale.

7. Upon the mount Sina thou headdest 
the judgemen, & upon horeb the judg-
emen of the bengeanece.

8. Which biddest anonyme kings to re-
conence, * and ordaindest propheteres 
after thee.

9. Thou wast taken by in the storme of 
fire, in a charret of fire horses.
Ixxvii.

...ony rocke with iron, and made by a wall by the water side.

* In his time came Sennacherib by, and tent Rabshakeh, lyft by his hande against Sion, & defied them with great pride.

D 19 Then trembled their heartes and handes, so that they sowede lyke a woman stranaying with childe.

20 So they called upon the Lord which is mercifull, and lyft by their handes before him, immediately the Lord heard them out of heaven.

21 He thought no more upon their smites, nor gane them over to their enemies: but deliuered them by the hande of Ezechias.

22 He smote the host of the Assyrians, and his angel destroyed them.

23 For Ezechias had done the thing that pleased the Lord, and remayned stedfastly in the way of David his father, as Elias the great, & faithful prophet, in the sight of God had commanded him.

24 In his time the same went backward, and he lengthened the yinges lyke.

25 With a right sprite propropheted he what would come to passe at the last: and to feele as were soowfull in Sion, he gaue consolation, Whereby they might comfort them selves for erre-more.

26 He shewed things that were to come and secrete, oruer they came to passe.

q The. xlix. Chapter.

Of Josiah, Ezechias, David, Jeremias, Ezechiel, Zerobabel, Jesus, Nehemias, Enoch, and Joseph.
imon * the sonne of
Dinias the high priest,
which in his lyfe set up
the house agayne, and
in his dapes made fast
the temple.

The height of the tem-
ple also was founded of him, the dou-
bles building, and the yee walles of the
temple.

In his dapes the welles of water slo-
ped out, and were exceeding full as the
sea.

He toke care for his people, and del-
ivered them from destruction: he kept
his temple made it strong, that it shoude
not be desecred.

How honourable was his conversation
among the people, and when he came
out of the house covered with the baie;
he gave sight as the mornynge starre in
the middell of the clouds, and as the
moon when it is full:

He shined as the sunne in the temple of
God, he is as bright as the rayebobbe
in the faire cloudes,
And shasbyth as the stoures and ro-
ses in the spynge of the yere, and as lylies
by the rivers of water, like as the bran-
ches upon the mount Libanus in the
time of summer;

As a fire and incense that is kindled,
lyke as an whole ornament of pure gold
set with all maner of precious stones,
And as an Olive tree that is fruiteful,
and as a Cyprys tree which groweth by
an ype.

When he put on the garment of hon-
our, and was clothed with al beaute.
When he went to the holy aultier, he
made the garment of holynes honora-
ble.

When he toke the portions out of the
priestes hande, he him selfe stooede
by the heart of the aultier, and his children
stooed about in order:as the branches
of Cedar tree byt the mount Libanus,
stoode they stooed about him:
And as the branches of the Oliv-
tree, so stooed all the sonnes of Aaron
in their glory, and the oblations of the
Lorde in their handes before at the con-
gregation of Israel.

And that he might sufficiently per-
foure his service upon the aultier, and
garnish the offering of the highest God,
he stretched out his handes, and toke of
the drinking offering, and poured in of the
wine: so he poured upon the bottome of
the aultier a good smell unto the highest
prince.

Then began the sonnes of Aaron to
sing, and to blow with trumpettes, and
to make a great noyse, for a remem-
brance and prayre unto the Lorde.

Then all the people together were ha-
sed, and fell downe to the earth upon
their faces to worship the Lorde their
God, y to gene thankes to the almighty
God.

They song goodly also with their bo-
rases, so that there was a pleasaunt noyse
in the great house of the Lorde.

And the people in their prayer beholde
the Lorde the highest that he should be.
mercessfull, till the honour of the Lorde
were performed, and they had ended
their unification and service.

Then went he downe and stretched
out his handes over the whole multi-
tude of the people of Israel, that they
should gene prayre and thankes out of
their lippes unto the Lorde, and to re-
joyce in his name.

He began yet once alfo to pray, that he
might openly shewe the thanksgiving
before the highest.

[Same as thus] O gene prayre and
thankes all ye unto the Lorde our God,
which hath ever done noble and good
things, which hath increased our
dapes from our mothers wombe, and
dealt with vs according to his mercie,

That he vsll gene vs the soytfulnes
of heart, and peace for our time in Isra-
el:
Which faithfully kepert his mercy for
vs evermore, and alway delireth vs
in due season.

There be the maner of people that I
abhorre from my heart, as for the third
whom I hate, it is no people:
They that sit upon the mountaines of
Samaria, the Philistines, and the fos-
lithe
The sonne of Sirach.  

Ixxvii.

27 I Jesus, the sonne of Sirach Eleazar, of Hierusalem, have tokened in these informations and documentes of wisdome and understanding in this booke, and poup'd the wydome of my heart.

28 Blessed is he that exerciseth himselfe therein: Who so taketh such to heart, shall be wise for ever.

29 If he do these thinges, he shalbe strong in all: for the lyght of the Lorde leadeeth him, which giveth wydome to the goodie: The Lorde be prayed for evermore, to be it, so be it.

The I. Chapter.

The prayer of Jesus the sonne of Sirach.

I will shanke thee O Lorde and king, and prayle thee O God my saulour: I will receiue prayle unto thy name, for thou art my defender and helper, and hast preferred my body from destruction, from the hares of trayterous tongues, and from the lipes that are occupied with lyes.

2 Thou hast ben my helper from such as stoode by against me, and hauel beene me after the multitude of thy mercie, and for the holy names sake, from the roring of them that prepared them temes to bewray me, out of the handes of such as sought after my lyfe, from the multitude of them that troubled me.

3 And from them that went about to set + lyfe upon me on every side, for that I am not went in the midstest of the lyfe:

4 From the depe of hell, from an unclean tongue, from lying woordes, from false accustation to the king, and from an unrighteous tongue.

5 My soule shall prayle the Lorde unto death: for my lyfe driue me unto hell downward.

6 They compassed me round about on every lyde, and there was no man to help me: I looked about me if there were any man that would succour me: but there was none.

7 Then thought I upon thy mercie O Lorde, and upon thy actes that thou hast done euer of olde: [namely] that thou deluered such as put their trust in thee, and ridded them out of the handes of the heathen.

8 Thus lyfe I by my paper from the earth, and prayed for deliverance from death.

9 I calld upon the Lorde the father of my Lorde, that he would not leaue me without helpe in the day of my trouble, and in the time of the ywoode.

10 I will prayle thy name continually, yeelding honour and thankes vnto it: and so my paper was heard.

11 Thou delivered me from destruction, and deluerepest me from the unrighteous time: therefore will I acknowledge and prayle thee, and magnifie the name of the Lorde.

12 When I was yet but young, or euer I went astray, I desired (s) wydome openly in my paper.

13 I came therefore before the temple and sought her vnto the laft: then sheeke the vnto me, as a grape that is soone cype.

14 By heart exouled in her, then bent my foute the right way: yea from my youth by sought I after her.

15 I bowed downe myne eare and receaued her: I founde me much wydome, and prospered greatly in her.

16 Therefore wyll I abside the glory until to him that eneweth me wydome.

17 For I am aduulted to doe therafter, I wyll be geulous to cleaue the thing that is good, so that I not be confounded.

18 By soule hath wrestled with her, and I haue ben diligent to be occupied in her: I lift by myne handes on lyfe, then was my soule lightened through wydome that I knewed my soule.

19 I orderd my soule after her, she and I were one heart from the beginning, and I found her in cleannesse, and therefore shall I not be forsoaken.

20 I wyll heart tonged after her, and I gaue a good treaure.

21 Through her the Lorde hath gien me a new soule, wherewith I wyll prayle him.
The booke of Iesus

23 *O come before ye unlearned, and dwell in the house of Wjplondheim; 24. Withdraw not your syllones from her, but take & commune of these thinges; for your soules are very thrste. 25. I opened my mouth, and spake: O come and bye Wjplondheim without mon- ney. 26. Bowe downe your necke under her pole, and your soule shall receive Wj- plondheim: the is harde at hande, and is con- tent to be founde.

27. Beholde with your eyes, *howe that 1 have had but little labour, yet have founde much rest. 28. O receave Wjplondheim, and ye thall have plentifulunes of silver and golde in possession. 29. Let your minde receave in his mercie, and be not ashamed of his payre. 30. Woshe his booke betimes, and he shall gene you your rewarde in due leason.

The ende of the booke of Iesus the sonne of Sirach, which is called in Latine Ecclesiasticus.

The booke of the Prophete Baruch.

The first Chapter.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Ieromias and all the people. 2 The Leters ent the booke with money unto Hierusalem to their other brethren, to the entent that they should pay for them.

2D there are the woordes of the booke, which were 3. Writte by Bar- ruch the sonne of Nerias the sonne of Ma- ahas, * sonne of Iebedias, the sonne of Ie- nephias, at Babylon.

3 In the fift pere, and in the seuenth day of the moneth, what time as the Chaldees toke Hierusalem, and bent it up with fyer.

4 And Baruch did rede the woordes of this booke, that Ieromias the sonne of Iochaim king of Juda might hear, and in the presence of all the people that were come to hear the booke.

5 And before all the nobles, the kings sonnes, and before the elders, and before the whole people, from the lowest unto the highest: before all them that dwelt at Babylon, by the water of *Sody, which when they heard it, wept, fasted, and prayed before the Lord.

6 They made a collection also of money, according to every mans power:

7 And sent it to Hierusalem unto Ioa- chin the sonne of Helchias, the sonne of Saloni preest, With the other priests, and to all the people which were with him at Hierusalem.

8 What time as they had gotten the *be- cks of the temple of the Lord that were taken away out of the temple, that they might bring them againe into the lande of Juda the tenth day of the moneth.

9 After that Nabuchodonosor king of Babylon had taken Ieromias, with all his princes, lords, and all the people, and led them captaine from Hierusalem into Babylon:

10 And they lade, Beholde we have sent you money. * to bye you burnt offerings and incense withall, prepare a meat of- ferme, and offer for lime upon the altar of the Lord our God:

11 * And pray for the prosperitie of Na- buchodonosor.
of Baruch.

12 That God also may give vs strength, and lighten our eyes, that we may live under the defence of Nebuchadnezzar king of Babylon, and under the protection of Balthasar his sonne, that we may long do them service, and finde favour in their sight.

13 Pray for vs also unto the Lord our God; for we have sinned against the Lord our God, and unto this day is not his wrath turned away from vs.

And see that ye reade this booke, which we have sent unto you to be rehearsed in the temple of the Lord upon the hire days, and at time convenient.

15 Thus shall ye say: *The Lord our God is righteous, but we are worthy of confusion and shame, lyke as it is come to passe this day unto all Juda, and to every one that dwelleth at Jerusalem, 16 To our kinges, princes, pricests, prophets, and to our fathers.

17 We have sinned before the Lord our God, we have not put our trust in him, raisen him credence,

18 We have not obeyed him, we have not hearkened unto the voice of the Lord our God, to walke in the commandements that he gave us openly.

19 Since the day that he brought our fore-fathers out of the land of Egypt, unto this present day, we have ben ever a misbelieving and an unfaithfull people unto the Lord our God, destroying our fellows bitterly, and thinking backe, that we shold not heare his voice.

20 Wherefore there are come upon vs great plagues and divers kurles, lyke as the Lord deuided by Popes his servant, *which brought our fathers out of the land of Egypt, to geue vs a Lande that floweth with milke & honey, lyke as it is to see this day.

21 Neverthelesse, we have not hearkened unto the voice of the Lord our God, according to all the wordes of the prophete, whom he sente unto vs [and to our rulers;]

22 But every man followed his owne munde and wicked imaginacions, to offer unto strange goddes, and to do evil in the sight of the Lord our God.

The .ii. Chapter.

1 The Jews confesse that they truly suffer for their sinnes. 2 The true conformacion of the churche. 3 The Jews desire to have the wrath of God turned from them. 4 The Lord will that we obeye unto princes, although they be euill. 5 He promiseth that he will call againe the people from captivitie, and geue them a newe and an everlasting testament.

2 And such plagues hath the Lord brought uppon vs, as never came to passe under the heauen, lyke as it is fulfilled in Hierusalem, *according as it is written in the lawe of Popes, 3 That a man shoulde eate the flesh of his owne sonne, & the flesh of his owne daughter.

4 Moreover, he hath deliuered them into the handes of all the kinges that are rounde about vs, to be confounded and desolate, and scattered them abroad in all landes and nations.

5 Thus are we brought beneath, and not above, because we have sinned against the Lord our God, and haue not bven obedient into his boyle.

6 Therefore the Lord our God is righteous, and we with our fathers (as reason is) are brought to open shame, as it is to see this day.

7 And as for these plagues that are come uppon vs already, the Lord had devisd them for vs:

8 Yet would we not pray unto the Lord our God, that we might every man turne from his ungodlie doopes.

9 So the Lord hath causd such plagues to come upon vs: for he is righteous in all his Doopes which he hath commaunded vs:

10 Which we also have not done, nor hearkened unto his boyle for to walke in the commandements of the Lord, that he
He hath shewed unto vs.

11 *And nowe O Lord God of Israel, thou that hast brought thy people out of the lande of Egypt with a mightie hande, with tokens and wonders, with thy great polder & outstretched arm, and hast gotten the seife a name, as it is come to passe this day:

12 O Lord our God, we have sinned, we have done wickedly, we have behaved our selues bungilly in all thy righteousnesses.

13 Turne thy wrath from vs [thee:] for we are but a sowe left among the heathie where thou hast scattered vs.

14 *Heare our prayers O Lord, and our petitions, being vs out of captuatie for thyne owne sake, get vs favour in the sight of them which have led vs away:

15 That all landes may know that thou art the Lord our God, and that Israel and his generation calleth upon thy name.

16 *O Lorde loke downe from thy holy house upon vs, encline thyne ear and hear vs.

17 Open thynke eyes, and beholde: for the dead that be gone downe to their granes, & whose soules are out of their bodies, ascribe unto the Lord neuer playles nor rightoulines:

18 But the soule that is vnder for the multitude of her times, which goeth on heavily and weakely, whose eyes begin to faile, yea such a soule ascribest papple and rightoulines unto the Lord.

19 For we pourre out our prayers before thee, and require mercie in thy sight O Lord our God, not for any godlynes of our fathers:

20 But because thou hast sent out thy wrath and indignation upon vs, according as thou diddest threaten vs by thy seruantes the prophets, saying:

21 *Thus saith the Lord,遂ode downe your shoulders and neckes, and seue the king of Babylon: so shall ye remaine still in the lande that I gaue vnto your fathers.

22 But if ye wyll not heare the voyce of the Lorde your God, to seue the king of Babylon,

23 I wyll destroy you in the citie of Juda, within Jerusalem and without: I wyll also take from you the voyce of mirth and the voyce of joy, the voyce of the budgeone and the voyce of the byde, and there shall no man dwell more in the lande.

24 But they would not hearken unto thy voyce, to do the king of Babylon service: and therefore hast thou performed the wordes that thou spakest by the seruantes the prophets; namely, that the bones of our kinges and the bones of our fathers should be translated out of their places:

25 And lo, nowe are they layde out in the hearte of the lande, and in the cote of the night, and dead in great miserie, with hunger, with blood, with pestilence and are cleane cast forth.

26 As for the temple wherein thy name was called byd, thou hast layd it waste, as it is to see this day, and that for the wickednesse of the house of Israel and the house of Juda.

27 O Lorde our God, thou hast intreated vs after all thy goodnes, and according to all that great loyng mercie of thyne,

28 As thou spakest by thy seruants Prophes, in the day when thou diddest commande him to write thy laue before the children of Israel, saying:

29 *If ye wyll not heare me, fo it is an hard nerked people: but in the lande of their captuatie they shall remember them selues,

30 And learne to know that I am the Lorde your God, When I gave them an heart to understand, and ears to heare.

31 Then saie they playse me in the lande of their captuatie, and chynke vpon my name.

32 Then shall they turne them from their hardebarkes, and from their bugoldines: then shall they remember the things that happened vnto their fathers which smitted against me.

33 So wyll I bring them againe into the lande which I promised with an oath vnto their fathers Abraham, Isaac, and Jacob, and they shalbe loydes of it, yea I wyll encrease them, and not minueth them.

34 *And I wyll make an other conteu

vante with them, such one as shall endure.
The booke of Baruch.

The iii. Chapter.

1. The people continueth in their prayer begun for their deliverance. 2. He prayeth upon the people, showing that to great adversities came upon them for the despiling thereof. 3. Only God was the finder of upbome. 37. Of the incarnation of Christ.

I here begin, O Lord Almighty, thou God of Israel: our soul that is in trouble, and our spirit that is vexed within thee: hear us, 0 Lord, and have pite upon us, for thou art a merciful God: be gracious unto us, for we have sinned before thee.

2. Thou endurest for ever: shoulde we then utterly perishes?

4. 0 Lord Almighty, thou God of Israel, hear now the prayer of the dead Israelites and of their children, which have sinned before thee, and not hearkened unto the voice of the Lord their God, for the which cause these plagues hang nowe upon us.

5. 0 Lord, remember not the wickedness of our forefathers, but shunke upon thy power and name nowe at this tune: for thou art the Lord our God, and the 0 Lord will be payable.

7. For thou hast put thy heart in our hearts, to the intent that we should call upon thy name and poyse thee in our captivity, & that we might turne from the wickedness of our forefathers that sinned before thee.

9. Behold, we are yet this day in our captivity, where, as thou hast scattered vs to be an abomination, curse, and subject to executions; like as it hath happened unto our fathers also, because of all their wickedness and departing from thee.

10. O Israel hear the commandmente of the Lord, ponder them well with thy heart, that thou maist learne wisdom.

11. But howe happereth it Israel that thou art in thy enemies lande: thou art warren side in a strange country, and besieged with the dead.

12. Why art thou become like theye that go downe to their graves?

13. Even because thou hast forsaken the well of upbome.

14. Least thou shouldst have remained still safe in thyne owne lande.

15. Who ever founde out her place: or who came ever into her treasures:

16. Where are the princes of the heathen become, and such as ruled the beastes upon the earth,

17. They that had their pasture with the fowles of the aire, they that hooeded by silver & gold wherin men trust too much, and made no end of their gathering.

18. What is become of them that yoyed silver, and were so careful, and coule not bring their works to passe?

19. They be rooted out and gone downe to hell, and other men are come up in their steades.

20. Young men have scene light, and dwelt upon earth: but the way of reformation have they not known.

21. Nor understande the paths thereof: neither have they children receiveth it, 0 say right farre is it from them.

22. If it hath not ben heard of in the land of Chanaan, neither hath it ben seen at Themam.

23. The Agarines sought after upbome, but that which is earthly, like as the marchoamtes of the lande do: they of Themam are cunning also, they labour for upbome & understanding: but the way of true upbome they knowe not, neither do they thinke upon the paths thereof.

24. O Israel howe great is the house of God: and howe large is the place of his possession:

25. Great is he: and hath none ende: yea, big and unmeasurable.

26. What is become of those famous geneautes, that here to great of bodies, and so worthy men of warre.
The booke of Baruch.

1 The reward of them that hepe the lawe, and the punishment of them that despise it.
2 I consolost of the people being in captiuncle, 19 I complaunt of Hierusalem, and under the tigure thereof, of the church. 35 I consolation and consolost of the same.

1 And why? I see the captiuncle of my people, of my sonnes and daughteres, which the everlasting God will bring upon them.
2 With joy by d I not the them but nolde must I leave them with weeping and sorrow.
3 Let no man rejoyce over me lylydowe and sloaken which for the times of my children am desolate of every man: For why: they departed from the lade of God.
4 They would not know his righteousness, no; wakke in the way of his commandementes: and as for the pathes of truth and godinesse, they had no lust to go in them.
5 O ye dwellers about Sion, come and let us call to remembrance the captiuncle that the everlasting God hath brought upon my sonnes & my daughteres.
6 He hath brought a people vpon them from farre, an buntinge people, and of a strange language: wherefore neither regard the old, nor pity the young.
7 These have carried away the deare beloved of my lylydowe, leaving me alone both desolate and childlesse.
8 But alas, what can I helpe you?
The booke of Baruch. lxxxix.

18 Have ye that brought these plagues upon you, deliver you also from the handes of your enemies.
19 So your way O my children, go your way, for I am desolate and forsaken.
20 I have put of the clothing of peace, put upon me the sackcloth of prayer, and for my time I will call upon the most high by bet.
21 Be of good cheer O my children, cry unto the Lord, and he shall deliver you from the power of the princes your enemies.
22 For verily I have euer a good hope of your prosperous health, yea a very gladnesse is come upon me from the holy one, because of the mercie that ye shall have of our everlasting sauiour.
23 With mourning and weeping by thid I let you go so me: but with joy and perpetuall gladness shall the Lord bring you againe unto me.
24 Like as the neighbours of Sion saw your captiue from God: even so shall they also see shortly your health in God, which shall come on you with great honour and everlasting worship.
25 O my children, suffer patiently the wrath that shall come upon you: for the enemies hath perfected thee, but shortly thou shalt see his destruction, and shall trade upon his necke.
26 By beatinges have gone rough hard ways, for they are led away as a flocke that is scattered abroad with the enemies.
27 But be of good comfort O my children, and cry unto the Lord: for he that led you alway hath ye pet in remembrance.
28 And like as ye have been mynded to svaue from your God: so shall ye now endeavour your selves ten times more to turne againe, and to seke him.
29 For he that hath brought these plagues upon you, shall hang you everlasting joy against with your health.
30 Take a good heart unto thee O Hierusalem: for he Whiche gave thee that name, exhorteth thee so to do.
31 *The wicked doeth that not put thee to trouble, shall perish: so such as have rejoiced at thy fall, shall be punished.
32 The cities whom thy children fere, and that have carried away thy sonnes, shall be corrected.
33 For like as they be not so glad of thy decay, and rejoice at thy fall: so that they mourn in their owne destruction.
34 The top of their multitude shall be taken away, and their cheare shall be turned to sorrow.
35 For a fire shall fall upon them from the everlasting God long to endure, and shall be inhabited of devouris for a great season.
36 O Hierusalem, looke about thee toward the east, and behold the joy that cometh unto thee from God.
37 For lo, thy sonnes whom thou hast forsaken, and that were scattered abroad, come gathered together from the east and west, rejoicing in the word of the holy one, unto the honour of God.

The v. Chapter.

1 Hierusalem is moved into gladnesse for the returne of her people, and under the figure thereof the church.

1 UT of thy mourning clothes O Hierusalem, and thy sorrow, I declare thee with the worship and honour that commeth unto thee from God with everlasting glory.
2 God that put the garment of righteousness upon thee, set a crown of everlasting worship upon thyne head:
3 For upon thee will God declare his brightness, that is under the heaven.
4 Yea an everlasting name shall be given thee of God, with peace of righteousness, and the honour of gods fear.
5 Arise O Hierusalem, stande up on hye, loke about thee toward the east, and behold thy children gathered from the east into the west, which receiue in the holy word, having God in remembrance.
6 They departed from thee on fooe, and were led away of their enemies: but now shall the Lord bring them forth with honour, as children of the king.

L (ij) For
The booke of Baruch.

7 For God is purposed to bring downe all mountaynes, yea all the rockes, to fill the valleys, and so to make them even with the ground, that Israel may be diligent to lose the honour of God.
8 The woods all pleasant trees, shall
9 Overshadowe Israel at the commandement of God.
10 For hyther that God bring Israel with topfull mirth, and in the light of his maestie, With his mercy and righteousnesse that commeth of him selfe.

The vii. Chapter.

A copie of the epistle that Jeremiah sent unto the Jewes, which were led away prisoners by the king of Babylon: where in he certified them of the thing that was commanded him of God.

1 For the names that ye have done againt God, ye shall be led away captiue unto Babylon, even of Nabuchodonosor the king of Babylon.
2 So when ye be come into Babylon, ye shall remayn there many yeares, and for a long season, namely seven generations: and after that will I bring you away peaceably from thence.
3 Nowe that ye see in Babylon gods of gold, of siluer, of wood, and of stone, borne by menne shoulders, to call out a fearfulnesse before the heauen.
4 But looke that ye do not as the other: be not ye afraid, let not the feare of them overcome you.
5 Therefore when ye see the multitude of people worshipping them before and before, slape in your heartes: O Lord, it is thou that oughtest only to be worshipped.
6 Byne angell also shalbe with you, and my selfe will care for your soules.

11 Yet can not these gods deliver them selves from rust and mothes.
12 When they have covered them with clothing of purple, they lupp their faces for the dust of the temple, Whereof there is much among them.
13 One hath a keeper in his hande as though he were judge of the country, yet can he not say thus as offende hym.
14 Another hath a sword, or ane in his hand: for all that, he is neither able to defende hym selfe from battale, nor from murderere.
15 By this ye may understand, that they be no gods: therefore see that ye neither worship them, nor feare them.
16 For like as a besell that a man beeth, is nothing worth when it is broken, even so is it with their gods: when they be set by in the temple, their eyes be fulf of dust, and they vide the feet of those that come in.
17 And like as the bowes are shew in round about upon hym that hath offended the king, so as it were a dead body kept beside the grave: Even so, the priests kepe the bowes with barres & lockes, lest their gods be spoyled with robbers.
18 They set by candels before them, peyn berly and that man, whereof they cannot see one: but cene as blockes, to stande they in the temple.
19 It is sayd, that the serpentes & worms which come of the earth gnaw out their herties, eating them & their clothes also, and yet they seelie it not.
20 Their faces are blache, thowyle the smoke that is in the temple.
21 The owles, owldowes, and bydes see upon them, peya and the rattes run upon their heads.

Deu vici.

The vi. Chapter.
The booke of Baruch.  lxxxiiij.

22. By this ye may be sure that they are not gods, therefore fear them not.

23. The godle that they have is to make them beautiful: for all that except some boydght of their rust they will give some shine, and when they were cast into a fornace, they felt it not.

24. They are bought for money, and have no breath of life within them.

25. They must be borne upon mens shoulders as those that have no feel, whereby declare unto men that they be nothing worth: confounded be they then that worship them.

26. Forsake ye the ground, they can not rise by againe of them selves: Pea though one helpeth them up and set them right, yet are not able to stand alone, but must have props set under them like dead men.

27. As for the thing that is offered unto them, their priests sett it, abuse it, Pea the priests ynees take thereof: but unto thelickes poopoe they see nothing of it.

28. The women with childe and the menious lay haunches of their offerings: Be this ye may be sure that they are no gods, therefore be not ye atappe of them.

29. From whence commenceith it then that they be called gods? The women set before the gods of sluer, gole, and wood.

30. And the priests sit in their temples, having open clothes, whole beades and bracers are shauen, and have nothing upon their beades.

31. Boaring and crying upon their gods, as men do at the feast when one is dead.

32. The priests also take awaye the garnements of the images, and decke their ynees and children withall.

33. Whether it be good or evill that any man do unto them, they are not able to recompence it: they can neither set by a king, nor put him dooone.

34. In like manner, they may neither give riches, nor reward evill: though a man make a bollt unto them and keep it not, they will not require it.

35. They can no man from death, neither deliver the weake from the migh-

36. They can not restore a blind man to his sight, nor helpe any man at his need.

37. They can not be no mercie to the body, not do good to the fatherlesse.

38. Their gods of wood, stone, gole, and sluer, are but even as other stones that be heuen of the mountayne: they that worship them, halfe conconfound.

39. Howe should they then be taken for gods? Yea howe dare men call them gods?

40. And though the Chaldees worshiped them not, neither they were bombe and could not speake:

41. Yet they them selues offer unto Bel, and wouldt faue hym to speake: as who say they couldt seeke, that may not more.

42. But when these men come to understand, they shall forsake them, for their gods have no feeling.

43. A great sort of women gire with sroavors, in the streets, burne oluer beries: How if one of them be contemped away, and bye with such as come by the, casteth her neighbours in the teeth, because she was not worthyly reputed, nor her coade broken.

44. What so ever is done for them, is but in byyne and lost: Howe may it then be thought of anyde, that they are gods?

45. Carpenters and gooldenlices make them: neither be they any other thing, but even what the workmen will make of them.

46. Pea the gooldenlices them selues that make them are of no long continuance: Howe shoude then the things that are made of them, be gods?

47. TAYNE therefore are the things, yet very shame is it that they leave behinde them for their posterity.

48. For asone as there commeneth any warre or plague upon them, then the piescles imagin where they may hyde them selfes with them.

49. Howe can men thynke then that they be gods, whiche neither may defende them selues from warre, nor deliver them from misfortune?

50. For leying they be but of wood, of stone, or sluer, and of gole, all people and kinges shall knowe hereafter that they be but byyne things: yea it halfe openly declared that they be no gods, but even the very wokyes of mens haubes, and that God hath nothing to do with them.

51. It is manifest then that they are no gods, but the wokyes of mens haubes, S
and no booke of God in them.
52 They can set no king in the lande, nor gene rayne unto men.
53 They can gene no sentence of a matter, neither defende the lande from wrong: for they are not able to do so much as a crowe that steele betwixt heaven and earth.
54 When there happeneth a fire into the house of those gods of wood, and sluer, and of golde, the priestes must escape and save themselves, but the gods burne as the balke therin.
55 They can not withstande any thing or batell: howe may it then be thought or granted that they be gods?
56 Moreover, these gods of wood, of stone, of golde and sluer, may neither defend them selves from theues nor robbers:
57 Ye the very wicked are stronger then they: these stepp them out of their apparel that they be clothed withall, these take their golde and sluer from them, & so get them alway, yet can they not helpe them selves.
58 Therefore it is much better for a man to be a king, and to do thew his power, or els a powdable vesseell in a house, wherein he that oweth it might have pleasure, yea or to be a doze in a house, to hope such thynge safe as be therin: then to be such a rayne god.
59 The lune, the moone, all the harre, semg they gene their shine and light, are obedient, and do men good.
60 When the lightning glithreth, all is cleare.
61 The wude bloweth in every countrey: when God commandeth the cloudes to go rounde about the whole world, they do as they are bidden.
62 When the fire is sent downe from above and commandeth, it burneth by hilles and woodes: but as for those gods, they are not like one of these things, neither in beautie, neither in strength.
63 Wherefore, men (wone not thinke nor say that they be gods, seeing they can neither gene sentence in judgement, nor do men good.
64 For of much, as ye are sure that they be no gods, then feare them not.
65 For they can neither speake expil nor good of kinges.
66 They can shew no tokens or meanes to the heathen: neither may as the lune, nor gene light as the moone.
67 Ye the unreasonable beasts are better then they: for they can get them under the roode, and do them selves good.
68 So can ye be certified by no manner of meanes, that they be gods, therefore feare them not.
69 For like as a scarowle in a garden of heordes keepeth nothing: even so are their gods of wood, of sluer, and golde.
70 And like as a wyte thorne in an orcharde that every byd listeth upon, peyke as a dead body, that is cast in the darke: even so is it with those gods of wood, sluer, and golde.
71 By the purple & scarlet whiche they have upon them and soone saydeth alway, ye may understande that they be no gods: yea, they them selves shall be contented at the last, which shalbe a great confusion of the lande.
72 Blessed is the godly man that hath no images and worshippeth none: for he shalbe farre from reprooche.

The ende of the prophete Baruch, whiche is not in the Canon of the Hebrue.
The song of the three children, which
were put into the hot burning ozen. The common translation
readeth this song in the iii. Chapter of Daniel.

25 The prayer of Azarias. 46 The crucifix of the king. 48 The lamb devoured the
Chaldeans. 49 The angel of the Lord was in the furnace. 51 The three children
prayed the Lord, and provoked all creatures to the same.

And they walked in the midst of the flame, praying God and praying the Lord.

Then Azarias stood up, and prayed on this manner: even in the midst of the fire op-

ned his mouth, and said:

Blessed art thou O Lord God of our
fathers, right worship to be prayed and
honoured is that name of thine for ever.

For thou art righteous in all the things
that thou hast done to us, Psa. 103. 5. All thy works, thy vapors are right,
and all thy judgements true.

In all things that thou hast brought
upon us, and upon the holy city of our
fathers, even Hierusalem, thou hast exec-
uted true judgement: Psa. 25. 10. Right and equitable hast thou brought all
these thongs upon us, because of our
sins.

For why? we have offended and done
wickedly, departing from thee.

In all things have we trespassed,
not obeyed thy commandments, nor kept them, neither done as thou hast
hidden us, that we may prosper.

Whereof all that thou hast brought
upon us, and every thing that thou hast
done to us, thou hast done them in true
judgement.

As in deliberating us into the hands of
our enemies, among ungodly and wicked
abominations, and to an unrighteous
king, Psa. 23. 11. The most farvade upon
earth.

And now we may not open our
mouths, we are become a shame and
shame and reproach into thy servants, to them
that worship thee.

Pet for thy names sake [we beseech thee] give us not up for ever, break not thy
prounent,

And take not away thy mercie from vs
for thy beloved Abrahams sake, for thy
servant Isaac sake, and for thy holy
Israel's sake:

To whom thou hast spoken and pro-
nounced, that thou wouldst multiply
their seed as the stars of heaven, as
the same that spake upon the sea shore.

For we O Lord, are become less then
any people, and be kept under this day
in all the world, because of our names.

So that now we have neither prince,
duke, prophet, burnt offering, sacrifice,
oblation, intent, nor sanctuarie before
thee.

Nevertheless, in a contrite heart and
an humble spirit let us be received,
that we may obtain thy mercy.

Like as in the burnt offering of
rammes and bullocks, and like as in
thousands of fat lambs: so let our
offering be in thy sight this vapo, that it
may please thee: for there is no confu-
sion into the that put there trust in thee.

And now we solove thee with all our
heart, we fear thee, and serve thy face.

Put vs not to shame: but deal with
us after thy louing kindness, and ac-
cording to the multitude of thy merces.

Deliver vs by thy miracles O Lord,
and get thy name an honour: that all
they which do thy servants supr, may
be confounded:

Let them be ashamed through the al-
mightie power, and let their strength be
broken:

That they may know, how that thou
only art the Lord God, and honour
worthy throughout all the world.

And the kings servants that put
them in, ceased not to make the oven
hot with [c]With fire, drie straw, pitch,
tolue, and fagottes:

So that the flame went out of the
oven upon a soriute and none unites:

Heartake away and rent vp thosc
Chaldees that it gat hold of upon before
the ovan.

L (iii) 49 BItt
The song of the three children.

49 But the angel of the Lord came down into the oven to Abania and his fellows, and smote the flanke of the fire out of the oven.
50 And made the muddes of the oven as it had ben a coile winde blowing: so the fire neither touched them, nor did them hurt.
51 Then there were as one mouth, pappled, honooured, and blessed God in the foune, saying:
52 "Wissed be thou O Lord God of our fathers: for thou art poplant and honour worthy, ye to be magnified for evermore.
53 "Wissed be the holy name of thy glorie, for it is worthy to be pappled & magnified in all worldes.
54 Wissed be thou in the holy temple of thy glorie: for above all things thou art to be pappled, ye and more then worthy, to be magnified for ever.
55 Wissed be thou in the throne of thy kingdom: for above all thou art worthy to be well spoken of, and to be more then magnified for ever.
56 Wissed be thou that lokest toward the decep, and settst upon the Cherubims: for thou art worthy to be pappled, and above all, to be magnified for ever.
57 Wissed be thou in the sirmament of heauen: for thou art pappled and honour worthy for ever.
58 O all ye workes of the Lord, speake good of the Lord: papple him, and set hym by for ever.
59 O ye angels of the Lord speake good of the Lord: papple him, and set hym by for ever.
60 O ye heauen speake good of the Lord: papple hym, and let hym by for ever.
61 O all ye waters that be aboute the sirmament speake good of the Lord: papple hym, and let hym by for ever.
62 O all ye powers of the Lord speake good of the Lord: papple him, and set hym by for ever.
63 O ye sunne and moone speake good of the Lord: papple him, and set hym by for ever.
64 O ye starres of heauen, speake good of the Lord: papple him, and set hym by for ever.
65 O ye shadowes and dead speake good of the Lord: papple him, and set hym by for ever.
66 O all ye windes of God, speake good of the Lord: papple him, and set hym by for ever.

67 O ye fire and heate speake good of the Lord: papple hym, and set hym by for ever.
68 O ye winter and sommer speake good of the Lord: papple hym, and set hym by for ever.
69 O ye deawes and frostes speake good of the Lord: papple him, and set hym by for ever.
70 O ye frost and color speake good of the Lord: papple hym, and set hym by for ever.
71 O ye ye and snowe speake good of the Lord: papple him, and set hym by for ever.
72 O ye nights and dayes speake good of the Lord: papple hym, and set hym by for ever.
73 O ye light and barrenesse speake good of the Lord: papple him, and set hym by for ever.
74 O ye lightnings and cloudes speake good of the Lord: papple hym, and set hym by for ever.
75 O let the earth speake good of the Lord: papple hym, and set hym by for ever.
76 O ye mountaynes and hilles speake good of the Lord: papple hym, and set hym by for ever.
77 O all ye greene things upon the earth speake good of the Lord: papple hym, and set hym by for ever.
78 O ye belles speake good of the Lord: papple hym, and set hym by for ever.
79 O ye seas and saddles speake good of the Lord: papple hym, and set hym by for ever.
80 O ye whales and all that moue in the watters speake good of the Lord: papple hym, and set hym by for ever.
81 O all ye fowles of the ayre speake good of the Lord: papple hym, and set hym by for ever.
82 O all ye bestes and cattel speake good of the Lord: papple him, and set hym by for ever.
83 O ye children of men speake good of the Lord: papple him, and set hym by for ever.
84 O let Israel speake good of the Lord: papple him, and let him by for ever.
85 O ye priests of the Lord speake good of the Lord: papple them, and let them by for ever.
The story of Susanna, which is the thirteenth Chapter of Daniel after the Latine.

1 Now when the people departed away at noone, Susanna went into her husbands orchard to walk.

2 The two elders seeing this, that she went in daily and walked, they besought their wives to come with them, and to bring them unto their house. for they would see if she were a woman of such a good name as she had a reputation in the people. for the same time there were made two judges, such as the Lord spake of, the wickedness of Babylon conneth from the elders that is from the judges which seeme to rule the people.

3 These came oft to Joachims house: and all such as had anything to do in the laver, came thither unto them.

4 Now Joachim [her husband] was a great rich man, and had a faire orchard belonging unto his house: and to him resorted the Jewscommonly, because he was a man of reputation among them. The same were there made two judges, such as the Lord spake of, the wickedness of Babylon conneth from the elders that is from the judges which seeme to rule the people.

5 These were there made two judges, such as the Lord spake of. 7 And for shame they durst not tell her theirordinate lust, that they would have done to her.

6 When they returned again, they came together, enquiring out the matter being told them secretly, ye them to do the other of his wicked lust: Then apponied them a time when they might take Susanna alone.
The story of Susanna.

15 It happened also that they sowed out a convenient time when the went forth to walk, as her manner was, and no body with her but two maidens, and thought to wash her self in the garden; for it was an hot season.
16 And there was not one person there, except the two elders that had hid them selves to behold her.
17 So she said to her maidens: Go let me ople and sope, and shut the orchard door, that I may wash me.
18 And they did as she had them, and shut the orchard door, and went out there into the baske doore to fetch the thing that she had commanded: 'but Susanna knew not that the elders lay there within.
19 Now when the maides were gone soorth, the two elders got them up, and came upon her, saying:
20 How the orchard doores are shut that no man can see vs, we have a lust into thee, therefore content unto vs, and be with vs:
21 If thou wilt not, we shall bring a testimonial against thee, that there was a young fellow with thee, 'that thou hadst sent away thy maidens from thee for the same cause.
22 Susanna sighed, and said, Alas, I am in trouble on every side: though I follow your minde, it will be my death: and if I consent not unto you, I cannot escape your handes.
23 Well, it is better for me to fall into your handes without the deede being, than to shine in the sight of the Lord.
24 And with that she cried out with a loude bope; the elders also cried out against her.
25 Then came there one to the orchard doore, and smote it open.
26 And while the camenates of the house heard the crye in the orchard, they rushed in at the bache doore to see what the matter was.
27 So when the elders told them, the camenates were greatly ashamed; for why, there was never such a report made of Susanna.
28 On the morowe after came the people to Joacim her husband, and the two elders came also with malicious imaginations against Susanna, to bring her unto death.
29 And spake thus before the people:
30 Send for Susanna the daughter of Helchias, Joacins wife, and immediately they sent for her.
31 So she came with her father and mother, her children and al her kindred.
32 And Susanna was a tender person, and marvelous face of face.
33 Therefore the wicked men commanded to take her clothes from her face (for she was covered) that at the least they might be satisfied in her beauty.
34 Then her friends, yea and all they that knew her, began to wepe.
35 These two elders soode vp in the midst of the people, & laped their handes upon the head of Susanna,
36 And the elders said: As we were walking in the orchard alone, this woman came in with her two maidens, whom she sent away from her, and spared the orchard doores.
37 With that a young fellow which there was hid, came unto her, and lay with her.
38 As for vs, we spede in a corner of the orchard: and when we saw this wickednes, we came to them, and we lade them as they were together.
39 But we could not hold him, for he was stronger then we. Thus he opened the doore and got him away.
40 How wise we had taken this woman, we asked her what young fellowe this was, but she would not tel vs. This is the matter: we be witnesses of the same.
41 The common sorte beleived them as those that were the elders and judges of the people, & so they condemned her to death.
42 Susanna cried out with a loud bope and said: Verily God, & thou searchest of secretes, thou that knowest all things before they come to passe:
43 Thou wertt that they have done false witnesse against me, and behold I must dye, whereas I never did any such thinges as these men have maliciously inuented against me.
44 And the Lord heard her bope.
45 For when she was ten sight to death, the lorde raised by the spirite of a young child, whose name was Daniel.
46 Which cried with a loud bope, &
Then all the people turned to the people that thou hast speaken.

Daniel spake: In the midst of them, and said: What meaneth these words that thou hast spoken?

And Daniel spake: They are to such foolish ye children of Israel, that ye cannot discern no know the truth: Ye have here condemned a daughter of Israel unto death, and knowe not the truth wherefore:

So he in judgement againe: for they have spoken false witness against her. Wherefore the people turned againe in all the haste: and the elders, (that is to the principal heads) said unto them: Come we will volume here among us, and see ye: this matter, seeing God hath granted, she as great honour as an elder.

And Daniel saide: Go up: and put these too aflye one from another, and then shall I examine them.

When they were put aflye one from another, he called one of them, and said unto him: O thou old mankarde care that hast bled thy wickednes so long, thynne yugitations deedes which thou hadst done afore are now come to light.

For thou hast given false judgements, thou hast oppressed the innocent, and letten the gilte go free: where as yet the Lord saith: The innocent and righteous kee thou slay not.

Well then, if thou hadst seen her, tell me by what tree sauest thou them companion together: he answered: under a Hulberry tree.

And Daniel saide: Very well, noble thou spakest even upon thyne head: lo, the messenger of the Lord hath receaved the sentence of him, to cut thee in two.

Then put he him aside, and called for the other, and said unto him: O thou seed of Chanaan, but use of Juda, fairenes hath decreed thee, and lust hath subverte thyne heart.

Thus dealt ye afore with the daughters of Israel, and they were conformed unto you: but the daughter of Juda would not abide your wickednes.

And tell me then, under what tree didst thou take them companioning together: he answered: under a pomegranate tree.

Then saide: Daniel unto him: Very well, noble thou spakest even upon thyne head: the messenger of the Lord saitheth, saying with the blood to cut thee in two, and slay you both.

With that all the whole multitude gave a great shout, and prayed God: which alway delivered them, that put their trust in him.

And they came upon the two elders, whom Daniel had counsel with their owne mouth, that they had given false witness,

And dealt with them even lykeblysse as they would have done with their neighbours, yea they did* according to the law of Peoples, and put them to death: Thus the innocent blood was slained the same day.

Then Helias and his lyke prayed God: for their daughter Susanna, with Joacin her husband, and at the kine: that there was no dishonestesse found in her.

From that day forth was Daniel had in great reputation in the sight of the people.

And king Asyages was lapde with his fathers, and Cyrus of Persia reigneth in his steepe.

The ende of the story of Susanna.
Daniel did eat at the king's table, and was had in reverence above all his friends.

There was at Babylon an image called Bel, and there were spent upon him every day twelve cakes, fourtie sheep, and five great pots of wine.

He did the king worship him selfe, and went daily to honour him, but Daniel worshipped his owne God: And the king saide unto him, Why doest not thou worship Bel?

He answered and said: Because I may not worship things that be made with hands, but the living God which made heaven and earth, and hath power upon all flesh.

The king said unto him: Thinketh thou not that Bel is a living God: or feest thou not how much he eateth and drinketh every day?

Daniel replied and said, O king because not thyselfe: for this is but made of clay within, and of brass without, neither eateth he euer any thing.

Then the king was wroth, and called for his priestes, and bade them: If ye tell me not who is this that eateth by these expendes, ye shall dye:

But if ye can certifie me that Bel eateth them, then Daniel shall dye: for he hath spoken blaspheme against Bel, And Daniel laid unto the king: Let it to be, according as thou hast saide.

The priestes of Bel were threescore and ten, before their byymes and children: And the king went with Daniel into the temple of Bel.

So Bel's priestes saide, Lo, we will go out: let thou the meate there of king, and pour in the vinte, then shut the door fast, and seal it with thine own signet:

And to morowe when thou comest in, thou shalt see not that Bel hath eaten by all, we will suffer death: or els Daniel, that hath lied upon vs.

The priestes thought them selves sure enough: for under the aultre they had made a privie entrance, and there went they in euer, and did eate by what there was.

So when they were gone forth, the king set meates before Bel: Now Daniel had commanded his attendants to bring ashes, 

and these he sitteth through out all the temple, that the king might see: then went they out and sparc'd the door, sealing it with the kinges signet, and so departed.

In the night came the priestes, with their byymes and children, as they were wont to do; and did eate and drinke by all.

In the morning betimes at the brake of the day the king arose, and Daniel with him.

And the king said: Daniel, are the scales whole yet: he answered: ye O king, they be whole.

Now assone as he had opende the door, the king looked into the aultre, and cried with a loud voice: Great art thou O Bel, and with thee is no desitie.

Then laughe Daniel, and held the king that he should not go in, and saide: Behold the pavement, marke. Well whole fooetteps are these:

The king said: I see the fooetteps of men, women, and children.

Therefore the king was angry, and toeke the priestes, with their byymes and children: and they showed him the poore doores where they came in, and dyd eate by such things as were upon the aultre:

For the which cause the king spake, and deliuered Bel into Daniel's power, that destroyed him and his temple.

And in that same place there was a great Dragon, which they of Babylon worshipped.

And the king laid unto Daniel, Sayest thou that this is but a god of brass alleo: Lo, he lyureth, he eateth and drinketh, so that thou canst not say that he is not living God: therefore worship him.

Daniel laid unto the king: I will worship the Lord my God, for he is the true living God: as for this, he is not the God of lyfe.

But gene ne leave O king, and I shall destroy this Dragon without wordes or flasse.
Bel and the Dragon. lxxxvij.

Lorde Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of the righteous seed of them: which hath made heauen and earth, with all the omnienre, of which hath ordained the sea by the word of the commandement, which hath beene the deep, and hath sealed it for they earnefull and laudable name, which all men feare, and tremble before the face of thy power, and not to: the anger of thy thearening, the which is impossible to sinners, but the meare of the promis is great and unsearchable: for thou art the Lorde God most high above all the earth, long suffering, and exceeding mercifull, and repentaunt upon the matter of men.

The prayer of Manasses king of Iuda, when he was holden captiue in Babylon.

The Lorde Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of the righteous seed of them: which hath made heauen and earth, with all the omnienre, of which hath ordained the sea by the word of the commandement, which hath beene the deep, and hath sealed it for they earnefull and laudable name, which all men feare, and tremble before the face of thy power, and not to: the anger of thy thearening, the which is impossible to sinners, but the meare of the promis is great and unsearchable: for thou art the Lorde God most high above all the earth, long suffering, and exceeding mercifull, and repentaunt upon the matter of men.

Thou Lorde after thy goodness hast promised repentauntance of the remission of sinnes, and thou that are the god of the righteous, hast put repentauntance to the righteous Izhaham, Isaac, and Jacob, unto that have not turnne against thee: but because I have turnne about the number of the landes of the sea, and that myne iniquityes are multiplied, I am 

humbled with many bandes of iron, and there is in me no breathing. I have pouched thine anger, and have done evil before thee, in committing abominations, and multiplying obvenes. And now I bowe the knees of my heart, requiring goodness of thee O Lorde. I have sinned, and I have sinned, and know myne iniquitie. I defire thee by prayer O Lorde forgive me, forgive me, destroy me not with myne iniquityes, neither do thou alwaies remember myne runnings to punishe me, but save me (which am unworthy) after thy great mercie, and I will praise thee everlastingly all the days of my life: for all the power of heaven playeth thee, and unto thee belongeth glory, woorlde without end, Amen.
After the death of Alexander the king of Macedonia, 11 Antiochus taketh the kingdom. 12 Many of the children of Israel make covenant with the Gentiles. 13 Antiochus subdueth Egypt and Hierusalem unto his dominion. 14 Hierusalem being burnt, they make laws of their own, and so did to keep gods laws. 50 Antiochus leteth by an roll over the utter of God.

After that Alexander king of Macedon, some of Philip went forth of the land of Ethiopia, and

New Darius king of the Persians and

Pardes and raigned for him as he had done before in Grece.

It happened that he took great warres in hand, thame bey many strong citie, and five many kinges of the earth,

Going through to the ends of the world, and getting many spoyles of the people, informed that the whole world fode in awe of him, and therefore was he proud in his heart.

Now when he had gathered a mightie strong hoard,

And subdued the landes and people with their princes, so that they became tributaries unto him,

Then he fell like, and when he perceived that he mult needs pye,

He called for his noble estates, which had been bought up with him of childbe, and parted his kingdom among them while he was yet alive,

So Alexander raigned twelve yeres, and then dyed.

After his death fell the kingdome into his princes, and they obtained it every one in his roome,

And called them seues to be crowned as kinges: and so did their children after them many yeres, and much wickednes increaede in the worle.

Out of these came the inundations roote of Antiochus, the sonne of Antiochus the king, which had ben a pledge at Rome: and he raigne in the hundred thirtie and seven yere of the empire of the Grekes.

In those days there out of Israel wicked men, which moved much people with their counsel, saying:

Let us go and make a covenant with the heathen that are round about vs:

for since we departed from them, we have had much losse.

So this sentence pleased them well,

And certaine of the people toke upon them so to go into the king, which gave them licence to do after the obso-

taince of the heathen.

Then let they by an open school at Hierusalem of the ladies of the heathen

And made them selves uncircumcised, but so sooke the holy testament, and joyed them selves to the heathen, and were clean foude to so milcfehe.

So when Antiochus began to be mightie in his kingdome, he went about to obtaine the lande of Egypt also, that he might have the dominion of two realmes.

Upon this entered he into Egypt with a strong hoast, with charet, Elephants, horses, and a great number of ships,

And began to warre against Ptolomee the king of Egypt: But Ptolomee was afraid of him, and fled, and many of his people were wounded to death.

Thus Antiochus wanne many strong citie, and toke alway great good out of the lande of Egypt.

And after that Antiochus had liotted Egypt, he turned againe in the hundred fourtie and three yere, and went toward Israel.

And came up to Hierusalem with a mightie people,

And entered proudely into the sanctuaire, and toke away the golden alter, the candelsticke, and all the ornaments there of, the table of the shewbread, the pou-

1. Machabees
2. The first booke of the Machabees
3. The first Chapter.
4. After the death of Alexander the king of Macedonia, 11 Antiochus taketh the king-
dom. 12 Many of the children of Israel make covenant with the Gentiles. 13 Antiochus subdueth Egypt and Hierusalem unto his dominion. 14 Hierusalem being burnt, they make laws of their own, and so did to keep gods laws. 50 Antiochus leteth by an roll over the utter of God.

After that Alexander king of Macedon, some of Philip went forth of the land of Ethiopia, and

New Darius king of the Persians and

Pardes and raigned for him as he had done before in Grece.

It happened that he took great warres in hand, thame bey many strong citie, and five many kinges of the earth,

Going through to the ends of the world, and getting many spoyles of the people, informed that the whole world fode in awe of him, and therefore was he proud in his heart.

Now when he had gathered a mightie strong hoard,

And subdued the landes and people with their princes, so that they became tributaries unto him,

Then he fell like, and when he perceived that he mult needs pye,

He called for his noble estates, which had been bought up with him of childbe, and parted his kingdom among them while he was yet alive,

So Alexander raigned twelve yeres, and then dyed.

After his death fell the kingdome into his princes, and they obtained it every one in his roome,

And called them seues to be crowned as kinges: and so did their children after them many yeres, and much wickednes increaede in the worle.

Out of these came the inundations roote of Antiochus, the sonne of Antiochus the king, which had ben a pledge at Rome: and he raigne in the hundred thirtie and seven yere of the empire of the Grekes.

In those days there out of Israel wicked men, which moved much people with their counsel, saying:

Let us go and make a covenant with the heathen that are round about vs:

for since we departed from them, we have had much losse.

So this sentence pleased them well,

And certaine of the people toke upon them so to go into the king, which gave them licence to do after the obso-

taince of the heathen.

Then let they by an open school at Hierusalem of the ladies of the heathen

And made them selves uncircumcised, but so sooke the holy testament, and joyed them selves to the heathen, and were clean foude to so milcfehe.

So when Antiochus began to be mightie in his kingdome, he went about to obtaine the lande of Egypt also, that he might have the dominion of two realmes.

Upon this entered he into Egypt with a strong hoast, with charet, Elephants, horses, and a great number of ships,

And began to warre against Ptolomee the king of Egypt: But Ptolomee was afraid of him, and fled, and many of his people were wounded to death.

Thus Antiochus wanne many strong citie, and toke alway great good out of the lande of Egypt.

And after that Antiochus had liotted Egypt, he turned againe in the hundred fourtie and three yere, and went toward Israel.

And came up to Hierusalem with a mightie people,

And entered proudely into the sanctuaire, and toke away the golden alter, the candelsticke, and all the ornaments there of, the table of the shewbread, the pou-
1. Machabees.

Ixxxvii.

ring vessels, the chargers, the golden spoons, the vases, the crowns, & golden apparel of the temple, and brake downe all in pieces.

24 Hee took also the silver and golde, the precious vessels, and the secret creatures that he found.

25 And when hee had taken away altogether, causeth a great number of men, and spake very proudly, the departed into his owne lande.

26 Therefoe there was great lamentation throughout all Israel.

27 The princes and the elders of the people mourned, the young men and the maidens were defiled, and the face beaute of women was changed:

28 The bridegome and the bride take them to mourning,

29 The lande and those that dwell therein was mourning: for all the house of Jacob was brought to confusion.

30 After two yeares the king sent his chief treasurier into the citie of Juda, which came to Hierusalem with a great multitude of people,

31 Speaking peaceable wordes unto the, but all was deceite: for when they had given him credence,

32 He fell seditiously upon the citie, and smote it sore, and destroyed much people of Israel:

33 * And when he had spoiled the citie, he set fire out, casting downe houses and balles on every side:

34 The women and their children took they captive, and led away their cattle.

35 Then builded they the citie of Dauid with a great and thicke wall, and with mightie towres, and made it a strong holde for them.

36 Beside all this, they set wicked people and beggaring men to keep it,

37 Stored it with weapons and victuals, gathered the goodes of Hierusalem, and layed them by there: Thus became it a threshing cattell.

38 Thus they became a heavy burthen, laying waste for the people that went into the sanctuary, and for the cruel destruction of Israel.

39 Thus they shed innocent blood on every side of the sanctuary, and defiled it.

40 Informe that the citiejs were faine to depart, and the citie became an habitation of strangers, being desolate of her owne seede: for her owne natures were faine to leaue her.

41 *Her sanctuary was cleane wasted, her holy daies were turned into mourning, her Sabathes were had in desision, & her honour brought to naught.

42 (8) Looke how great her glory was before, so great was her confusion, and her lope turned into bondage.

43 *Antiochus also the king sent out a commision unto all his kingdom, that all the people should be one.

44 Then they left every man his laboure, and at the heathen agreed to the commandement of king Antiochus:

45 Dea, many of the Israelites consented thereunto, offering unto idols, and desiring the Sabbath.

46 So the king Antiochus sent his messengers with his communion unto Hierusalem, and to all the citie of Juda, that they should follow the labours of the heathen:

47 And sobad either burnt offering, meat offering, or peace offering to be made in the temple of God, & that there should no Sabbath nor his leaf day be kept:

48 But commandeth that the sanctuaries and the holy people of Israel should be defiled:

49 He commanded also, that there should be set by other altars, temples, &c to offer by Abuses flesh, and other uncleane beasts,

50 That men should leave their children uncircumcised, to desile their houses with all manner of uncleannesse and abominations:

51 That they might so forget the laboure, and change all the holy ordinances of God,

52 And that whosoever would not doe according to the commandement of King Antiochus, should suffer death.

53 In the manner commended he throughout all his reigne, and set rulers over the people, for to compell them to doe these things:

54 Commanding all the citie of Juda to doe sacrifice unto idols.

55 Then went the people into the heathen by heapes, forsooke the law of the Lord, and committed much evil in the lande:

56 And the wore the Israelites into secret places, even where so ever they coulde see for succour.

57 The fiftie day of the moneth Casper, the.
In the hundred threescore and fifth year, set king Antiochus an abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Judah on every side,

54 Before the doors of the houses, and in the streets, where they burnt incense and did sacrifice.

55 * And as for the books of the law of God, they burnt them in the fire, and rent them in pieces.

56 Whatsoever he was that had a book of the testament of the Lord found by him, yea whosoever endured him selfe to keep the law of the Lord, the kinges commandement was, that they should put him to death.

57 And through his anathemat they executed these things every month, upon the people of Israel, that were founde in the cities.

The ii. Chapter.

1 The mourning of Maccathias and his sones for the destruction of the holy citie. 2 They refuse to do sacrifice unto idols. 3 They are blame and will not fight against, because of the Sabbath day. 4 Maccathias dying, commanded his sone to sticke by the word of God, after the example of the fathers.
And Mæthathias spake: Do is me, alas, that ever I was borne, to see this misfortune of my people, and to see this destruction of the holy city, and thus to fit to suit, it being delivered into the hands of the enemies. *Her sanctuary is come unto the power of strangers, her temple is as it were a man that hath lost his good name: her precious ornaments are carried away captive, her old men are slaine in the streets, and her young men are fallen by the sword of the enemies. 

What people is it that hath not some possession in her kingdom? or who hath not gotten some of her spoyle? *All her glory is taken away, she was a free woman, and now she is become an handenayde.

Before her sanctuary, our beautie and honour is wasted away and defiled by the gentiles. 

What helpeth us then to live?

And Mæthathias rent his clothes, and his sonnes, and put sackcloaths on them, and mourned very sore. 

Then came the men thither which were sent of king Antiochus, to compell such as were fled into the citie of Modiun, to do to sacrifice, or to burn incense unto idols, and to forsake the law of God.

So many of the people of Israel consented and inclined unto them: but Mæthathias and his sonnes remained steadfast.

Then spake the commissioners of king Antiochus, and laid unto Mæthathias: Thou art a noble man, of thy reputation, and great in this citie, having many faire children and brethren: Come thou therefore first, and fulfill the kings commandement, like as all the heathen have done, yea and the men of Juda, and such as remaine at Hierusalem: so shalt thou and thy children be in the kings favour, and enriched with goodes, finer, and great rewards.

Mæthathias answered, and spake with a loud voice: Though all nations obey the king Antiochus, and fall alwaye every man from keeping the law of their fathers, although they consent to his commandements:

Let will I and my sonnes and my brethren not fall from the lawes of our fathers.

God forbid we shoule: that were not good for us, that we shoule forsake the lawe and ordinaunces of God, and to agree unto the commandement of king Antiochus.

Therefore we will do no such sacrifice, neither breake the statutes of our lawe, to go another way.

And when he had spoken these wordes, there came one of the Jews, which openly in the sight of all, did sacrifice unto the idoles upon the altar in the citie of Modiun according to the kings commandement.

When Mæthathias saw this, it grieved his heart, for that his reynes shoke within him, and his bowels tendered upon every sound of the lawe: With that he start up, and killed the Jewes before the altar:

And thenceforth they committed hym to do sacrifice, and destroyed the altar at the same time.

Such a zeale had he unto the lawe of God, like as Phinehes did unto Zambiz the sonne of Salome.

And Mæthathias cried with a loud voice toward the citie, saying: Who so is a zealous in the lawe, and will keepe the commandement, let him follow me.

So he and his sonnes fled into the mountaynes, and left all that ever they had in the citie.

Many other godly men also which were flushed and brightly departed into the wildernes, with their children, their wives, and their carret, and remayned there: for the tyranny increased sore upon them.

Now when the kings servants came, and the host which was at Hierusalem in the citie of David, hearde that certaine men had broken the kings commandement, and were gone their way to the wildernes into secret places:

Then many pursued after them, and after they had overtaken them, they ramped them selves, and set the battell aray against them in the Sabbath day.

And layed unto them: Will ye yet rebel: Get you hence, and doe the commandement of king Antiochus, and ye shall lyue.

They answered: We will not go, for thefe, neither will we do the kings commandement, to desile the Sabbath day.
34. Then began they to fight against them:
35. But the other gave them none oth- 
36. But sayde, we will dye all in our ino- 
37. Thus they fought against them upon 
38. when Balthasas and his friends 
39. And sayde one to another: If so be that 
40. So they concluded among them selves 
41. Whatsoever he do that committs 
42. Upon this came the assembly of the 
43. And altho' that were fled for persecution, 
44. Inbournich that they gathered an 
45. Then Balthasas and his friends 
46. And circumcised the children that had 
47. And followed mightily upon the proud 
48. Inbournich that they kept the labbe 
49. After this, when the time drewe on 
50. Wherefore O my lornnes, be ye fervent 
51. Call to remembrance what aces our 
52. *Remember Abraham: Was not he 
53. *Joseph in time of his trouble kept the 
54. *Phineues our father was so fervent 
55. *Josua for fulfilling the word of God, 
56. *Caleb bare record before the congre- 
57. *David also in his mercifull kindnesse, 
58. *Elia being elous and fervent in the 
59. *Ananias, Azarias, and Misael remay- 
60. In like manner Daniel being vindicte, 
61. And thus ye may consider throughout 
62. *Fear not ye then the wordes of an 
63. To day is he set vp, and to morowe is 
64. Wherefore O my lornnes, take good 
65. And behold, I knowe that your broth- 
66. As for Judas Machabeus, he hath 
67. Thus
Thus shall ye bring unto you all those that favour the table, and see that ye avenge the wrong of your people,

And recompense the heathen again, and apply your selves wholly to the commandment of the table.

So he gave them his blessing, and was laid by his fathers:

And died in the hundred forty and fire year at Modin, where his bones buried him in his father's sepulchre, and all Israel made great lamentation for him.

The iii. Chapter.

Judas is made ruler over the Jews. 1 He killeth Apollonius and Seron the prince of Syria. 44 The conference of Judas with God. 15 Judas determined to fight against Leias, whom Antiochus had made captaine over his hoast. 80 The prayer of the aboleuers.

Then stoope by Judas Machabees in his fathers stead,

And all his brethren helped him, and to dyd all they that held with his father, and fought with efereftanefse for Israel.

Judas gat his people great honour: he put on a base plate as a giante, and arrayed him selfe with his harnesse, and defended the hoast with his sword.

In his actes he was like a lion, and as a bulls bulcpe razing at his pay.

He was an enemie to the wicked, and hunted them out, and brought by those that becrd his people:

So that his enemies fled for feare of hym, and all the workers of bvgodienefse were put to trouble: such lacke and prosperite was in his hande.

This grend dueres kinges: but Jacob was greatly rejoiced thourth his actes, and he gate hym selue a great name for ever.

He went thorow the cities of Juda, destrouing the bvgodily out of them, turning away the death from Israel,

And receauing such as were oppressed: and the fame of him went unto the vertmost part of the earth.

Then Apollonius [a prince of Syria] gathered a mightie great hoast of the heathen, set out of Samaria, to fight against Israel. 8 When Judas perceaued, he went southe to meete him, fought with him, and he gate hym: the remaunt fled, and he toke their substance.

Judas also toke Apollonius olue stoope, and fought with it all his lyfe long.

6. i.e. xiii. a.

1. Para. xv. b.

D i. Machabees.
24. And Judas sallowed upon them beyond Bethozon, into the playne field, where there were name eight hundred men of them, and the residue fledde into the lande of the Philistines.
25. Then all the heathen on every side were afraid of Judas & his brethren:
26. So that the rumore of him came into the kings ears, for all the gentiles could tell of the wars of Judas.
27. So when king Antiochus heard these things, he was anger in his minde: wherefore he sent forth, and gathered an host of his whole realme, very strong armies:
28. And opened his treasure, and gave his host a peres wages in hande, commanding them to be redy at all times.
29. Nevertheless, when he said that there was not money enough in his treasures, and that thosold the disorde and perfecution which he made in the lande to put downe the laves that had ben of olde times, his soulemes and tributes of the lande were diminished:
30. He feared that he was not able to bare the costes and charges any lenger, nor to have such gifts to gene liberally as he dyd afose, more then the kings that were before him.
31. Wherefor he was heavy in his minde, and thought to go into Persides for to take tributes of the lande, and so to gather much money.
32. So he lef Lyons a noble man of the kings blood to oversee the kings business, from the water Ephrathas unto the borders of Egypt:
33. And to kepe well his sone Antiochus, till he came againe.
34. Moreover, he gave hym halfe of his host, and Elephantes, and committed them to him every thing, and gaue him the charge of all thinges that he woulde have done, concerning those whiche dwelt in Juda and Jerusalem:
35. That he shoulde sende out an armie against them, to destroy and to rooste out the power of Israel and the remnant of Jerusalem, to put out their memorial from that place.
36. To fet strangers for to inhabit all their quarters, and to part their land among them.
37. Thus the king toke the other part of the host, and departed from Antioch a title of his realme, over the water Euphrates, in the hundred & fourtie and seven peres, and went thorde the hye countrys.
38. *And Lyphas chose those hym proloni the name of Dominius, Nicazon, and Gogias, mighty men, and the kings friends.
39. These he sent with fourtie thousande footemen, and seven thousande horsemen, for to go into the land of Juda, and to destroy it, as the king commaunded.
40. So they went forth with all their power, and came to Emmaus into the playne field.
41. When the marchantes of the country heard the rumour of them, they & their seruantes toke very much silver & gold for to bye the children of Israel to be their bondmen: There came unto them also yet mo men of Warre on every hyde, out of Syria, and from the Palatines.
42. Now when Judas and his brethren said that trouble increased, and that the host dyed yere unto their borders, consider the kings Wores, whiche he commanded unto the people [name?
43. They taye one to another. Let vs reddresse the decap our people, let vs fight for our folk & for our sancturie.
44. Then the congregation were boone redy gathered to fight, to pray and to make supplication unto God for merr and grace.
45. As for Hierusalem, it lay yoyde, as it was at first had ben a Wildernesse: there went no man in not out at it, and the sancturie was troben done, the alamtes kept the castle, there was the habitation of the heathen, the mirth of Jacob was taken away, the pype and the harpe was gone from among them.
46. The Nazarites gathered them together, he came to Halpe before Hierusalem: so in Halpe was the place where they played afose time in Israel.
47. So they fasted that day, and put lacke-clothes upon them, rast allbes upon their heads, rent their clothes.
48. And layde forth the bookes of the lawe, Whereouer the heathen sought to paint the likenesse of their images.
49. And bought the priestes ornaments, the firstlings, and the silver, they set there also the Nazarites, which had not accomplished their boodes before God:
50. And
Chapter.

And cried with a loud voice toward heaven, saying: What shall we do with these? and whether shall we carry them away?

For thy sanctuary is trodden down and defiled, the priests are come to heaviness and dishonour,

And behold, the heathen are come together for to destroy us: Thou knowest what things they imagine against us.

Howe may we stand before them, except thou (O God) be our help?

Then they blew out the trumpet also with a loud voice.

Then Judas obeyed: captains over the people, over thousands, over hundredes, over sittie, and over ten.

But as for such as builded them houses,

married byues, planted them vineyards, and those that were earfull, he commanded them every man to go home againe, according to the land.

So the host removed, and pitched upon the south side of Emaus.

And Judas said: Arme your selues, be strong: my children, make you ready against to morowe in the morrow, that ye may fight with these people, which are agreed together to destroy vs and our sanctuary.

Better is it for vs to dye in battayle, then to see our people and our sanctuary in such a miserable case.

Neverthelesse, as thy will is O God in heauen, so be it.

The iii. Chapter.

1 Judas goeth against Gogias, which lyeth in waste. 2 He putteth Gogias a his host to flight. 3 Lyias inwaideath Iudie. 4 But Judas dyreth him out. 5 Judas purifieth the temple, and dedicateth the aultar.

Hence goeth Gogias by thousand men of foote, and a thousand of the best horsemen, and removed out of the camp by night, to come nye where the Jewes host lay, as is to slay them llenely, (Nowe the men that kept the talle, were the commanders of them.)

Howe when Judas heard this, he removed, and all the strong men that were with hym, to lyme the chiefes and principall of the kings host at Emaus:

For the army was not yet come together.

In the mean season came Gogias by night into Judas tentes, and when he found no man there, he sought them in the mountaynes, and thought they had ben fled away because of him.

But when it was day, Judas beheld hymselfe in the field with three thousand men only, which had neither harness, nor dovides to their mordes.

But on the other side, they saw that the heathen were mightie and well harnessed, and their hostmen about them, and all these well expert in cates of warre.

Then saide Judas to the men that were with hym: Fear not ye the multitude of them, be not afrayed of their violent running.

Remember howe our fathers were delivered in the red sea, when Pharaoh followed upon them with a great host.

Even so let us also crye noise towarde heaven, and the Lord shall have mercy upon vs, and remember the covenant of our fathers, yea destroy this host before our face this day.

And all the heathen shall knowe, that it is God hym selfe which deliueth and saueth Israel.

Then the heathen lift up their eyes, and when they sawe that they were coming against them,

They went out of their tentes into the battayle, and they that were with Judas blewe by the trumpettes.

So they buckled together, and the heathen were discomfited, and fled over the playne field:

But the hunnest of them were slayne with the sword. For they folloed them unto Aslaron, and into the fields of Humea toward Aot and Jamnia; so that there were slayne of them upon a thousand men.

So Judas turned againe with his host,
Machabees.

17 And laid unto the people, We not greedy of the spoil: we have yet a battle to sight.
18 For Sogoias and his host are here by vs in the mountaines, but hand ye fast against our enemies, to overcome them, then may ye safely take the spoil.
19 As Judas was speaking these words, behold, there appeared one part of them upon the mount.
20 But when Sogoias saw that they of his party were fled, and the tentes were bett by (for by the smoke they might understand what was done) they perceiving this, were very sore afraid:

21 And when they saw also that Judas and his host were in the field ready to strive battle,
22 They fled every one into the lande of the heathen.
23 So Judas turned againe to spoyle the tentes, where they gat much gold and siluer, precious stones, purple, and great riches.
24 Thus they went home, and sung a Psalme of thanksgivinge, and praised God in heaven; for he is gracious, and his mercie endures for ever.
25 And so Israel had a great bountie in that day.
26 Now all the heathen that escaped, came and told Judas every thing that had happened:
27 Wherefore Lybias was sore afraide and greeued in his minde, because Israel had not gotten such misfortune as he would they should, neither as the king commanded.

28 The next percholowing gathered Lybias three thousande chosen men of foote, and sixe thousande horsemen, to fight against Jerusalem.
29 So they came into Jurie, and pitched their tentes at Bethoron, where Judas came against them with ten thousande men.
30 And when he saw to great and mightie an host, he made his paper, and layde, blessed be thou O favour of Israel, which diddest destroy violent power of the giant in the hande of thy servant David, and gavest the host of the heathen into the hand of Jonathan the sonne of Saul, of his harnessse bearer:
31 Put this host now in the hand of thy people of Israel, let them be confounded in their multitude and horsemen.
32 Make them ascrype, and desolate the boldnesse of their strength, that they may be moved toward their destruction.
33 Cast them downe thowde the abode of thy louers, then shall all they that knowe thy name, pisse thee with thanksgivinge.
34 So they strooke the battell, and there were layne of Lybias host five thousande men.
35 Then Lybias leyng the desolatynge of his men, and the manitnese of the heathen, holde they were ready either to huse or to bye lyke men: he went into Antioch, and chose out men of warre, that when they were gathered together, they might come againe into Jurie.
36 Then layde Judas and his brethren: Be hold, our enemies are desomited, let us nowe goe by to clese and to re-paye the sanctuarie.
37 Upon this, at the host gathered them together, and went by into mount Sion.
38 Nowe when they sawe the sanctuarie layed waist, the auster defiled, the doores bent by, the stumpses grooving in the courtes, like as in a woode, upon moutayne poyes, and that the priests chambers were broken downe:
39 They rent their clothes, made great lamentation, cast ashes upon their heads.
40 Fell downe flat to the grounde upon their faces, made a great noyse with the trumpettes, and cried toward heaven.
41 Then Judas appointed certayne men to fight against those which were in the castle, till they had cleased the sanctuarie.
42 So he those priestes that were undesiled, such as had pleasurable in the lawe of God:
43 And they cleased the sanctuarie, and bare out the undesiled stones into an housete place.
44 And solesomuch as the auster of burnt offeringes was undasted, he tolde admittance what he might do withall:
45 So he thought it was best to destroy it, lest it shoulde happen to do them any shame, for the heathen had defiled it: and therefore they brake it downe.
46 As for the stones, they layed them vp upon the mountayne by the house ma
convenient place, till there came a prophet to shew what should be done with them.

47 So they took whole bones, according to the law, and builded a newe aultar, such one as was before.

48 And made by the sanctuary within and without, & halowed the house and the courtes.

49 They made newe holy ornamente, & bought the candlesticke, the aultar of incense, and the table into the temple.

50 The incense layed they upon the aultar, & lighted the lampes which were upon the candlesticke, that they might burne in the temple:

51 They set the vrb bread upon the table, and hanged by the bayle, and finished all the workes which they had begun to make,

52 And upon the twentie and fift day of the nynt moneth (which is called the moneth of Caslen) in the hundred soute, and eight yerre:

53 They rose vp betimes in the morning, for to do sacrifice according to the lawe, upon the newe burnt offering aultar that they had made.

54 After the time and seazon that the heathen had defiled it, the same day was it set vp againe, with lougues, pypes, harpes, and cymbales.

55 And all the people set upon their faces, worshiping and thanking the God of heaven, which had given them the victorious.

56 So they kept the dedication of the aultar eight dayes, offering burnt sacrifices and thank offerings with gladnesse:

57 They deckt the forepart of the temple also with crownes and shildes of gold, and halowed the poxes and celles, and hanged dooses upon them.

58 Thus there was very great gladnesse among the people, because the blaspheme of the heathen was put away.

59 So Judas and his brethren, with the whole congregation of Israel, ordened that the time of the dedication of the aultar should be kept in his seazon from yerre to yerre, by the space of eight dayes, from the twentie and fift day of the moneth Caslen with myrth and gladnesse.

60 And at the same time builded they by the mount Sion, with hpe walles and strong toples round about, lest the gentiles should come and treade it downe, as they did afore.

61 Thersfore Judas set men of warre in it to kepe it, and made it strong so to defend Bethleume, that the people might have a refuge against the Edonites.

The v. Chapter.

1 Judas banished the heathen that go about to destroy Israel, and is holpen of his brethren Simon and Ionathas. So he overthrew the cite of Ephion, because they de nied him passage throuwe it.

2 Wherefore they thought to destroy the generation of Jacob that was among them: in so much that they began to say and to persecute cettayne of the people.

3 Then Judas fought against the children of Edon in Gomrea at Arabathan: for they dwelt rounde about the Israelites, where he stode and hopped a great multitude of them.

4 He thought also upon the matter and unhappinesse of the children of Edon, how they were a snare and stoppe unto

6 Phe people, and howe they layed wayte for them in the hpe way:

5 Wheresoe he shut them by into toles, and came into them, besieged them, and destroyed them utterly, & sent by their toles, with all that were in them.

6 Afterward went he against the children of Amnon, whereof he founde a mightie power and a great multitude of people, with Timothi their captaine.

7 So he stroke many battayles with them, which were destroyed before hym.

8 And when he had slayne them, he wan Gazer the cite, with the toles belonging thereto, and turned againe unto Iudie.

9 The heathen also in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Pachtemiam,
1. Machabees.

10 And sent letters unto Judas and his brethren, saying: The heathen that are about vs are gathered against vs on every side, to destroy vs.

11 And noise they make them ready so to come and lay siege to the castel whereunto we are sied, and Timothi is captain of their host:

12 Come therefore and deliver us out of their hands, for there is a great multitude of vs slayne already.

13 Pea and our brethren that were at Tabor, are slayne and destroyed well

14 And therefore and deliver us out of their hands, for there is a great multitude of us slayne already.

15 And layde, that they of Potomais, of Tyreus, and of Sidon were gathered against them, and that all Galilee was filled with enemies to destroy Israel.

16 When Judas and the people heard this, they came together a great congregation, to devise what they might do for their brethren that were in trouble and beleaguered of their enemies.

17 And Judas layd upon Simon his brother: Choose thee out certaine men, go deliver thy brethren in Galilee, As for my brother Jonathas, We will go into Galadurim.

18 So he left Josephus the sonne of Zacharias, and Asias, to be captains of the people, to kepe the remnant of the host in Jeru-

19 And commanded them saying: Take the oversight of this people, and see that ye make no warre against the heathen, until the time that we come againe.

20 And unto Simon he gave three thousand men so to go into Galilee: but Judas him selfe had eights thousand in Galadurim.

21 Then went Simon into Galilee, and stroke bernes battayles with the heathen, whom he overcometh.

22 And so knew upon them into the port of Potomais: and there were slayne of the heathen almost three thoulande men.

23 So he take the spoyles of them, and carrie away the Israelites that were in Galilee and Arbatis, with their wyues, their children, and all that they had, and bought them into Jerusalem with great gladnesse.

24 Judas Machabæus also and his brother Jonathas went over Jordan, and tranualed three dayes journey in the wilderness:

25 Where the Machabees met them, and receaued them lovingly, and tolde them every thing that had happened unto their brethren in Galadurim:

26 And holde that many of them were beleaguered in Baratha, Bozor, Almus, Carbon, Bageth, and Carmain (all these are strong walled and mightie great cities.)

27 And that they were kept in other cities of Galadurim also, and to move them were appointes to bring their host into these cities, to take them, and to destroy them in one day.

28 So Judas and his host turned in all the halfe in the wilderness toward Bozor, and wan the citie, slue all the males with the sword, to take all their goodes, and set fire upon the citie:

29 And in the night they took their jour-

30 And betimes in the morning when they loked up, beholde there was an innumerable people bearing ladders and other instruments of warre, to take the castell, and to overcome them.

31 When Judas sawde that the battayle began, and that the nople thereof went by, and raged into the heauen, and that there was so great rage in the citie,

32 He layd into his host, Fight this day for your brethren:

33 And so came behinde their enemies in three companies, and blew by the trumpettes, and cried in their prayer to God:

34 But soone as Timothæus host perceaued that Machabæus was there, they fled from hym: and he slue them downe right soe, so that there were killed of them the same day almost eights thoulande men.

35 Then departed Judas unto Dalphæ, delayed siege vnto it, and wan it, slue at the males in it, spoyled it, and set fire upon it.

36 From thence went he and took Carbon, Bageth, Bozor, and the other cities in Galadurim. 37 After
After this, gathered Timotheus another host, which pitched their tents before Raphon beyond the water.

Judas also sent to spy the host, and they brought him words again, saying: All the heathen that be round about us are gathered unto him, and the host is very great:

pea, they have hired the Arabians to help them, and have pitched their tents beyond the water, and are ready to come and fight against thee. So Judas went out to meete them.

And Timotheus said unto the captains of his host: while Judas and his host came up the river, if he go over first, we shall not be able to withstand him: for why, he will be too strong for us.

But if he dare not come over, so that he pitch his tent beyond the water, then will we go over, so that he shalbe strong enough against him.

Now aloue as Judas came to the river, he appointed certaine tribes of the people by the river, and commanded them, saying: See that you leave none behind you on this side of the river, but let every man come to the battle.

So he went first over unto them, all his people after him, and all the heathen were discomfited before him, as their weapons fell, and ranne into the temple that was at Carmine,

which itte Judas wanne, and burnt the temple, with all that were in it. So was Carmine subdue, and might not withstand Judas.

Then Judas gathered all the Israelites that were in Galadadim, from the least unto the most, with their wives and their children, a very great host, so to come into the land of Israel.

So they came unto Ephzon, which was a mightie great and strong citie, and lapp in their way: so they could not go by it, neither on the right hand nor on the left, but must go through it.

Nevertheless, they that were in the citie, would not let them go through, but walled up the poore with stones: and Judas sent unto them with peaceable words, saying:

Let us passe through your lande, that we may go into our owne country, there shall no boy do you harne, we will but only go through on foote. But they would not let them in.

Wherefore Judas commanded a proclamation to be made throughout the host, that every man should assault the citie in his order.

And so they did their best, by the valiant men: and Judas beleaguered the citie all that day, and all that night, and so wanne it,

where they shone as many as were males, and destroyed the citie, and spoiled it, and went through at the citie over them that were slaine.

Then went they over Ioadane into the playne fielde before Bethsam.

And Judas helpe these that made that came beside, and gave the people good expostulation at the way through, till they came into the lande of Iuda.

Thus they went by unto the mount Sion, where they offered burnt offerings with much thanksgiving, because there were none of them slaine, but came home againe peaceably.

Now what time as Judas and Josiathas were in the land of Galadad, and Simon their brother in Galilue before Polumas:

Then Josephus the sonne of Zachari and Azarias the capitaines, hearing of the acts that were done, and of the batallles that were striken, said:

Let vs get vs a name also, and go fight against the heathen that are round about vs,

So they gave their host a commandement, and went toward Iamnia.

Then came Gogias and his men out of the citie, to fight against them:

Josephus also and Azarias were chaced unto the borders of Jethay, and there were slaine that day of the people of Israel two thousand men: so that there was a great miserie among the people of Israel,

And all because they were not obedient unto Judas and his brethren, but thought they shoulde quite their selues manfully.

Nevertheless, they came not of the seede of these men by whom Israel was helped.

But the men that were with Judas were greatly commended in the sight of all Israel, and all the heathen, whereas their name was heard upon.

And the people came unto them, bidding them Welcome.

After
1. Machabees.

65 After this, went Judas forth with his brethren, and fought against the children of Saul in the land that layth toward the south, where he won the city of Hebron and the towers that lay beside it: and as for the valleys and towers round about it, he burnt them up.

66 Then removed he to go into the land of the Philistines, and went through Samaria.

The 8th Chapter.

1 Antiochus willing to take the city of Elymas for a prey, is driven away by the citizens.

2 He falls into his own death. 17 His son Antiochus is made king. 34 The besieging of the tower of Sion, Eupator cometh into Eupsea with a great army. 3 The xableness of Cesar.

NOW when king Antiochus travailed through all countries, he heard that Elymas Impertia was a noble and plentiful city in sluer and golde,

2 And that there was in it a very rich temple, where were clothes, coat armours, and shieldes of golde, which Alexander the sonne of Philip king of Macedonia that reigned first in Greece had left behind him.

3 Wherefore he went about to take the city so spoyled, but he was not able: for the citizens were warned off, and fought with him:

4 And so he fled, and departed with great heauen, and came againe into Babylion.

5 Moreover, there came one which brought him shouges in Persia, that his hostages which were in the lande of Juda were taken away,

6 And how that Lyphas went souther first with a great power, and was driven away of the Jews, how that they had wonne the victory, and gotten great goods out of the hostages that perished,

7 How they had broken downe the abominauon which he set uppon the altar at Hierusalem, fenced the sanctuary with his walls, yea as it was a sore plea and Bethura his citsce also.

8 So it chanced, that when the king heard these woes, he was afraide, and greened very sore: wherefore he layde him downe upon his bed, and fell sick for very sorrow, and all because it had not happened as he had desired.

9 And there continued he long: for his grief was euer more and more, so that he save he must needs dye.

10 Therefore he sent for all his friends, and laid unto them: The keepe is gone from myne eyes for the very sorrow and vertu of heart that I have.

11 For when I consider in my minde the great adversitie that I am come into, and the shuddes of heavens which I am come in, where as afose time I was soiere, and so greatlie set by reason of my power:

12 Again, considering the evil that I have done at Hierusalem, from whence I take all the riches of golde and siluer that were in it, and sent to desyre the inhabitants of Hierusalem without any reason why:

13 I know that these troubles are come upon me for the same cause: and behold, I must dye with great sorrow in a strange lande.

14 Then called he for one Philip, a friend of his, whom he made ruler of all his realme,

15 And gave him the crown, his robe, and his ring, that he should take his sonne Antiochus into him, and hung by, till he might raigne him selfe.

16 So the king Antiochus died there, in the hundred fourete and nine yerre.

17 When Lyphas knew that the king was dead, he obtained Antiochus his sonne, whom he had brought vp, to raigne in his fathers stead, and called him Eupator.

18 Proue they that were in the castle at Hierusalem kept in the Jews rounde about the sanctuary, and fought euer still.
1. Machabees.  

9-10. Wherefore Judas thought to destroy them, and called all the people together, that they might lay siege unto them. So they came together in the hundred and fiftie year, and besieged them, laying forth their ordinance & instruments of warre.

11. Then certaine of them that were besieged, went forth: unto whom some goodly men of Israel joined them selves also, and went unto the king, saying: how long will it be othey Punishe, and revenge our brethren?

12. We have ever been minded to do thy father service, to walke in his statutes, and to obey his commandements.

13. Therefore our people fell from vs: and whereas they founde any of vs, they slue them, and spoyle our inheritance.

14. And they have not onely medled with us, but with all our countries.

15. And behold, this day are they besieging the castle at Hierusalem to take it, and have made by the strong hold in Bethura: And if thou dost not prevent them right soon, they will more then these, and thou shalt not be able to overcome them.

16. When the king heard this, he was very angry, and called all his friends, the captains of his armie, and all his officers and horsemen:

17. He hired men of warre also, of other realmes pertaining to the kinges that were confederate with him, and of the Isles of the sea, which came unto him.

18. And the number of his hoast was an hundred thousand footemen, and twelve thousand horsemen, and thirtie & two Elephants well exercized to battale.

19. These came through Iudinea unto Bethura, and besieged it a long season, and made divers instruments of warre against it: but the Jewes came out and went them with fire, as fought like men.

20. Then departed Judas from the castle at Hierusalem, and removed the hoast toward Bethzacrara, over against the kinges armie.

21. So the king arose before the day, and bought the power of his hoast into the way to Bethzacrara: where the hoastes made them rede to the battale, blowing the trumpettes.

22. And to provoke the Elephants for to fight, they shed them the cape of red grapes, and mulberries.

23. And dende the Elephants among the hoast: so that by every Elephant there stoode a thousand men well harnessed, & helmettes of steelle upon their heads: ye, but every one of the Elephants also were ordained five hundred horsemen of the best.

24. Which waited on the Elephant, going wheresoeuer he went, and departed not from him.

25. Every Elephant was covered with a strong tible of wood, fastened thereon with instrumentes, whereupon were thirte, and two hallant men with weapons to fight, and within was a man of India, to rule the beast.

26. And when the king heare thereof, he sent them upon both the sides in two partes with trumpettes, to pouke the hoast, & to strike by such as were slove in the armie.

27. And when the kinges hoost also was dende, one parte upon the hie mountaines, the other lowe beneath: so they went on, taking good heed, and keeping their order.

28. And all they that dwelt in the lande, were astayed at the noyle of their hoast: when the multitude went forth, and when the weapons smote together: for the hoast was both great and mightie.

29. And Judas also and his hoast entered into the battale, and slue five hundred men of the kinges armie.

30. And now when Cleasar the sonne of Saura did see one of the Elephants deale with the kinges badge, and was a goodly beast then the other, he thought the king should be upon him.

31. And departed him selfe to deliere his people, to get him a perpetual name.

32. Wherefore he came with a courage unto the Elephant in the midst of the hoast, sluing them downe on both the sides, and slue many about him.

33. So he went to the Elephants seete, and gat him under him, and slue him, and set the Elephant downe upon him, and made them rede to the battale, blowing the trumpettes.
The viij. Chapter.

1. Demetrius raised after he had killed Antiochus and Lysias, he troubled the children of Israel through the counsel of certain wicked persons. 2. The prayer of the priests against Nicana. 4. Judas killed Nicana, after he had made his prayer.

A

N the hundred sritte and one yere, came Demetrius the sonne of Seleucus from the city of Rome with a small company of men, unto a city of the sea roaste, and there he bare rule.

And when he came to Antioch the cite of his progenitores, his hoaste and Lysias, to bring them unto him.

But when it was to be done, he spake: let me see their faces.

So the hoaste put them to death. Now whiche Demetrius was set upon the hyrone of his kingsom.

5. Here came unto him wicked and undere men of Israel, whose captain was Alcinus, that would have ben made his priest.

6. These men accused the people of Israel unto the king, saying: Judas and his brethren have slaine thy frendes, and driven us out of our owne lande.

7. Wherefore, send now some man, to whom thou guesst credence, that he may go and see all the destruction which he hath done unto us and to the kings lande, and let him be punished, with all his frendes and favourite.

8. Then the king chose Zarchides a friend of
Machabees.

9 And as for that wicked Alcimus, he made him his priest, and commanded him to be arrayed of the children of Israel.

10 So they departed (from the king) and came with a great howse into the lande of Judah, sending messengers to Judas, and his brethren, speaking unto them with peaceable words, but under dissemble.

11 Therefore Judas and his people believed not their saying; for they said that they were come with a great howse.

12 After this, came the tribes together unto Alcimus & Barchides, to entertain of reasonable covenants:

13 And the Assideans were the first among the children of Israel that required peace of them.

14 Saying: Alcimus the priest is come of the seed of Aaron, how can he decease us though he come with an armie:

15 So he gave them loving words, and wrote unto them, & said: we will do you no harme, neither your friends.

16 And they believed him: but the very same day took he therefore men of them, and slue them, according to the words that are written,

17 They have cast the sledge of thy samites and shed their blood round about Hierusalem, & there was no man that would bury them.

18 So there came a great fear and dread among all people, saying: There is neither truth nor righteousness in them: for they have broken the appointment and oath that they made.

19 And Barchides removed his howse to Hierusalem, & pitched his tent at Beth-zetha, where he went forth, & took many of them that had forsaken him: He slew many of the people also, and cast them into a great pit.

20 Then committed he the lande unto Alcimus, and left men of warre with him to help him: and Barchides him self went into the king.

21 And thus Alcimus defended his holy priesthood.

22 And all such as feared Israel, retired unto him: insomuch that they obtained the lande of Judah, and did much evil unto the Israelites.

23 And when Judas saw all the mischiefe that Alcimus and his company had done (yea more then the heathen them selves) unto the Israelites:

24 He went forth about all the borders of Jude, and punished those unfaithfull runnagates, so that they came no more out into the countrey.

25 So when Alcimus sawe that Judas & his people had gotten the upper hand, and that he was not able to abide them: he went againe to the king, and said all the worst of them that he could.

26 Then the king sent Nicano, one of his chief princes, which bare counsel unto Israel, and commanded him that he should utterly destroy the people.

27 So Nicano came to Hierusalem with a great howse, and sent unto Judas and his brethren with friendly words: but under dissemble, saying:

28 There shall be no warre betweene me and you, I will come with a peacefull men to see how we do with friendship,

29 Upon this he came unto Judas, and they saluted one another peaceably: but the enemies were appointed to take Judas by violence.

30 Nevertheless, it was told Judas that he came unto him but under dissemble: wherefore he gave him away from him, and would see his face no more.

31 When Nicano persuaded that his counsel was belied, he went out to fight against Judas, beside Capcharlama:

32 Where there were name of Nicanoos howse five thousand men, and the residue fled into the castle of Daniel.

33 After this came Nicano by unto mount Zion, and the priests with the elders of the people went forth to salute him peaceably, to the bune him the burnt sacrifices that were offered for the king.

34 But he laughed them and the people to leone, mocked them, beset their offertings, and make disbursefully:

35 And, and wrote in his wrath, saying: If Judas and his howse be not delusive red nothe into my handes, assoune as ever I come againe and fare well, I shall burne by this house, with that went he out in a great anger.

36 Then the priests came in, and stood before the altar of the temple, weeping, and saying:
The viii. Chapter.

1 Judas heard also the fame of the Romains, that they were mighty and valiant men, and agreeable to all things that are required of them, and make peace with all men which come unto them,

2 And how they were boughtie men of strength: besides that, it was told him of their battaile and noble acts which they did in Galatia, how they had conquered them, and brought them under tribute,

3 And what great things they had done in Spaine: how that with their wysdome and sober behaviour they had wonne the mines of siluer and gold that are there,

4 And obeyed at the land, with other places farre from them: how they had discomfited andemade downe the kings that came upon them from the bittermost parte of the earth, and how other people gave them tribute every pere:

5 How they had slaine and overcome Philip and Perseus kings of Cethim, and other no in battaile, which had brought their obiedience against them:

6 How they discomfited great Antiochus king of Asia, that would have spread out with them, having an hundred and twentie Elephants, with horsemen, chariots, and a very great hauing:

7 How they took him selfe alive, and entreined him, with such as should have raigned after him, to pay them a great tribute, yea and to funde them good garrisons and pledge besides all this:

8 How they had taken from him India, Mecia, and Libya, his best landes, and given them to king Eumenes:

9 Again how they perceiving that the Greekes were comming to bere them,

10 Sent against them a capayne of an hoast,
And that matter pleased the Romans right well:

Wherefore it was Written by: of the Which the Romans made a writing in tables of brass, and sent it to Hierusalem, that they might have by them a memoriall of the same peace and bonde of friendship, after this maner:

God save the Romans and the people of the Jews both by sea & by lande, and kepe the Jews and enemies from them for evermore:

If there come first any warre upon the Romans or any of their friends throughout all their dominion,

The people of the Jews shall helpe them, as the time requireth, and that With all their hearts.

Also they shall neither gene nor send unto their enemies victuals, weapons, & money, nor hirese: but suffice their enemies at the Romans pleasure, taking nothing of them therefor.

Alongst, if the people of the Jews happen first to have warre, the Romans shall stand by them with a good will, according as the time will suffer:

Neither shall they gene unto the Jews enemies victuals, weapons, money, nor hirese: Thus are the Romans content to do, and shall fullfil their charge without any disscrite.

According to these articles, the Romans made a bond with the Jews.

Now after these articles (tnde the) any of the parties Wyl put them, or take any thing from them, they shall do it with the consent of both: and whatsoever they adde unto them, or take from them, it shall stand fast.

And as touching the enmity that Deme- trins hath done into the Jews, we have writte unto him, saying: Wherefore layest thou thy hate on the Jews our friends and lovers:

If they make any complaint of thee againe unto vs, we shall defende them, and fight With thee by sea and by lande, according to justice.
I. Machabees.

The ix. Chapter.

1. After the death of Nicana, Demetrius sent forth his army against Judas. 18% Judas is slain. 34% Jonathan is put to the scade of his brother. 47 The strife between Jonathan and Bacchides. 55% Alcimus is taken with the paule, and both. Bacchides returned againe into the king. 68% He commeth upon Jonathan by the couneill of certain wicked persons, and is overcome. 70% The truce of Jonathan with Bacchides.

In the mean season, when Demetrius heard that Nicana and his host was slaine in the field, he proceeded further to send Bacchides and Alcimus againe into Judea, and the chief strength of his host with them. 2% So they went soothly by the way that leadeth into Galgala, and pitched their tentes before. Malathoph (which is in Arbela) and burnt the citie and mixt much people.

3. In the first month of the hundred and two, they brought their host and layde their siege against Hierusalem:

4. But rapping their campes, they came to Berea with twenty thousand footmen, and two thousand horsemen.

5. And when Judas had pitched his tent at Latina, with three thousand chosen men,

6. And when they sawe the multitude of the other army that it was so great, they were sore afraid: and many conceyver then sines out of the hoste, insomuch that there abode none of them but eight hundred men.

7. When Judas sawe that his hostes failed him, and that he must needs fight, he brake his heart, that he had no time to gather them together: wherefore the man was in extreme trouble.

8. Nevertheless, he said unto them that remained with him: Up, let vs go against our enemies, peradventure we shall be able to fight with them. 9 But ye would have stopped him, saying, We shall not be able: therefore now let us stay our lyues, and turne againe to our hostes: for though we should fight against them, we shall be fewe.

10% And Judas said: God forbid that we should flee from them. Wherefore if our tune be come, let us dye manfully for our hostes, and let us not staye our honour.

11% Then the host removed out of the tentes, and flocked against them, and the hoste were divided in two partes: the singe casters and archers went before the host, and all the mightie men were formost in the field.

12% Bacchides him selfe was in the right wing of the battaile, and the hoste bica use in two partes, and blew the trumpettes.

13% They of Judas SIDE blew the trumpettes also, and the earth shook at the noyle of the hostes: and they brake a field from the mowde till night.

14. And when Judas sawe that Bacchides host was strongest of the right side, he toke with him all the hardest men,

15% And brake the right wing of their order, and folowed upon them unto mount Azot.

16% Now when they which were the left wing, sawe that the right side was discomfited, they persecuted Judas and them that were with him hard at the heels.

17% Then was there a sore battaile: so many were slaine & wounded on both the partes.

18% Judas also him selfe was killed, and the remaunt fled.

19% So Jonathas and Simon toke Judas their brother, and buried him in his fathers sepulcher in the citie of Modin.

20% And all the people of Israel made great lamentation for him, and mourned long, saying:

21% Alas that this worthy should be slaine, which delivered the people of Israel.

22% As for other things pertaying to the battailes of Judas, the noble actes that he did, and of his worthyes, they are not written, for they were very many.

23% Now after the death of Judas, wea ked men came up in all the coasts of Israel, & there arose all such as did work ungodlinenes.

24% In those daies was there a great dearth in the lande, and all the country gave over them selves and theirs unto Bacchides.
25 So Baruches chose wicked men, and made them lodes in the land.
26 These sought out and made search for Judas' friends, and brought them by to Baruches, which he avenged him: for they were with great displeasure.
27 And there came to great trouble in Israel, as was not since the time that no prophet was there in them.
28 Then came all Judas' friends together, and sayde unto Jonathas:
29 Forsooch as the brother Judas is dead, there is none like him to go forth against our enemies, against Baruches and such as are adversaries of our own people.

Ecclesiasticus
34 Which when Baruches understood, he came over Iordan: with all his host upon the Sabbath day.
35 And had Jonathas sent his brother (Jonah) a captain of the people, to pay his friends the Nabuchites, that they would lend them their ordnance, for they had much.
36 So the children of Jambri came out of Hadaba, and took I hon and all that he had, and went their way withall when they had taken it.
37 Then came woode unto Jonathas and Simon his brother, that the children of Jambri made a great marriage, brought the bride from Hadaba with great pomp: for she was daughter to one of the noblest princes of Chanaan.
38 Wherefore they remembered the blood of I hon their brother, and went by, and hid them selves under the shadow of the mountayne.
39 So they left by their eyes, and loafed, beholde there was much a do: great preparation: so the bridegome came forth, and his friends and his brethren mette them with tympanies, instruments of musique, and many weapons.
40 Then Jonathas and they that were with hym, rose out of their lurking places against them, and few many of them; and the remaunte fled into the mountayne, and they took all their substance.
41 Thus the marriage was turned to mourning, and the noyse of their melody into lamentation.
42 And so when they had avenged the blood of their brother, they turned againe unto Iordan.
43 Baruches hearing this, came unto the very border of Iordan with a great power, upon the Sabbath day.
44 And Jonathas sayde to his compaine, Let vs get vp, and fight against our enemies, for it standeth not with vs to day, as in time past.
45 Behold, our enemies are in our day, the water of Iordan upon the one side of vs, with bankeis, steenes, and woods on the other side, so that there is no place for vs to depart unto.
46 Wherefore eye behold unto heaven, that ye may be delivered from the power of your enemies: So they broke the battayle.
47 And Jonathas stretcht out his hande to smite Baruches, but he fled backers.
48 Then Jonathas and they that were with hym, leap into Iordan, and swimned over Iordan unto the further bank: but the other would not passe over Iordan after him.
49 And there were none of Baruches & Ihon that day a thousand men.
50 Therefore Baruches with his host turned againe to Hierusalem, and built up the castles and strong holdes that were in Jurie, Jericho, Emaus, Bethston, Bethel, Ephanan, Phara, and Topho, with poore walles, with poostes, and with lockes:
51 And set men to kepe them, that they might bee their malice upon Israel.
52 He walked by the side Bethura, Gaza, and the castle, and provided them with men and battayles.
53 He toke also the chiefe men sones in the countrey for pledges, and put them in the castle at Hierusalem to bee kept.
54 Afterwarde in the hundred fiftie and three pre, in the seconde moneth, Nikmus commaundeth that they should destroy the walles of the Iordan court
of the sanctuary, and he pulled downe
and began to destroy the monuments
of the prophetes,
55 But at the same time Alcimus was pla-
gued and smitten with a poultrie, and his
enterpises were hindered; his mouth was
stopped by go so that he could no
more speake not commannde any of his
house concerning his businesse.
56 Thus died Alcimus in great miserie at
the same time.
57 And when Barchides sawe that Al-
cimus was dead, he turned againe to the
kings; to the land was in rest two yeres.
58 Then all the vagodly men held a coun-
sell, saying: Behold, Jonathas and his
company are at ease, and live without
care; Wherefore let us bring Barchides
hither, and he shall take them all in one
night.
59 So they went and gave Barchides this
counsel.
60 Which arose to come with a great host,
and sent letters to his adherentes
which were in Jurne, to take Jonathas
and those that were with hym: but they
might not, for the other had gotten
knowledge of their device.
61 And Jonathas take srytie men of
the country, which were the ringleaders
of them, and did them.
62 Then Jonathas & Simon with their
company departed into the citie Beth-
baeon, where they pitched in the Valberonse,
and repaired the decay therof, and made
it strong.
63 When Barchides knewe this, he gath-
ered all his host, and sent word to them
that were in Jurne.
64 Then came he slays hege to Beth-
baeon, and sought against it a long season,
and made instrumentes of warre.
65 Prome Jonathas left his brother Sime
non in the citie, and went south hym
selfe into the country, and came with a
certayne number,
66 And slue Odoerases and his brethren,
and the children of Phaeraon in their
tentes, so that he began to be strong and
to increase in power.
67 As for Simon and his compaine, they
went out of the citie, and went by the in-
strumentes of warre.
68 And sought against Barchides, and dis-
comfited him; and Barchides was so
herryed, because his counsell and trauaile
was in vayne.
69 Wherefore he was weakest at the wicked
men (3) that gave hym counsel to come in-
to their land, & to make many of them: Then
purposed he with his compaine to go a
way into his owne country.
70 Whereof when Jonathas had knowl-
dedge, he sent ambassadours unto hym
solely to make peace with hym, and that he
should deliver him his pilurers againe.
71 To the which Barchides contented
gladly, and dyd according to his desire:
yea & made an oath that he should never
do hym harme all the days of his lyfe.
72 So he restored unto him all the pil-
urers that he had taken out of the lande
of Juda, and then turned and went his
way into his owne land, neither proceed
he any further to come into the bor-
ders of Juda.
73 Thus Israel had no more warre, and
Jonathas dwelt at Machmas, and be-
gan there to governe the people, and
destroyed the vagodly men out of Israel.

The x. Chapter.

4 Demetrius desired to have peace with Jonathas. 48 Alexander moste warre
against Demetrius. 50 Demetrius is sagne. 51 The friendship of Ttolomeus
and Alexander.

1 In the hundred and
threescore yere, came
Alexander the sonne of
noble Antiocbus, and
toked Ttolomas, where
after rescued him, and
there he ragnued.
2 When Demetrius heard therof, he ga-
s

3 Wherefore Demetrius sent letters unto
Jonathas, with loving words, and
paid him greatly.
4 For he sayde: We will first make peace
with him, before he bynde himselfe with
Alexander against vs.
I. Machabees.

5. 
6. And so he gave Jonathan's leave to gather an host, to make weapons, and to be confederate with him, and commanded the pledges that were in the castle to be delivered unto him.

7. Then came Jonathan to Hierusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8. And therefore were they sore afraid, because they heard that the king had given him licence to gather an host.

9. Thus were the pledges delivered unto Jonathan, which restored them to their parents.

10. Jonathan also dwelt at Hierusalem, and began to buy and to repay the title.

11. Commanding the workmen to build it, and the mount Sion round about with free stone, to be a strong hold: and so they did.

12. So for the heathen that were in the cities which Barchudes had made by, they fled:

13. So that every man left the place, and went into his own country.

14. Only at Beisura remanied certaine of the Jews, which had fortaken the lade and commandements of God, so Beisura was their refuge.

15. Whereupon the king Alexander heard of the promises that Demetrius had made unto Jonathan, and when it was told him of the battayles and noble acts which he and his brethren had done, and of the great trauailes that they had taken.

16. He sayde: Where shall we finde such a man? Well, we will make him our friend, and be confederate with him.

17. Upon this he wrote a letter unto him, with these wordes:

18. King Alexander saluteth his brother Jonathan.

19. We have heard of thee that thou art a valiant man, and meete to be our friend:

20. Wherefore this day we ordaine thee to be the lyke prieste of thy people, and to be called the kings frendes. (Upon this he sent him a purple clothing, & a crowne of gold) that thou mayest consider what is for our profite, and hope friendship to:

21. So in the fourteenth month of the hundred and thirteene yeare, upon the selfe same daye of the tabernacles, Jonathan put the holy raiment upon him: then gathered he an host, and prepard many weapons.

22. Whiche when Demetrius heard, he was maruylous sore.

23. And sayde: Alas what have we done, that Alexander hath prevented us, in getting the friendship of the Jews for his owne defence:

24. Yet will I wyte louingly unto them all, and promise them bignes and rewards, that they may be of my lyfe.

25. Whereupon he wrote unto the in these wordes: King Demetrius sendeth greeting unto the people of the Jews:

26. Whereas ye have kept your covenant toward vs, and continued in our friendship, not inclining to our enemies, we were glad when we heard thereof;

27. Wherefore remayne still and be faithfull to vs, and we shall well recompence you for the things that ye have done on our part:

28. We shall release you of many charges, & give you rewards.

29. And now I discharge you and all the Jews from tributes, I forgive you the customs of satt, and release you of the crowne tares, of the third part of seede,

30. And halfe the fruite of trees, which is myne owne duete, I do release them from this daye sixth, so that they shall not be taken of the lande of Juda, nor of the three citie of which are added therto, out of Samaria and Galiliee, from this daye sixth, so everymo.

31. Hierusalem also, with all thinges belonging therto halfe holy and free, ye the tythes and tributes shall pertayne unto it.

32. As for the power of the castle which is at Hierusalem, I remit and give it unto the high priest, that he may let in such men as he shall choose to kepe it.

33. I freely deliver all the Jews which are prisoners throughout all my realme, so that every one of them halfe free from paying any tribute, ye evem of their carret.

34. All the selfe same feastes, Sab-
bathes; nor be moones, the dayes appointed, the three dayes before and after the fast, shalbe free for all the Jews in my realme.

35 So that in them no man shall have power to do any thing, or to veree any of them in any manner of cause.

36 There shall thirtie thousand also of the Jews be written by in the kings hoast, and have their wages payed as all other men of warre of the kings should have: and of them shalbe oxend certaine to keep the kings strong holds,

37 Pea and some of them shalbe set over the kings secret affairs: and their governours and princes shalbe of them selves, and spue after their owne labours, as the king hath commanded in the land of Juda.

38 And the three cities that are fallen into Jurie from the country of Samaria, shalbe taken as Jurie, and be under one, neither be subject to any strange lord, but to the high priest.

39 As for Ptolomais and the land pertaining thereto, I give it unto the sanctuarie at Hierusalem, for the necessarie expenses of the holy thinges.

40 Moreover I will give every yere seuerall thousande pences of siluer of the kings revenues, out of the places appertaining unto me.

41 And all the ouerplus which they have not payed for thinges due, as they by in the former yeres, from henceforth they shall give it toward the works of the temple.

42 And besides this, the seue thousande pences of siluer which they received perly of the account appointed for the intertemement of the sanituarie these pences paffed, even these things shalbe released, because they appertain to the priests that minister.

43 Item, whatsoever they be that see into the temple at Hierusalem, or within the liberties thereof, where as they are fallen into the kings danger for any manner of business, they shalbe pardon, and at the goods that they haue in my realme shalbe free.

44 For the building also and repaying of the worke of the sanctuarie, expenses shalbe given out of the kings revenues:

45 Pea and for the making of the walls rounde about Hierusalem, for the breaking downe of the olde, and for the setting up of the strong holds in Jure, shal the costs and charges be given out of the kings revenues.

46 *But when Johanas and the people heard these words, they gave no credence unto them, neither receaued them: for they remembered the great wickedness that he had done unto Israel, and howe sore he had bere them.

47 Wherefore they agreed unto Alexander, for he was a prince that had dealt friendly with them, and so they stoope by him alway.

48 *Then gathered king Alexander a great hoast, and brought his armee against Demetrius:

49 So the two kings broke battayle together, but Demetrius hasted, and Alexander followed after, and fell upon them.

50 A nightie seize fielde was it, continuing till the sunne went downe: and Demetrius was slayne the same day.

51 And Alexander sent ambassadors unto Ptolomai the king of Egypt, with these words, saying:

52 Forasmuch as I am come againe to my realme, and am set in the throne of my progenitors, and have gotten the dominion, overcommed Demetrius,

53 Conquered the lande, striken a field with hym, so that we have discomfited both hym and his hoast, and set in the throne of his kingdom:

54 Let vs nowe make friendship together, give me thy daughter to wife, so that I be thy sonne in lawe, and both gene the rewarde, and her accoyning to thy dightnic.

55 Ptolomai the king gave answer, saying: Happy be the day wherein thou art come againe to the lande of thy progenitors, and set in the throne of their kingdom.

56 And nowe will I fulfill thy wyshing: but meete me at Ptolomai, that we may see one another, and that I may marry my daughter unto thee according to thy desire.

57 So Ptolomai went out of Egypt with his daughter Cleopatra, and cam into Ptolomai in the hundred thousandes and two pence.

58 Where king Alexander mette hym: and he gaue Alexander his daughter Cleo:
Cleopatra, and married them at Ptolemais with great worship, as the manner of kings is to be.

59 Then wrote king Alexander unto Jonathan, that he should come and meet him.

60 So he went honorably unto Ptolemais, there he met the two kings, and gave them and their friends great presents of gold and silver, and found favour in their sight.

61 And there came together against Jonathan cereapple wicked men and bigamous persons of Israel, making complained of him: but the king regarded them not.

62 As for Jonathan, the king commanded to take of his garments, to clothe him in purple; and so they did. Then the king appointed him to sit by him,

63 And sayde unto his princes: Go with him into the midst of the city, and make a proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64. So it happened, that when his accusers saved the worship which was proclaimed of him, that he was clothed in purple, they fled every one.

65 And the king made much of him, wrote hym among his chief friends, made hym a Duke, and partaker of his dominion.

66 Thus Jonathan went againe to Hierusalem with peace and gladness.

67 In the hundred and three score and fift yere, came Demetrius, the sonne of Demetrius, from Creta, unto his fathers lande:

68 Whereof when Alexander heard tell, he was right sorry, and returned unto Antioch.

69 And Demetrius chose Apollonius, which had the government of Celoria, to be his captain: so he gathered a great host, and came unto Janina, and sent word unto Jonathan the high priest, saying:

70 Darest thou withstand us thy selfe alone:As for me, I am but laughe to shame, and shame because thou dostst vaunt thy strength against vs in the mountaines.

71 But therefore, if thou trustest in thine owne strength, come vobis to us into the playne, and there let vs irye the matter together, for thou shalt knowe that I have the strength of many cities.

72 And shalt knowe who I am, and the other that stand by me, which say, That your foote is not able to stande before our face, for thy fathers have beene stowy chaced in their owne lande.

73 And note howe vult thou be able to abyde so great an host of horse men and footemen in the field, where as is neither rocke, stone, nor place to see bote.

74 When Jonathan hearde the words of Apollonius, he was moved in his mynde, wherefore he chose ten thousand men, and went out of Hierusalem: and Simon his brother mette hym for to helpe hym.

75 And they pitched their tentes at Joppa, but the citie kept hym forth: for Apollonius garrison was in Joppa.

76 Then Jonathan layed siege to it, and they that were in the citie for very feare let hym in: and so Jonathan van Joppa.

77 Apollonius hearing of this, toke three thousand horse men, with a great host on foote, and went to Azotus as though he would go further, and cause immediately into the playne field, because he had so many horse men, and put his trust in them.

78 So Jonathan followed upon hym to Azotus, and the army skirmished with his reareward, and there they brake the battayle.

79 Also Apollonius left a thousand horse men behinde them partly in the tentes.

80 And when Jonathan knewe that such wapte was layde behinde them, they went rounde about the enemies host, and shot darts at the people from the morning to the evening.

81 As for Jonathas people, they kept their order as he had commanded them, and the enemies horse were weery.

82 Then bought Simon southe his hoaste, and set them against the footemen (for the horse men were weery already:) So he discomfitted them, and they fled.

83 And they that were scattered in the field, got them to Azotus, and came into the temple of Dagon their idoll, that they might there save their lives.
84. But Jonathan set fire upon Azotus and all the cities round about it, and took their goods, and burnt up the temple of Dagon, with all them that were therein.
85. Thus were slaine and burnt within eight thousand men.
86. So Jonathan removed the hoast from thence, and brought them to Ascalon, where the men of the city came foorth, and mette him with great worship.

87. After this, went Jonathan and his hoast againe to Hierusalem, with great substance of good.
88. And when king Alexander heard these things, he thought to do Jonathan more worship:
89. And sent him a coper of gold, as the bee is to be gotten unto such as are of the kings next blood: He gave him also the title of Acaaron, with the landes belonging therto, in possession.

The xi. Chapter.

1. No the king of Egypt gathered an hoast like the lande that lyeth upon the sea shore, and many shippes, he went about to bid the people to obeye the king-dome of Alexander, and to obeye it unto his owne realme.

2. Upon this he toke his journey into Syr, the gentle wodes, that he was leften in the cities, & men came forth to meete him: for king Alexander had commanded them so to do, because he was his father in lawe.

3. Noble when Ptolomie entred into any citie, he left men of warre to kepe it: and thus he did thowdowt all the citie.

4. And when he came to Azotus, they showed him the temple of Dagon, and Azotus that was burnt vp, with the other thinges which were destroyed, the dead bodis of all the people, and the graves that they had made by the way side for such as were slayne in the sheeld.

5. And tolde the king that Jonathan had done all these thinges, to the intent they might get him eũpl will: But the king layde not one word therefor.

6. And Jonathan mette the king with great honour at Joppa, where they saluted one another, and toke their rest.

7. So when Jonathan had gone with the king into the water that was called Eiletherus, he turned againe to Hierusalem.

8. Ptolomie had gotten the dominion of the cities unto Scelucia upon the sea coast, imagining wicked counsels against Alexander.

9. And sent ambassadors unto Demetrius, saying: Come, let us make a bondy betwixt vs, so shall I give thee my daughter that Alexander hath, and thou shalt raigne in thy fathers king-dome.

10. I repent that I gave Alexander my daughter, for he goeth about to slay me.

11. And thus he flancked Alexander, because he woulde have had his realme.

12. Thus he toke his daughter from him, and gave her unto Demetrius, and folwoke Alexander: so that his malice was openly known.

13. And Ptolomie came to Antioch, where he set two crownes upon his owne head, the crowne of Egypt, and of Asia.

14. In the mean season was king Alexander in Scelucia: for they that dwelt in those places had rebellled against hym.

15. But when Alexander heare of this, he came to warre against hym: So king Ptolomie bought foorth his hoast, and sette him with a mightie power, and chauned him away.

16. Then fed Alexander into Arabia, there to be defended: and king Ptolomie honour increased.

17. And Zabdie the Arabian smote of Alexanders head, he sent it unto Ptolomie.

18. But the third day after died king Ptol.
protest hymn selfe, and they whom he had set in the strong holds, were
slayne one of another.
19 And Demetrius raigning in the hun-
dred thirteenth and seventh yeere.
20 At the same time gathered Jonathas
then that were in Judea, to lay siege
unto the castle which was at Hieru-
salem, so they made many instrumentes
of warre against it.
21 Then went there certaine hungdly
persons, which hated their owne
people, unto king Demetrius, and told him
that Jonathas besieged the castle.
22 So when he heard it, he was angry,
and immediately came unto Polonias,
& wrote unto Jonathas, that he should
not lay siege to the castle, but come and
speak with him at Polonias in all
haste.
23Nevertheless, when Jonathas heard
this, he commanded to besiege it : he
chose also certaine of the elders and
priestes of Israel, and put him selfe in
perill.
24 And take with him gold, silver,
clothing, and divers presents, and went to
Polonias unto the king, and confound
him gracious.
25 And though certaine hungdly men of
his owne people made complayntes
upon him,
26 Yet the king reentered him, like as
his predecessors had done before, and
promised hym in the sight of all his
friends,
27 Convinced hym in the hie priesthood,
with all the worship that he had afoxe,
and made him his chief friend.
28 Jonathas also desired the king that
he woule make Judea free, with
the three head cities of Samaria, and
the landes pertaining thereto; upon this
did Jonathas promise hym three hundred
talentes.
29 Whereunto the king conented, and
gave Jonathas writing of the same
confirming these words.
30 King Demetrius sendeth greeting unto
his brother Jonathas, and to the
people of the Iudæas.
31 We sende you here a copie of the letter
which we did write unto our solem La-
themis concerning you, that ye shoulde
knowe it.
32 King Demetrius sendeth greeting unto
Lasphemus his father.
33 For the faithfullnesse that our friends
the people of the Iudæas kepe unto vs,
and for the loving kindnesse which they
beare towarde vs, we are determined
to do them good.
34 Wherefore we affigne unto the coasts of
Iudea the three governments, Affer-
ma, Lydda, and Ramacha, which are
added unto Judea from Samaria and
all the landes pertaying thereunto, to
be freely seperated for such as doe sacri-
ifice in Hierusalem, both concerning the
paymentes which the king toke perey
aforetime, & the fruites also of the earth
and trees.
35 As for other tithe and tributes that &
belonged unto vs, we discharge them
thereof from this time forth.
36 In like manner we graunte unto them
all the customs of salt, & other races,
which were brought unto vs: and this
free domne that they have fruine & the
fruitas from this time forth for evermore.
37 Therefore see that ye make a copie of
these our letters, and deliver it unto
Jonathas, that it may be set upon the holy
mount in a convenient place.
38 After this, when Demetrius the king
sawe that his land was in rest, and that
no rebellion was made against him,
he sent away all his hoast, every man to
his owne place, except certaine bandes
of Fraugiers, whom he brought from
the Isles of the heathen: wherefore all
his fathers hoast hated him.
39 Now was ther one Epphion that had
been of Alexander's part afoxe, which
when he sawe that all the hoast murmu-
red against Demetrius, he went to
Samathua the Arabian, that brought by
Antiochus the sonne of Alexander,
40 And lay se on him to deliver hym
this young Antiochus, that he might
raine in his fathers stead: he told him
also what great enyli Demetrius had
done,: and had his men of warre trownd him
not: &formerly there a long season.
41 And Jonathas sent unto king Demet-
trius, to drive them out which were in
the castle at Hierusalem, and those that
were in the fortresses, for they by Iud-
rael great harme.
42 So Demetrius sent word unto Jon-
athas, saying, I will not only do these
things for thee and thy people: but at
time convenient I will do both thee and
thy people great worship.
1. Machabees.

43 But now thou shalt do me a pleasure if thou wilt send me men to help me: for all myne armie is gone from me.
44 So Jonathas sent hym three thousand strong men into Antioch, and they came unto the king, wherefore the king was very glad at their comming.
45 But they that were of the citie, even an hundred and twenty thousand men, gathered them together in the midst of the citie, 1 would have slaine the king:
46 Which fell into his court, and the citizens kept the streets of the citie, and began to fight.
47 Then the king called for the Jewes help, which came unto him altogether, and went aboue thowards the citie,
48 And fine the same day an hundred thousand men, set fire upon the citie, and gat many spoiles in that day, and deliuered the king.
49 So when the citizens sawe that the Jewes had gotten their will of the citie, and they their sines disapointed of their purpose, they made their supplication unto the king, saying:
50 Grant us peace, and let the Jewes cease from troubling us and the citie.
51 And upon this they cast away their weapons. Thus they made peace, and the Jewes lost great worship in the sight of the king and in the sight of all that were in his realme, and were broken of throughout the kingdom: and so they came againe to Hierusalem with great goodes.
52 So the king Demetrius sat in the throne of his kingdom, and had peace in his lande.
53 Neuertheless, he assembled in all that ever he spake, and witheld the hymn sele from Jonathas, neither rewarded him according to the benefits which he had done for hym, but troubled him very sore.
54 After this came Tryphon againe with young Antiochus, which reigned was crowned king.
55 Then there gathered unto him all the men of warre whom Demetrius had put away, these fought against Demetrius: which fled and turned his backe.
56 So Tryphon toke the Elephants, and wan Antioche.
57 And young Antiochus wrote unto Jonathas, saying: I confirme thee in thy goodnes, and make thee ruler of four countreyes, that thou mayest be a friend of the kings.
58 Upon this he sent hym golden vessels to be ferued in, and gave hym leane to drinke in golde, to be clothed in purple, and to wear a collar of golde.
59 He made his brother Simon also captayne, from the coasts of Tyrus into the borders of Egypt.
60 Then Jonathas toke his journey, and went thowards the cities beyond the water of Jordan, and all them of warre of Syria gathered them into hym for to helpe hym: so he came unto Ascalon, and they of the city receaued hym honorably.
61 And from thence went he to Gaza, but they would not let hym in: wherefore he layed siege unto it, burning by and spoiling the places that were about the citie.
62 And the citizens of Gaza submited them selves unto Jonathas, which made peace with them: but took of their somes to pledge, sent them to Hierusalem, and sent thowards the country unto Damascus.
63 Now when Jonathas heard that Demetrius princes were come into Cades which is in Galilee, with a great host, purposing to dye him out of the country:
64 He came against them, and left Simon his brother in the lande.
65 And Simon came to Bethsura, and laped siege to it a long season, and discomfited them.
66 So they desired to have peace with hym: where he granted them, afterwarde put them out from thence, took the citie, and let men to keep it.
67 And Jonathas with his host came to the water of Gessar, and bethines in the morning gat them to the playne field of Azor:
68 And behold, the hostes of the heathen mette them in the field, and layed watch for them in the mountaines.
69 So that when Jonathas came against them, the other which were layed to watche rode out of their places and fought.
70 And they that were of Jonathas side fled every man, and there was not one of them left, except Machathias the sonne of Abdaflomus, and Judas the sonne of Calpyt the captayne of the host.
Wherfore, in the sacrifices that we offer, and other ceremonies upon the high solemn days, and other, we alway remember you without ceasing, like as reason is, and as it becometh us to think upon our brethren,

Pea, and are right glad of your prosperous honour.

And though we have had great troubles and wars, so that the kings about us have fought against us:

Yet would we not be greevous unto you, nor to other of our lovers and friends in these warres.

For we have had help from heaven that hath succourred us, so that we are delivered, and our enemies subdued.

Wherfore we chose Numenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them into the Romanes, for to renewe the bond of friendship and love with them.

We commanded them also to come unto you, to salute you, and to deliver you our letters concerning the renouation of one brotherhood.

And now ye that do right well to give vs an aunt were thereunto.

And this is the copie of the writing which Aris the king of Sparta sent unto Dinas.

Aris the king of the Spartans, sendeth greeting unto Dinas the high priest:

It is found in writing, that the Spartans and Jews are brethren, come out of the generation of Abraham:

And now soe soon as this is come to our knowledge, ye shall do well to write unto vs of your prosperitie.

As for vs, we have written our minds unto you, our mettale and goodes are yours, and yours ours: these things have we commanded to be helde unto you,
when Jonathan heard that Demetrius princes were come southerly to fight against him with a greater host then afoe.

He went from Jerusalem, and met them in the land of Bethanath: so he gave them not space to come into his owne country.

And he sent spies into their tents, which came againe and told him that they were appointed to come upon him in the night season.

Therefore when the sunne was gone downe, Jonathan commanded his men to watch all the night, and to be ready with weapons for to fight, and set watchmen rounde about the hoarte.

But when the adversaries heard that Jonathan was readie with his men to the battle, they feared, and were afraid in their hearts, and kindled fires in their tents, bake up, and gather them a-way.

Nevertheless, Jonathan and his company knew not till the morning, for they sawe the fires burning.

Then Jonathan solde them upon them, but he might not overtake the, for they were gone over the water Eleutherus.

So Jonathan departed into the Arabians, which were called Zabadei, sue them, and took their goodes.

He proceeded further also, and came unto Damascus, and went through all the country.

But Simon his brother toke his journey, and came to Ascalon, and to the next strong holds, departing into Joppa, and went.

(For he heard that they would deliver the hold to them that take Demetrius partes) wherefore he sent men of warre in the citie to kepe it.

After this came Jonathan home againe, and called the elders of the people together, and dwelt with them for to build by the strong holds in Jude.

And to make the walls of Jerusalem higher, to set up an high wall betwixt the castle and the citie, for to separate it from the citie, that it might be alone; and that men should neither by no sell in it.

Upon this, they came together for to build by the citie, and soon after the bookes of the east side, called Caphereta was fallen downe, repaired it.

And Simon set by Abiada in Sephe-

la, and made it strong, setting poxes and lockes upon it.

Now when Tryphon purposed to rainsie in Aka, to be crowned, and to lay the king Antiochus:

He was afraid that Jonathan would not suffer him, but fight against him: wherefore he went about to take Jonathan and to kill him: So he departed, and came unto Bethaan.

Then went Jonathan fourth against him to the battle with four thousand chosen men, and came unto Bethaan also:

But when Tryphon sawe that Jonathan came with to great an host to destroy him, he was afraid:

And therefore he receaved him honorably, commended him unto all his friends, and gane him rewards, and commanded his men of warre to be as obedient unto him, as to him selfe:

And saide unto Jonathan, why hast thou caused this people to take such travaile, seeing there is no warre betwixt vs?

Therefore sende them home againe, and choose certain men to warre upon thee, and come thou with me to Pto-

laeis: for I will doe it tooe, with the other strong holds, men of warre, and their officers: as for me, I will depart, this is only the cause of my coming.

Jonathan beseeched him, and so as he saide, putting away his hoarte, which went into the lande of Juda.

He kept but three thousand by him, whereof he sent two thousand into Galilee, and one thousand went with him selfe.

Both asdone as Jonathan entered into Ptolemayis, the citie was spared the gates of the citie, and took him, and sate all them with the boorde that came in with him.

Then sent Tryphon an host of foot men and horsemen into Galilee, and into the great plaine field, to destroy all Jonathans company:

But when they knewe that Jonathan was taken, and all they came that were upon him, they took counsel together, and encouraged one another, and came foorth against them rode to fight.
1. Machabees.

51 So when they which followed upon them, finding that it was a matter of life, they turned back again.
52 As for the other, they went into the land of Juda peaceably, and bespalel Jonathas, and them that were with him right sore: and Israel made great lamentation.
53 Then at the heathen that were round about them, sought to destroy them:
54 For they said, Now have they no captaine, nor any man to help them, therefore let us overcome them, and root out their name from among men.

The xiiij. Chapter.

1 After Jonathas was taken, Simon is chosen captaine, of whom Typhon taking his children and money for the redemption of Jonathas, killed him and his children.
2 The grane of Jonathas, Typhon killeth Antiochus, and pollseth the realm. Demetrias taketh cruel with Simon.
3 Simon winneth Gaja, he pollseth the in the castle, and remained there him self.
4 Typhon also removed from Phoeni-
5 And Simon pitched his tentes at "Ab-
6 But when Typhon knew that Se-
7 Though occasion whereof, all my berthen are name for Israel's sake, and I am left alone.
8 And now let not we spare upon our life, many maner of trouble, for I am no better then my berthen.
9 But will avenge our people and the sanctuarie, our children and our byres; so that all the heathen are gathered together to destroy us, of very makte.
10 Whatsoeuer chou commandest vs, we shall do it.
11 So he gathered all the men of warre, making haste to finde all the walles of Jerusalem, which he made strong round about.
12 Then sent he Jonathas the some of Abaloom with a fresh hoast unto Joppa, which doute them out that were in the castle, and remained there him self.
13 And Simon rideth with his captaine, to come into the lande of Juda, and to destroy.
14 And Simon pitched his tentes at "Ab-
15 Where as we have kept Jonathas, his brother, it is for money that he is obling in the kingse accept, concerning the busines that he had in house.
16 Wherefore, sende not a hundred tal-ent of silver and his two sonsnes for suretie (that when he is letter sooth, he shall not forfake us.) and we shall sende him again.
17 Reuerence, Simon knoweth that he diddele in his wordes; yet comanded he the money and children to be deliverd unto him, lest the Israelites might have hated him.
18 Wherefore, because he sent hem not the money and the children, therefore is Jonathas dead.
19 So Simon sent him the children and an hundred talents: but he didde not let Jonathas go.
20 Afterwarde came Typhon into the lande to destroy it, and went round about by the way that ledeth unto Abdo: But wheresoever they went, ther went Simon and his hoast also.
21 Now they that were in the castle, sent messengers into Typhon, that he should make haste to come by the wille and to sende them vitacies.

22 And
And Eryphion made reduc all his pos-
men to come the same night: where-
lese, it was a very great inoive, to that
he came not because of the holye, but he
removed and went into the country of
Galaad.

23. And when he dree ye Salschana, he
sue Jonathas and his somes there,

24. And then turned for to go home into
his owne lande.

25. Then sent Simon for to sett his bro-
thers dead coare, and buried it in Po-
din his fathers cite.

26. So al Israel behaved him with great
lamentation, and mourned for him very
longe.

27. And Simon made upon the sepluhre
of his father and his brethren, a buil-
ding, he to lode into, office stone, he
hunde before, and now:

28. And set up seven pillars upon it one a-
gainst another, for his father, his mo-
ther, and four brethren.

29. And set great pillars rounde about
them, with armes upon them for a per-
petual memorie, and carued loipes be-
side the armes, that they might be scene
of men saping in the fea.

30. This sepluhre which he made at Po-
din, standeth yet unto this day.

31. Poole as Eryphion went foorth to
walle with the young king Antochus,
he shewed him reaperously:

32. And raignd in his stead, crowned
him frontal king of Asia, and did much eul
in the lande.

33. Simon alsoe built by the castles in Ju-
rie, making them strong with his to-
ers, great walles, portes and lockes, and
lade by vitalles in the strange
holds.

34. And Simon chose certaine men, x sent
them to hug Denetraus, to declare
that he would discharge the lande from
all bondage, for Eryphion had spolde
it very late.

35. Whereupon Denetraus the king an-
swered him, and wrote unto him, after
this maner:

36. Demetraus the king sended greeting
unto Simon the he priest his friend,
with the elders x people of the Jewes:

37. And the golden crowne and precious stoe
that ye sent unto vs, have we receaued,
and are rede to make a nobel peace
with you, peac and to wnte unto our offi-
cers for to release you, concerning the
things where in we made you free.

38. And the apponment that we make
with you, stable armes and stable: the
strong holds which ye have builded,
stable your owne.

39. As for any oversight or fault com-
mited unto this day, we forgive it, and
the crowne race that ye ought vs also: And
where as was any other tribute in Jeru-
salem, it shal now be no tribute:

40. And loke Who are meets among you to
be in our court, let them be written by,
that there may be peace betwixt vs.

41. Thus the pole of the heathen was tak-
ken from Israel, in the hundred and
seventh yere.

42. And the people of the Jewes began to
wrote in their letters and acts on this
maner: In the first yere of Simon the
he priest, a gouernour and prince of the
Jewes,

43. In those dayes went Simon into
Gaza, s beleved it rounde about, where
he set by ordinaunce of warre, and dun
a towre, which he toke.

44. So they that gat into the towre, lepyn
to the cite, which was in a great feare.

45. In somuich that the people of the cite
rent their clothes, and dympd by upon
the wallis, with their wives and chil-
dren, besching Simon to be at one with
them, saying:

46. O woe warde be not after our wicked-
nesse, but be grantes unto vs, (and we
shall do theeervice.)

47. Then Simon for very pitie wouldbe
fight no more against them, but putte
the out of the cite, and causd the houses
wherein the images were, to be clenched,
and to entred the cite with plauntes of
pappe, gowing thanks unto the hode.

48. So when he had caste all abominat-
ions out of the cite, he set such men wit
as kept the lade of God. and made the
cite strong, and builded a dwelling place
for himself.

49. Now when they in the caste at Her-
usalem were kept so straitlye that
they could not come forth no go into
the country, e nighte wether by no
set, they were very hungry and many of
them famished to death.

50. In somuch that they besought Simon
to be at one with them, which he gram-
ted them: So he put them out from
there, and clenched the caste from hik
nesse.
And upon the twentie and three day of the second moneth, in the hundred threescore and eleventh yere, they entered it with thankesgiving, and braunches of palmes trees, with harpes, crowdes, cymbales, and lutes, singeing palmes and longes of praise unto God, for that the great enemie of Israel was overcome.

And Simon ordained that the same day should be kept every yere with gladnesses.

And made strong the hill of the temple that was beside the castle, where he dwelt him selfe with his company.

Simon also perceiving that Iohon his soume was a mightie man of armes, made him captain of all the hoastes, and caused him to dwell at "Gaza.

The xiiiij. Chapter.

1 Demetrius is overcome of Aracades.  
2 Simon being captain, there is great quietnesse in Israel.  
3 The covenant of friendship with the Romane people of Sparta is renewed.  
4 The hundred threescore and twelfth yere, gathered king Demetrius his hoast, and departed into Media, to get him helpe for to fight against Tryphon.

Now when Araces the king of Persia and Media, heard that Demetrius was entred within his borderes, he sent one of his princes to take him alioe, and to bring him unto him.

So he went and met Demetrius hoast, took him selfe, brought him to Araces, which kept him in Warde.

And all the lande of Juda was in rest so long as Simon lived, for he sought the wealth of his people, therefore were they glad to have him for their ruler, and to do him worship alway.

Simon was the cite of Joppa also for an haue of coloure, and made it an entrance into the Isles of the sea:

He enlarged the bounders of his people, and conquered them more lande:

He gathered by many of their people that were prisoners, he had the dominion of Gaza, Bethsura, and the castle which he cleansed from sithynes, and there was no man that resisted him.

So that every man tilled his grounde in peace, the lande of Juda and the trees gae their fruite and encrease.

The elders sate in judgement, and took their dencce for the wealth of the lande, the young men put on worshippe and harnessse upon them.

He provided bulales for the cities, and made goodly strong houles of them, so that the name of his worship was spo-

ken of unto the ende of this world.

For he made peace throughout the lande, and Israel was full of rest and joy.

Every man sate under his vine and figge trees, and there was no man to take them away.

There was none in the lande to fight against them, for the kings were overcome.

He helped those that were in adversitie among his people, he was diligent to see the lande kept: as such as were vngodly and wicked, he roke them away.

He let by the sanctuary, and enceased the holy vessels of the temple.

When the Romane and Spartans had gotten woode that Jonathan was dead, they were right joye.

But when they heard that Simon his brother was made the pair in his stead, and how he had wonne the lande against the cities in it:

They wrote unto him in tables of haufe, to renewe the friendship and bonds of love which they had made asoere with "Judas" and Jonathan his brothe.

Which writings were read before the congregation at Hierusalem. And this is the copie of the letters that the Spartans sent:

The Senatours and citezins of Sparta send greeting unto Simon the great pair, with the elders, priests, and the other people of the Jews, their brethren:

When your Ambassadors that were sent into our people, certifie us of your worship, honour, & prosperous wealth:
we were glad of their coming.

22 And have written the ambassage in the publick records in this manner: namely, that Pnumenius the sonne of Antiochus, and Antipater the sonne of Jason the Jewes ambassadours, are come unto vs, to reuene the olde friend-ship with vs.

23 Upon the people conceived, that the men should be honestly intreated, and that the cope of their embassage should be written the speciall books of the people for a perpetual memoire unto the Spartaens, sea and that we should send a cope of the same unto Simon the great priest.

24 After this, did Simon send Pnumenius into Rome, with a golden hyelet of a thousand pound weight, to continue the friendship with them.

25 Which when the Romanes understood, they laide: What thanks shall we recompence againe unto Simon and his children?

26 For he and his brethren and the house of his father, hath stablised Israel, and overcomme their enemies, whereas they granted him to be free, and confirmed the libertie thereof: therefore they wrote this intables of haste, and set it upon pillers in mount Sion.

27 The cope of the writing is this: The eleventh day of the moneth Chis, in the hundred threescore and twelfth year, in the third yere of Simon the high priest.

28 In the great congregation of the priests, rulers of the people, and elders of the countrey at Saraim, were these words openly declared:

29 Forsoomuch as there was much warfare in our lande, therefore Simon the sonne of Mathathas one of the children of Jair, his brethren put them selves in perill, and reuiled the enemies of these people, that their sanctuary and lande should be kept up, and did their people great worship.

30 Jonasas in lyke maner, after that he had governed his people and defeated his people's enemies, and lyseth buried beside his elders.

31 After that would their enemies have robbed their holy things under foot, destroyed their lande, and vnto the wall their sanctuary.

32 Then Simon withstood them, and fought for his people, spent much of his owne money, weaponed the valiant men of his people, gave them wages.

33 Had strong the cities of Juda, with Bethsura that lyeth upon the borders of Jude, where the ordinance of their enemies laye sometime, and set Ielues there to keep it.

34 He made fast Joppa also which lyeth upon the sea, and Gaza that lyeth upon Azotus, where the enemies dwelt afore, and there he let Ielues to keep it: and whatsoever was neede for the subduing of the adversaries, that laye therein.

35 Now when the people sawe the noble acts of Simon, and what worship he purposed to do for them, his godly beha-

36 And in his time they prospered well by him, so that the heathen were taken out of their lande, and they also which were in the cite of David at Hieru-

37 And Simon put men of the Ielues in it for the defence of the lande and cite, and set by the Valles of Hierusalem.

38 And king Demetrias confirmed him in his high preshood.

39 For these causes: made him his friend, and did him great worship.

40 For he heard that the Romanes calle-

41 Holy he the Ielues and priests concen-

ted that he should be their prince and he priest perpetually, till God repayed the true prophete:

42 And that he should be their captain, to care for the sanctuary, and to let of-

43 And to be obeyed of every man, and all the writinges of the lande to be made in his name, that he should be clothed in purple and gold:

44 And that it should be lawfull for none of the people nor priests to break any
of these things, to withstand his words, not to call any congregation in the lande without him: that he should be clothed in purple, and wear a corder of golde.

And if there were any which disobeysed or spake this ordinance, that he should be punished.

So all the people consented to avow Simon, & to do according to these words:

Simon also him selfe take it upon him, and was content to be the iu priece, the captaine and prince of the Jewes and prieaces, and to gouerne them all.

And they commande to make this writing in tables of braffe, and fasten it into the wall that compassed the sanc-

tuary, in an open place:

And to lay by a copie of the same in the treaurie, that Simon and his posterite might have it.

The xv. Chapter.

Antiochus makes a covenant of friendship with Simon, 11 and Tryphon is per-

1 Decever, king Antio-

chus the sone of De-

metrus, sent letters

from the Isles of the

sea, unto Simon the

jie priece and prince

of the Jewes, and to all

the people,

Concerning these words: Antiochus

the king sendeth greeting unto Simon

the priece, and to all

the people of the

Jewes.

Forasmuch as ccraine wicked men

have gotten the kingdome of our

progenitors, I have purposed to chal-

enge the realme agayne, and to refoire it to

the olde estate: wherefore I have gath-

ered a great hoast, and made shippes

of warre:

That I may go through the countrey,

and be avenged of them which have de-

stroyed our lande, and wasted many ci-

ties in my realme.

And therefore now I make thee free

also from all the tributes whereso the

kings my progenitors have dischard

thee, & from other customs where

from they have releasted thee, where-

soever they be:

Pea, I geue thee leane to smite money

doyn obyne within thy lande.

As for Hierusalim, I will that it be

holy and free, and all the weapons

and houes of defence which thou hast buil-

ded and kepet in thyne handes shable

thyne.

Wberas any thing is of shalle obying

unto the king, I sorgeue it thee, from

this time forth for evermore.

And when we have obtayned our

kingdome, we shall do thee thy people;

and the temple, great worship: so that

your honour thalbe known through-

out the whole world.

In the hundred threscore and fourteenth

yere went Antiochus into his fathers

land, and all the men of waare came to-

tgether unto him, so that felde there was left

With Tryphon.

So the king Antiochus followed upon

him: but he fled unto Doxa, Which prety

by the sea side:

For he knew that there was nyschiue

comming unto him, and that his hoast

had lost been.

Then came Antiochus unto Doxa

with an hundred and twentie thousand

men of armes on foote, and eight

thousand horsemen: so he compassed the

title rounde about, and the shippes came

by the sea.

Thus they beere the title by land and

by water, incomprehent that they suffer-

ed no man to go in and out.

In the meane seacon came Pammen

us, & they that had ben with him, from

the cite of Rome, having letters writ-

ten unto the kings & prouinces, where-

in were contayned these words:

Lucius the consull of Rome, sendeth

greeting unto Tolum the king.

The ambassadors of the Jewes our

friends, being sent from Simon the

jie priece, and from the people of the

Jewes, came unto vs so to renew the D

ole friendship and bonde of love,

Brought a shielde of golde werying a

thousand pounde,

Wherfore, we thought it good to

writte into the kinges and prouinces, to

do them no harne, not to take part ag

against them, their cities, nor countries,

neither to maintaine their enemies ag

against them.
And we were content to receave of them the sheele.

If there be any wicked persons therefore fled from their country unto you, deliver them unto Simon the sic priest, that he may punish them according to their owne ladie.

The same wodes wrote the Romane also unto Demetrius the king, to Atti- nes, Arara, Arates,

And to all regions: as Samanes, to them of Sparta, Delo, Mydo, Se- don, Caria, Samos, Pamphilia, Lyria, Alcarnassim, and to the Rhodes, to Faesius, Coo, Sida, Arado, Corbyna, Solbium, to Cygnese, and Cyren.

And of every letter they sent a cope to Simon the sic priest.

So Antiochus the king brought his hoale unto Dora the second time to take it, where he made divers odinuance of vaine, and kept Tryphon in that he should not go either in or out.

Then sent Simon unto Antiochus two thousand choosen men to helpe him, with gole, siluer, & other plenteous things.

Whereas he sent Atenobius also a friend of his unto Simon for to reason with him, saying: He wvthholde me Ioppa and Gaza, with the estate that is at Hier- fulam, which are cities of my countrey, whole bodey ye have destroyed, and done great euil in the lande, having the dominion in many other places of my kingdome.

Wherefore deliver now the cities which ye have taken, with the tributes of the places that ye have rule upon without the bodey of Jurie.

Or else gue me five hundred talents of siluer: yea & for the harme that ye have done in the cities & for the tributes of the

The xxv. Chapter.

Cendeceus the captain of Antiochus hoale, is put to flight of the townes of Simon.

1. Prooms the sone of Judas killeth Simon and his two townes at a banquet.

2. John killeth them that lye in wayte for his sake.

And came John vp from Gaza,and tolde Simon his father what Cendeceus had done among their people.] Upon this called

Then came John vp from Gaza, and tolde Simon his father what Cendeceus had done among their people.] Upon this called Ste

fame, other five hundred talents: ye no, we shall come and fight against you, or Athenobius the kings friend came to Hierusalem, and when he saw the great worship & honour of Simon in gold, siluer, & so great plente of sanc- tementes, he marackiled: a tolde Simon as the king commanded him.

Then aunswered Simon, and lace unto him: As for vs, we have neither taken other mens landes, nor whol- den the: but only our fathers heritage, which our enemies had unrighteously in possession a certaine time.

This heritage of our fathers have we challenged in processe of time.

And whereas thou complaineest concerning Ioppa, & Gaza, they did great harme to our people and in our lande, yet vs we gene an hundred talents for them. Nevertheless, Athenobius aunswered him not one byde:

But turned againe worthilily unto the king, tolde him at these words, and the great dignitie of Simon, with al that he had here: the king was very angry.

And in the mean time sended Tryphon by ship unto Orthoias.

Then the king made Cendeceus capture of the sea coast, and gave him an hoale of footeemen and horsemen, Commanding him to remove the hoale towrard Jurie, to build vp the citie of Ecdon, to make vp the poentes, and to vaine against the people of the Jewes: As for the king him selfe, he followed upon Tryphon.

So Cendeceus came unto Iamna, and began to vexe the people, to treaye inppon Jurie, to take the people po- ners, to slaye them.

And to build vp Ecdon, where he fea horsemen and other men of vaine, that they might come oneth, and go through the streetes of Jurie, lyke as the king had commanded him.

mon two of his eldest townes. Judas and John, and lade unto them: I and my brethren and my fathers house have ever from our youth up unto this day foughten against the enemies of Israel, and God gave us good fortune to deliver Israel out of wes.
And now as much as I am old, and 
ye by good's goodness are of a sufficient 
age, be ye in stead of me and my bro-
ter, to go sooth and sight for our peo-
ple: and the help of God be with you.

So he chose twentie thousand fighting
men of the country, with horsemen al-
so, which went sooth against Cende-
beus, and refled at Dodin.

In the morning they arose and went
into the playne field, and beholde a
mighty great host came against them,
both of footemen and horsemen: 
There was there a water broke betwixt them,
and John remoued the host towards
them: and when he saw that the people
was afraide to go over the water
broke, he went over first himself: and
the men syng this, folowed him.

Then John set his horsemen and foot-
men in order, the one by the other: for
their enemies horsemen were very many.

But when they blew by the piecets
trumpettes, Cendebeus fled with his
host: wherof many were slayne, and
the remanent gat them to their strong
holds.

Judas also John's brother was wounded
at the same time, and John followed
still upon the enemies, till he came to
Cedon, which Cendebeus had builded.

The enemies fled also unto the towres
that were in the fields of Azotus, and
those dyd John burne by with flre: Thus there were slayn two thousand
men of them, and John turned againe
peaceably into Jutie.

And in the field of Jericho was 
Proplom the same of Abobus made cap-
tayne: which, because he had abundance
of silver and golde,

(I for he had maried the daughter of
Simon the lype pries).

Ward round in his minde, thought
to conquer the land, imagining falshood
against Simon and his sones, to de-
stroy them.

How as Simon was going about
thosw the cities that were in the coun-
try of Jutie, and caring for them, he
came abode to Jericho with Basha-
this & Judas his sones, in the hun-
dred thousand & seventeenth yeere, in the
eleventh moneth, called Sabat.

Then (as will report) the sone of Abobus re-
caused them, but with difficulty, into a
strong house of his, called Dorus,
which he had builded, where he made
them a banke, and had by men there.

So when Simon and his sones were
very, and had drunken well, Proplom 
stoode by with his men (whom he had
hid there) and toke their Weapons, en-
tered into the banke house, and sul
Simon with his two sones, and cer-
tayne of his servantes.

Such great unjustlynesse byng Pro-
lon in Jutie, and recommended capt
for good.

Then wrote Proplom these things:
that Abobus required him
that he shoude sende hym an host to
help hym: and so shoude he deliver him
the land, with the cities and tributes of
the fame.

He sent other men also into Gaza for
to take John, and wrote into the cap-
tynes to come to him, and he shoude
gene them siluer, gold, and rewards.

And to Hierusalem he sent other to take
it, and the sanctuarie.

Then ran there one before, and tolde D
John in Gaza, that his father and his
brethren were slayne, and tolde that Pro-
lon had sent to slay him also.

When John hearde this, he was sore
abashed, and laped handes of them that
were come to destroy hym, and shut
them: so he knewe that they went aboue
to kill hym.

As for other things concerning John,
of his warres, of his noble acts wherin
he behaunde hym self manfully, of the
building of walles which he made, and
other of his deedes,

They are written in the cronicles of
his priesthood, from the nine forth that
he was made lype pries after his father.

The end of the first booke of the Machabees.
The second book of the
Machabees.

The first chapter:

1 In an epistle of the Jews that dwell at
   Hierusalem, sent unto them that dwell in Egypt,
   wherein they desired them to give thanks for the death of Antiochus. 10 Of the fire that
   was hyd in the pit. 24 The prayer of Hez-e-ri. 11 Inasmuch as God hath delivered us
   from great perils, we thank him highly, no less at all then if we had vanquished the king in battle.

2 God be gracious unto you, and shew you your
   presence, and shew you your covenant that he made with
   Abraham, Isaac, and Jacob, his faithfull servants:

3 And give you all such an heart that ye may love and serve his people, and perform his will with an whole heart
   and a willing mind:

4 He open your hearts unto his law, and
   his commandments, and send you peace,

5 Hear ye your prayers, be at one with you,
   and never forsake you in time of trouble,

6 Forasmuch as now we here be praying
   for you.

7 What time as Demetrius reigned, in
   the hundred and three score and eight years, the
   Jews wrote unto you in the trouble and violence that came unto us: In those years, after that Jason departed out of
   the holy lande and kingdom,

8 They sent by the postes, and shed innocent blood: then made we our prayer
   unto the Lord, and we heard, we offered by sacrifices and fine flour,setting forth cakes and bread:

9 And now we come ye unto the feast of tabernacles in the temple called.

10 In the hundred and three score and eight
   years, the people that was at Hierusalem and in Judea, the counsel, and
   Judas him selfe, sent this wholesome saluation unto Aristobulus king Ptolomeus maister, which came of the generation of the anointed priests, and to
   the Jews that were in Egypt:

11 Inasmuch as God hath delivered us
   from great perils, we thank him highly, no less at all then if we had vanquished the king in battle.

12 For when he with those that had fought
   against the holy citie, by dyes upon Persia:

13 For as he was in Persia (namely) the
   captaine with the great host, he perished in the temple of Nanaeas, being diseased thereof he rode the device of Nanaeas
   priests.

14 For when Antiochus, as he should to
   marry with her, came, and his friends
   with him, into the place to receive by
   name of doubte the money wherewith the
   priests of Nanaeas had set forth:

15 He entred with a small companie into
   the compass of the temple, and to they
   that the temple.

16 Soe when Antiochus entred by ope-
   ning the pryn entramme of the temple,
   the priests stoned the captaine
   to death, helde them in person that were with him, smote of their heads, and throe them out.

17 In all things God be praised, which
   hath delivered the wicked into our
   handes (to be punished)

18 Where as we are now purposed to kepe
   the purification of the temple upon the
   twenty (first day of the moneth) Callen,

19 For what time as our fathers were led
   away into Persia, the priests which
   there sought the honour of God, toke the
   fire purely from the altar, and dyed it
   in a valley, where as was a deep
   dye pit: and therein they kept it, so
   that the place was unknowne to every
   man.
hoped: that the heathen may know and see howe that thou only art God, which art our God.

28 Punishe them that oppose: and put vs to dishonour.

29 Set thy people againe in thy holy place, like as Moses had spoken.

30 And the priests song psalmes of thanksgiving, so long as the sacrifice endured.

31 Hove when the sacrifice was bent, Nehemias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flambe of them also: but the light that shyned from the alter.

33 So when this matter was known, it was told the king of Persia, that in the place where the priests which were led away had byd lyre, there appeared water, and that Nehemias and his companie had purfied the sacrifices with all.

34 Then the king consideringe and pondering the matter diligently, included the place, and confecrated a temple, to shew the thing that was done.

35 And when he founde it so in derde, he gaue the priests many gifts and divers rewarding, pe he toke them with his owne hand, and gaue them.

36 And Nehemias called the same place Nephthar, which is as much to say as a censing: but many men call it Nephi.

The ii. Chapter.

4 Hove Jeremias hyd the tabernacle, the arke, and the alter in the hell. 23 Of the five books of Jacon conteyned in one.
7 When Jeremias perceived, he rejoyned them, saying: As for that place it shalbe unioyned, untill the
 time that God gather his people together againe, and receaue them into mercie.
 8 Then shal God shewe them these things, and the maitie of the Lorde, that appeareth the cloud also, like as it was shewed vnto Poples: and like as when Solomon desired that the place might be honorable sanctified, and it was shewed hym.
 9 For he beying a yoyle man, handled honorable and delycetly, offering vnto God in the halwinge of the temple when it was finished.
 10 And like as when Poples prayed vnto the Lorde, the fire came downde from heauen, and consumed the burnt offering: Even so prayed Solomon also, and the fire came downde from heauen, and consumed the burnt offering.
 11 And Poples praved: Because the same offering was not eaten, therefore ites so consumed.
 12 In like manner Solomon kept the dedication of halwinge euyght dapes.
 13 In the annotations and writings of Jeremias these things put alfo: and howe he made a librarie, and howe he gathered out of all countres the booke of the kinges, of the profhetes, and of Daviit, and the epiftles of the kindes concerning the hotly gifts.
 14 Then to Iudas alfo, looke what he learned by experience of warre, and such things as hath happeued vnto vs, he gathered them altogether, and so we have them by vs.
 15 If ye now defire to have the same, send some body to fetch them vnto you.
 16 Where as we then are about to celebrate the purification, we have written vnto you: therefore ye shall doe well, if ye kepe the same dapes.
 17 We hope alfo, that the God which delivered his people, and gave them at the heritage, kingdome, priestshipp, and sanctuarie,
 18 That he promised them in the law, that shortly have mercy vpon vs, and gather together from under the heauen into his holly place: for he hath saved vs from great perils, and hath clemened the place.
 19 As concerning Judas Machabeus and his brethren, the purifications of the great temple, the dedication of the altar:
 20 Pea and of the warres that concerne noble Antiochus: & Eupato; his sonne:
 21 And the miracles shewed from heauen by the valiant actes of those which defended the Iews religion, so that a fewe ran through the whole countrey, and drave away the barbarous armies:
 22 Repaired againe the temple that was spoken of throughout all the world, delivered the cite, doing their best that the Lorde law which was put downde, might with all tranquillitie be restored againe vnto the Lorde, that was so mercifull to them.
 23 As touching Iasod also of Tyre, we have undertaken competently to bring into one booke the things that were comprehended of hym in syue.
 24 For we, considering the multitude of the books, and howe hard it shoulde be for them that woulde meddle with storie and actes, and that because of so divers matters:
 25 have undertaken so to comprehend the stories, that such as are disposed to reade, might have pleasure and patience therein: and that they which are diligent in such things, might the better thinke upon them: yea and that youseuer reade them, might have profite thereby.
 26 Nevertheless, we our selues that haue medled with this matter for the shortening of it, have taken no small labour, but great diligence, watching, and tranualie.
 27 Like as they that make a feast, wouldayne do other men pleasure: even so we also for many mens labours, are very well content to take the labour,
 28 Where as we may shortly comprehend the things that other men have truely written.
 29 For he that buyideth an house anewe, must provide for many things to the whole building: but he that payneth it afterward, seeketh but only that is comely, meeet and convenient to garnish it withall.
 30 Even so do we also in like manner: And why? He that beginseth first to write a story, must with his understanding gather the matter together, let his Poples in order, and diligently
What time as the holy city was inhabited in all peace and wealth, and when the labors were yet very well kept: so was it ordained to provide the godliness of Dnias the high priest, and other godly men that were enemies to wickedness,

8. It came to pass, that even the kings and princes them selves by the place great worship, and garnished the temple with great gifts:

9. Inasmuch that Seleucus king of Asia of his own rents bare all the costes belonging to the service of the offerings.

10. Then Simon, of the tribe of Benjamin, ruler of the temple, upon a variance risen between him & the high priest for wickedness that was done in the cite,

11. For that he could not overcome Dnias, he got him to Apollonius the sonne of Thaasia, which then was chief Lodge in Celosyria and Phemeis,

12. And tolde hym, that the treasuries in Hierusalem was full of innumerable money, & how that the common goodes whiche belonged not unto the offeringes, were exceeding great also: yet and howe it were possible that all these might come under the kings power.

13. Now when Apollonius had seend the king of the money, as it was tolde hym: the king called for Heliodorus his treasurer, and sent hym with a commandement to bring him the same money.

14. Immediately Heliodorus took his journey, but under a colour as though he would go to provide Celosyria and Phemeis to visite the cities, but his purpose was to fulfill the kings pleasure.

15. So when he came to Hierusalem, and was longony receaued of the hie priest into the cite, he tolde what was determined concerning the money, and said:

16. Now will we begin to shew the matter: for it is but a foolish thynge to make a long prologue, and to be short in the storie it selie.

The iii. Chapter.

1. Of the honour done unto the temple by the kings of the gentiles. 6 Simon entertains what creature is in the temple. 9 Heliodorus is sent to take them away. 26 He is striken of God, and healed at the prayer of Dnias.

2. It came to pass, that even the kings and princes them selves by the place great worship, and garnished the temple with great gifts:

3. Inasmuch that Seleucus king of Asia of his own rents bare all the costes belonging to the service of the offerings.

4. Then Simon, of the tribe of Benjamin, ruler of the temple, upon a variance risen between him & the high priest for wickedness that was done in the cite,

5. For that he could not overcome Dnias, he got him to Apollonius the sonne of Thaasia, which then was chief Lodge in Celosyria and Phemeis,

6. And tolde hym, that the treasuries in Hierusalem was full of innumerable money, & how that the common goodes whiche belonged not unto the offeringes, were exceeding great also: yet and howe it were possible that all these might come under the kings power.

7. Now when Apollonius had seend the king of the money, as it was tolde hym: the king called for Heliodorus his treasurer, and sent hym with a commandement to bring him the same money.

8. Immediately Heliodorus took his journey, but under a colour as though he would go to provide Celosyria and Phemeis to visite the cities, but his purpose was to fulfill the kings pleasure.

9. So when he came to Hierusalem, and was longony receaued of the hie priest into the cite, he tolde what was determined concerning the money, and said:

10. Then the hie priest tolde hym, that there was such money layed by for the upholding of lvpodwes and fatherlesse children,

11. And how that a certaine of it belonged unto Hescanus the tounge of Tobias a noble man, of that all the money (and not as that wicked Simon had reported) there were three hundred talents of silver, and two hundred of gold:

12. Pea & that it were impossible for those mens meaning to be diseased that had put assured confidence in the holinessse of the place, in the maiesse & undoubted saftety of the temple, Which was had in Jbosthy thowde the whole world, for the maintenance and honour of the same.

13. Whereunto Heliodorus answered, that the king had commanded hym in any hyple to bring hym the money,

14. So at the day appointed, Heliodorus entered into the temple to order this matter: wherefore there was no small feare throughout the whole cite,

15. The priests fellowe before the anniter in their vestiments, and called unto heaven upon hym, Wherein the same, to whom I was a commandement to bring him the same money.

16. Then who so had loked the hym priest in the face, it woulde have greeved his heart: for his comtenance and the chausing of his colour, declared the inwardly sovow of his mynde.

17. The man was all in heaviness, and his body in feare: whereby they that looked upon him, might perceave the greife of his heart.

18. The other people also came out of their house by heapes into the common prayer, because the place was like to come into contusion.
2. Machabees.

19 The women came together throught the streets with heavy clothes about their breasts: the virgins also that were kept in, ran to "Dias, some of them ran to the gates, some upon the walls, others some locked out at the windows.

20 Yea they all seide by their handes to warde heauen, and prayed:

21 A miserable thing was it to take upon the common people, and the high priest being in such trouble.

22 But they besought almighty God that the goodes which were committed unto them, might be kept whole for those that had delivered them to their keeping.

23 Nevertheless, the thing that Heli-odorus was determined to do, that perchance he in the same place, he hymself personally being about the treasure with his men of Warre.

24 But the state of almighty God shewed him self openly, so that all they which presumed to obey Heliodorus, felt the power of God into a great searesfulness and dread.

25 For there appeared unto them an horse, with a terrible man sitting upon him, deckt in goodly array, and the horse smote at Heliodorus with his forefettere.

26 Moreover, there appeared two sapes and beautifull young men of notable strength in goodly array, whiche stood by him, scourged him of both the sides, and gave hym many strike without cause.

27 "With that fell Heliodorus laboriously unto the grounde, so they took him by being compassed about with great darknesse, and bare him out upon a berre.

28 Thus he that came with so many runners and men of Warre into the sapye treasure, was borne out, where as no man might help hym, being destitute of harnesse and weapons: and so the power of God was manifestly knownen.

29 He lay still dumb also by the power of God, destitute of all hope and life.

30 And they prayed the Lord, that he had shewed his power upon his place and temple, which a little afore was full of seare and trouble, and that through the revelation of the almighty Lord it was filled with joy and gladnesse,

31 Then respite of Heliodorus' friends prayed Onias that in all haste he would call upon God, to graunt hym his lyfe, Which was going by the ghost.

32 So the lyfe priece being taken the king should suspect that the Jews had done Heliodorus some (b) eyll, he offered an offering for his health.

33 Howe when the lyfe priece had obta- pyned his petition, the same young men in the same clothing appeared, (e) stood beside Heliodorus saying, Thanke Dunias the lyfe priece: for for his sake both the Lord granted them the lyfe.

34 Therefore seying that God hath scour- ged thee, gene hym praise and thankes, and shewe every man his might and power. And when they had spoken these words, they appeared no more.

35 So Heliodorus offered unto God, made great boddes unto hym which had grunted him his lyfe, thanked Onias, take his hoast, and went againe to the king.

36 Then testified he unto every man, of the great workes of God, that he had seen with his eyes.

37 And when the king asked Heliodorus who were meete to be sent yet once againe to Hierusalem, he sayde:

38 If thou hast any enemie ox aduersarie unto thy realmc, sende him thyther, and thou shalt have hym punished, if he escape with his lyfe: for in that place no doubt there is a special power and working of God.

39 For he that dwellith in heauen, butteth and defendeth that place, and all that come to do it harne he punisitheth and plaguereth them.

40 This is nowe the matter concerning Heliodorus, and the keping of the treasurie (at Hierusalem.)
2. Machabees.

The iii. Chapter.

1 Simon reported the death of Onias. 7 Jason desiring the office of the high priest, corrupted the King with rewards. 19 The wicked intent of Jason.

1 This Simon noble (of whom we speak after) being a betrayer of the money and of his own natural country, reported most of Onias, as though he had moved Heliodorus unto this, as though he had ben a hunger of evil.

2 Thus was he not ashamed to call him an enemy of the commonwealth, that was so faithful an overseer and defender of the temple and of his people, and as a frequenter in the laue of God.

3 But when the malice of Simon increased to so farre, that they did his friends there were certaine manslaughters committed.

4 Onias considered the peril that might come thoroide this stryke, and howe that Apollonius the chief Libby in Medecia and Phoenicia, was as let upon them, and Simon's malice increased the same.

5 He got him to the king, not as an accuser of the citizens, but as one that by him selfe intended the common wealth of the whole multitude.

6 For he saide it was not possible to live in peace, neither Simon to leave off from his foulkhyne, except the king did take thereof.

7 But after the death of Seleucus, when Antiochus, which is called the noble, took the kynghome, Jason the brother of Onias laboured to be the high priest: For he came unto the king, and promised him three hundred and threescore talents of silver, and of the other rentes fourscore talents.

8 Besides this, he promised hym yet an hundred and fiftie more, if he might have licence to set up a foole and an exercice of weapons, and that he might call them of Hierusalem Antiochians.

9 When the King had granted, and he had gotten the superioite, he began immediatly to build his kinema to the enftime of the heathen.

10 And when the thongs that the Jewes had seie of lose, by Ihon the father of Eupolomus, which was sent ambassadour into Rome so to make the bonde of friendship and love, he put downe all the labours and liberties of the Jewes, and set up the wicked statutes.

11 Upon which, when he had made a foole ordinance under the castle, he drewe all the chiefest young men on his side, and traped them to be (a) hater.

12 And there was such a frequent desire to come to the manner of the heathens, and to take by newe strange fashions brought in thoroide the banqueting and by hauing wickednesse of Jason, which should not be called a priest, but an ungodly person:

13 Insoomuch that the priests were now no more occupied about the service of the altar: but despised the temple, regarded not the offering, gave naturall diligence to learne to fight, to waste, to leape, to dance, and to cast the stone:

14 Not setting by the honour of the fathers, but liked the glose of the Greeks best of all:

15 For the which they sought perniciously: they were greedy to follow their statutes, yet their lust was in all things to be like them, which arose were their enemies and destroyers.

16 Howbeit to do wickedly against the law of God, that shall escape unpunished, but of this we shall speake hereafter.

17 What time as the Olympians hostes were played at Tyana, the king hym selfe being present.

18 This inaudiens Jason sent wicked men, bearing from them of Hierusalem (which nowe were called Antiochians) three hundred daiesmes of siluer for an offering to Hercules: these had they that earned them defire under such a fashion as though they should not have been offered, but bestowed to other uses.

19 Neverthelesse, he that sent them, sent them to the trust that they should be offered unto Hercules: but because of those that were present, they were given as to the making of shippes.

20 And Apollonius the sonne of Neriens was sent into Egypt, because of the noble men of king Ptolemy Philtometer. Nowe when Antiochus perceived that he was put out from medling in the realme, he sought O (iij) his
his owne profite, departed from thence, came to Joppa, and then to Hierusalem, where he was honouably receaue of Jalon, and of the cite, and was brouught in with toche light and with great page: and so he turned his hoast into Phencies.

22 After these years Jalon sent Benelius (the forelaud Simon's brother) to bære the money into the king, to bring him anfdone of other necessarie matters.

23 But when he was commended to the king for magnifying of his power, turned the priesthood unto himself, lay ing by those hundred talents of siluer for Jalon.

24 So when he had gotten commandments from the king, he came, having nothing that becameth a priest, but bearing the somatke of a cruel tyrant, and the wrath of a wilde beast.

25 Then Jalon which had diseanched his owne brother, saying that he hym selfe was begied also, was layne to see into the lande of the Ammonites.

26 And Benelius gat the donation: but as for the money that he had promis'd unto the king, he byd nothing therein, albeft Sosratus the ruler of the caitie required it of him.

27 For Sosratus was the man that gathered the customes: wherefore they were both called before the king.

28 Thus was Benelius put out of the priesthood, & Lymphachus his brother came in his stead, and Sosratus left Castes overeler of the Cyprians.

29 It happened in the same season, that the Tharthians and Psalmotians made insurrection, because they were given for a present unto Antiochus the kings concubine.

30 Then came the king in all halfe to stand them again, and to pacifie the matter, leaving Andromic there to be his despute as one incore therefor.

31 Now Benelius supposing that he had gotten a right convenient time, stole cer tayne vessels of golde out of the temple, and gave them to Andromic for a present: and some he solde at Lyus, and in the citty therby.

32 Whiche when Dnias knewe of a certe ne, he reproved him: but he kept him in a custodie before Daphys, that lyeth by Antioche.

33 Wherefore Benelius gat hym to Andromicus, and prayed him that he would lay Dnias. So when he came to Dnias, he counseled hym craftly to come out of the sanctuarie, garing hym his hande with an oth., (hold be it he suspect hym) and then he sate Dnias without any regard of richtcounsnes.

34 For the which cause, not only the Jews, but other nations also, toke indignation, and were displeased for the unrighteous death of so godly a man.

35 And when the king was come againe from Cilicia, the Jews and cætarnie of the Greces were vnto hym, complaining for the unrighteous death of Dnias.

36 Rea Antiochus hym selfe was sorry in his mynde for Dnias, so that it pitted him: and he wepte, remembering his子弟ness and manerly behaviour.

37 Wherefore he was so kinded in his mynde, that he commanded Andromic to be strippd out of his purple cloth, and so to be led throughout the citie, yea and the vngnerius man to be layne in the same place where he committed his wickednesse upon Dnias: Thus the Lord rewarded him hispunishment, as he had deseru'd.

38 Now when Lymphachus had done many wicked deedes in the temple thowold the counfell of Benelius, and the bope came abode: the multitude gathered them together against Lymphachus, for he had carped out now much golde.

39 So when the people arose, and were full of displeasure, Lymphachus armed three thousande bastaries to defend hym, a cætarnie tyrant being their cap tayne, which was grownen both in age and woodness.

40 They therefore syng the intercalie of Lymphachus, caught up, some stones, some blockes endes, some hand fulles of dust that was next at hand, and threw them upon the rebels of Lymphachus bande that had set upon them.

41 Thus there were many of them wounded, some beynge layne, and all the other chased alway: But as for the wicked church robber hym selfe, they killed him before the treasurie.

42 Thus of these matters therefore, there was kept a court against Benelius.

43 Now when the king came to Lyus, three men that were rent from the sute pealed him quitte before the king.
2. Machabees.

But Menelaus, being more cunning, went and promised Ptolemy the sum of 30,000 pieces of gold to give him much money, which he would give the king in return.

So Ptolemy went to the king into a court, where as he was set to make him, and brought him out of that mind:

Inasmuch that he discharged Menelaus from the accusations, that notwithstanding was cause of all mischief: and those poor men which if they had told their tale, yea before the Scythians, they should have been judged innocent, then he condemned to death.

Thus were they soon punished, which followed upon the matter for the city, for the people, and for the holy vessels.

Wherefore they also of Tybus, moved with hatred of that wicked deed, caused them to be very honorably buried.

And so through the courtousness of them that were in power, Menelaus remained still in authority, encroaching in matter, to the hurt of the citizens.

The 3. Chapter.

1 Out the same time Antiochus undertook his second siege into Egypt.

And then were there scene throughout all the city of Jerusalem.

Fourtie days longe, horsemen running in the ayre, with rides of gold, and as bandes of speare men,

And as troupes of horsemen set in arap, in courting and courting one against another, with shaking of shieldes and multitude of darts, and drawing of swordes, and shooting of arrodes, and the glittering of the golden armour scene, and harness of all foates.

Wherefore every man prayed that those tokens might turne to good.

Now when there was gone southe, a false rumour, as though Antiochus had ben dead, Jason took a thousand men, and came sonebly upon the cite: the citizens came into the wallts, at the last was the cite taken, and Menelaus fled into the castle.

As for Jason, he spared not his owne citizens in the slaughter, neither con- sidered he what great evil it were to destroy the prosperitie of his owne kinde men: but did as one that had gotten the victory of his enemies, and not of his friends.

As for this gat he not the superstition, but at the last receaue confusion for his malice, * and seld againe lyke a barta bound into the land of the Ammonites.

Finally, for a revarde of his wickednesse, he was acutted before Aretsh the king of the Arabians, insomuch that he was same to see from cite to cite, being defiled of every man as a spoiler of the ladys, and an abominable person: and at the last as an open enemy of his owne natural country and of the citizens, he was driven into Egypt.

Thus he that afore put many out of their owne native lande, proceeded from home him selfe: he went to Jerusalem, thinking there to have gotten a fortune by reason of himself.

And he that afore had take many one out unburied, was thowten out him selfe, no man mourning for him, nor putting him in his grave: so that he neither enjoyed the buriall of a stranger, neither was he partaker of his fathers pulchre.

Now when this was done, the king inspected that the Iewes would have fallen from him, wherefore he came in a great displeasure out of Egypt. * a take the cite by violence.

He commanded his men of warre also, that they should kill and not spare: but lay downe such as withstood them, or tymed by upon the bowles.

Thus was there a great slaughter of young men, old men, women, children, and virgins.

In these days were there same fourtie thousand, fourtie thousand put in pylon: and there were as many sode as were slaine.

Yet was he not content with this, but durst go into the most holy temple of all the world, Menelaus that trappor to the ladys and to his owne natural country.
country being his guide.

16 And with his buckled hands took the holy vessels, which other kings and cities had given them for the garnering thing of honour of the place, they took he in his hands unworthily, and defiled them.

17 So mad was Antiochus, that he considered not how God was not a little worth for the times of them that dwelt in the city, for the which such confusion came upon that place.

18 And why? if it had not happened to have been lapped in many times, this Antiochus assembled as he had come, had loathen been punished and shut out of his presumption, like as Heliodorus was, whom Seleucus the king sent to robbe the treasure.

19 Nevertheless, God hath not chosen the people for the places fake: but the people for the places fake.

20 And therefore is the place become partaker of the people troubles, but afterward shall it enjoy the wealth of them: And like as it was now forsaken in the wealth of Almighty God, so when the great God is reconciled, it shall be set up in his worship again.

21 So when Antiochus had taken a thousand and eight hundred talents out of the temple, he gave him to Antioch in all the state, thinking in his pride that he might make men fake upon the dye lande, and to go upon the sea, such an he multitude had he.

22 He left deputies there to vere the people at Jerusalem left he Philip a phy- gian, in manner more cruel then him selle that set him there:

23 At Garzin he left Andronicus and Benelus, which were more greevous to the cizens then other.

24 He doth as he was thus set in mallece against the Jews, he lent Apolonius, a cruel prince, with an armie of twenty and two thousand, commanding him to slay those that were of perfect age, and to fell the women, maydens, and children.

25 When he came now to Jerusalem, he saigne peace, he kept him still until the Sabbath day: and then he commanded his men to take them to their weapons, for the Jews kept holy day:

26 And lo he slue all them that were gone forth to the open play, running [here and there] through the city with his men Wapone, and nurthred a great number.

27 But Judas Machabues, which was the tenth, fed into the wildernesse, led his life there with his company among Wyde beasts and upon the mountains, dwelling there, and eating heares, lest they should be partakers of the kithynesse.

The 7th Chapter.

1 The Jews are compelled to leave the lawe of God: 4 The temple is defiled.

2 The readers are admonished that they shall not adore the adsusement where with the Lord afflicteth them. 3 The greevous paine of Ceesarue.

At longe after this, lent the king an old man of Antioch, so to compell the Jews to transgress the ordin- nances of the fathers, of the lawe of God,

2 To besiege the temple that was at Hierusaleme, and to call it the temple of Jupiter Omnipotens: and that they shoule be in Garzin, as those which dwelt at the place of Jupiter the harborious.

3 This buckled faction of the vngodlie, was heavy upon all the people:

4 For the temple was full of voluptuousnes, libbing and bolling of the heathen, of rybades and harlots together: the

The Women went into the holy place, and bare in that was not lawfull.

5 The atere also was full of unlawful things, which the lawe forbiddeth to lay upon it,

6 The Sabbthes were not kept, the other solemnse fastes of the land were not regarded: to be plaines, there durt no manbe knowe that he was a Jew.

7 In the day of the kinges birth they were compelled parfoure to offer, and when the faste of Barcues was kept, they were contrayned to weare gar- landes of iute, and to go about to the honour of Barcues.

8 Moreover, through the counsell of Philomeneus, there went out a comman- dement
2. Machabees.

21. They that surfeby by, being moved with pity (but not a right) for the old friendship of the man, took him aside privately, and prayed him that he would let such fethe be brought him as were lawfull to eate, and then to make a countenaunce as though he had eaten of the feth of the sacrifice, like as the king commanded,

22. For so he might be delivred from death: and so for the old friendship of the man, they shewed him this kindness.

23. But he began to consider differently, and as became his age and the excellency of his ancient years, and the honour of his gray hairs whereunto he was come, and his most honest conversation from his childhood, but chiefly the holy law made and given by God, therefore he numbed consequence, and bidded them straightwayes to send him to the grave:

24. For it becometh not mine age, saith he, in any ypse to dissemble, whereby many young persons might think that Eleazar being fourscore yeres old and ten, were nothe gone to a strange religion:

25. And so through myne hypocrisy for a little time of transtouch lyfe, they might be deceived by this meanes also should I desire myne age, and make it abominable:

26. For though I were nothe delivered from the tormentes of men, yet shoulde I not escape the hand of almighty God neither alive nor dead.

27. Wherefore I wyll dye manfully, and do as it becometh myne age:

28. Whereby I may peradventure leave an example of fredshines for such as be young, if I with a redie munde a manfully dye an honest death for the most worship and holy ladies. When he had fadde these words, immediatly he was drawn to the torment.

29. Now they that led him, and were mildes a little afore, began to take displeasure because of the words that he said: for they thought he had spoken them of an he munde.

30. But when he was in his martyrdom, he mourned, and said: Thou solde Which hast the holy knowledge, knowest openly, that where as I might be delivred from death, I suffer these sore pains...
2. Machabees.

The punishment of the seven brethren and of their mother.

1. It happened also that there were seven brethren with their mother, taken, and compell'd by the king to offer the laudes to eate livnes fleche, (namely) with scourges and leatherne whippes.

2. And one of them, which was the chiefest, said: what seekest thou, and what requirest thou of us? As for us, we are ready rather to suffer death, then to offend the laudes of God and the fathers.

3. Then was the king angry, and bad heate caudions & baken pottes: when they were made hot,

4. Immediately he commanded the tongue of him that spake first to be cut out, to pull the skin over his head, to pare the edges of his handes and feete: and that in the sight of his mother and the other of his brethren.

5. Now when he was clean unhang'd, he commanded a fire to be made, and so (while there was any breath in him) to be fed in the caudyon: in the which when he had ben long pained, the other brethren, with their mother, exhorted him to dye manfully, saying:

6. The Lorde God shall rearde the truth, and comfort vs, like as Popes teellishly, and declareth in his song (saying:) And he will have compassion on his seruantes.

7. So when the first was dead after this manner, they brought the second to be hauen in berrion, pul'd the shame with the heare over his head, and asked him if he would eate obines fleche; he were payned in the other members also throughout his body,

8. But he contemned in his owne language, and said, I will not doe it: and so he was comtented lyke as the first.

9. And when he was even at the going vp of the ghost, he said, Thou most abominous person putrefft vs now to death: but the king of the world that rapsel vs by which dye vs; his laudes, in the resurrection of everlasting lyfe.

10. After him was the third had in desision, and when he was required he put out his tongue, and that right soone, holding sooth his handes manfully.

11. And spake with a steadfast faith: These haue I of heaue, but now for the laudes of God I despise them: for my trust is, that I shall receave them of him againe.

12. In such sort that the king & they which were with him, marvied at the young mans boldnes, that he nothing regarded the paynes.

13. Now when he was dead also, they vexed the fourth with tormentes in like maner.

14. So when he was now at his death, he said: It is better that we being put to death of men have our hope of truitt in God, for he shall rappe vs by againe: as for thee, thou shalt have no recourse.

15. And when they had spoken to the fifth, they comtented him.

16. Then took he unto the king, and said, Thou hast power among men, that art a mortal man also thy selfe to do what thou wylt: but thinke not that God hath fo taken our generation.

17. Above thee, tary till a whilte, and thou shalt see the great power of God, how he wyl punishe the thee and the seede.

18. After him they bought the sixth, which being at the point of death, faide: Be not deceav'd of king: for this we suffer for our owne sakes, because we have offended our God, and therefore marvellous things are shelled by vs.

19. But thinke not thou which taketh in handes to strike against God, that thou shalt escape unpunished.

20. This excellent mother worthye to be wel reposed of had in remembrance, said her seven sonnes dye in one day, and suffered it patiently, because of the hope that she had in God:
her country language, and that boldly and stedfastly with perfect understanding, making by her wits she thought with a manly sonority, and said unto them,

22 I cannot tell how ye spake in my wonder: For I neither gave you breath, nor soul, nor lye, it is not I that joined the members of your bodies together,

23 But the maker of the world, which fashioned the body of man, and began all things: Even he also of his own mercie shall give you breath and lye again: lye, as ye now regard not your own selves for his lades sake.

24 How thought Antiochus, that the he had despised him, therefor he let her go with her repose, and began to exhort the youngest sonne which yet was left, not onely with words, but alsoe unto him with an oath, that he should make him a rich and wealthy man, if he would forsake the lades of his fathers: yea, and that he should lose him whatsoever were necessity for him.

25 But when the young man would not be moved for all these things, he called his mother and counselled her to saue her sonnes life.

26 And when he had exhorted her with many words, she promised him that she would speake to her sonne.

27 So she turned her unto him, laughing the cruell tyrant to stone, and spake in her country language: O my sonne, have pitie upon me, that bare thee nine monethes in my wonde, that gave thee sucke, nourished thee, brought thee vp by this age.

28 I beseeche thee my sonne, lye upon heaven and earth, and all that is there in, and consider that God made them and mans generation of naught.

29 So that thou not seare this hangman, but suffer death stedfastly, lye as thy brethern have done: that I may recompense thee againe in the same mercie with thy brethren.

30 While she was yet speaking these words, the young man said: Whom lye ye for? wherefore do ye tarry? I will not obey the kings commandement, but the law that God gave vs by Hophi.

31 As for thou that imagines at insuchie against the Jews, thou shal not escape the hande of God.

32 For we suffer these things because of our sines.

33 And though the living God be angry with vs a little while for our chastening and resoulation, yet shall he be at one againe with his sires troubled.

34 But thou Godless man, and of all the most Wicked, pride not thy selfe through baine hope, in being so malicious upon the sires troubled of God:

35 For thou hast not yet escaped the indignement of God, which is almightie, & seeth all things.

36 By brethren that have suffered a little paine, are some under the couenaunt of everlasting lye: but though the indignement of God, thou shal be punished righteously for thy pride.

37 As for me, lye as my brethren have done. I offer my soule and my body for the lades of our fathers, calling upon God, that he will some be mercifull unto our people: ye, and with paine and punishment to make the grant that he onely is God.

38 In me nowe and in my brethren, the wrath of almightie God is at an ende, which righteously is fallen upon all our people.

39 Then the king being hindered in anger, was more cruell upon them then upon all the other, and toke indignation that he was so lightly regarded.

40 So this young man dyed unbfallo, and put his trust still in the Lord.

41 Lack of all, after the sines was the mother put to death also.

42 Let this now be enough spoken concerning the offeringes and extreme cruellnesse.
Then Judas Machabees, and they that were with him, went privately into the tribute, called their kindred and friends together, and took unto them al such as continued yet in the faith and taine of the Jews, and brought forth five thousand men.

2 So they called upon the Lord, that he would have an eye unto his people, which was trodden down of every man, to be gracious unto the temple, that was defiled of the heathen.

3 To have compassion upon the destruction of the city, which was shortly like to be laid waste, to hear the boype of the blood that cried unto him:

4 To remember the most righteous deaths of young innocent children, the blasphemies also done unto his name, and to punish them.

5 *Now when Machabees had gathered this multitude together, he was to night in the heathen, for the wrath of the Lord was turned into mercie,

6 He fell upon the tribute and cities by wars, burnt them, took the most commodious places, and slue many of the enemies.

But specially he made such chases by night, informuch that his mainlines was spoken of every where.

8 So when Philip said that the man increased by little and little, and that the matter prospered with him for the most parte: he wrote unto Ptolomei, which was a captain in Celosyia and Phenecies, to help him in the kings busines.

9 Then sent he Nicana, the sonne of Patroclus, a special friend of his, in all the haste, and gave him of the common store of the heathen no lesse then twentie thousand harneffed men, to root out the whole generation of the Jews, having to helpe him one Gogias a man of warre, which in matters concerning

battles had great experience.

10 Nicana obained also the tribute, which the Romans should have had, to be even unto the king out of the capture of the Jewses, [namely] two thousand talents.

11 And immediately he sent to the cities of the sea coaste, requiring them for to bye Jewses to be their seruantes and bondmen, promising to sell them for five hundred and ten for one talent: but he consdered not the wrath of almightie God that was to come upon him.

12 When Judas knew of this, he told the Jewses that were with him, of Nicana's coming.

13 How were there some of them scareful, not trusting unto the rightouesnes of God, and seing their way, and abode not in that place:

14 But the other that remained, came together, and besought the Lord to deliever them from that wicked Nicana, which had solde them ouer: he came npe them:

15 And though he would not doe it for their sake, yet for the covenant that he made with their fathers, and because they called upon his holy and glorious name.

16 *And so Machabees called his men together [namely] about five thousand, exhorting them not to agree unto their enemies, neither to be afaire for the multitude of their adversaries comming against them unrighteously, but to fight manly,

17 Considering the reproose that they had done to the holy place without cause, how they had despised and oppressed the crite, yea and destroyed the ladies of the fathers.

18 *For they, said he, trust in their weapons and boldnesse: but our confidence is in the almightie Lord, which in the twinkling of an eye may both destroy them, and come against vs, and all the world.

19 He exhorted them also to call to remembrance, how he helped to expel the heile that God delived by:
2. Machabees.

bours round about arc laying waste, 

and for opportunitie to do harme: I have ordained that my sonne Antiochus shall raigne after me, whom I oft commended to many of you, when I was in the higher kingdoms, I have written unto him as it followeth hereafter.

Therefore I pray you and require you to remember the benefits that I have done unto you generally and in especiall, and that every man will be faithful to me and my sonne.

1. Judas Machabeus taketh a citie and the temple, to beginneth to descrie the acts of Cupato. 15 The Jews fight against the Idumeans. 24 Timothius invaded Turie, with whom Judas lyttel battell. 25 Five men appeare in the age to the help of the Jews. 3 Timothi is lytse.

Machabeus noble and his company this side the help of the Lord was the temple and the citie againe, Destroyed the altars and chapells that the heathen had builted through the streets.

1. Cleaned the temple, made another altar of beastone done, and after two yeres they offered sacrifice, set forth the incense, the lightes, and the twelve bread.

2. When that was done, they fell doun flat upon the grounde, and besought the Lord that they might come into no more incontinent: but if they sinned any more against him, he him selfe to chasten them with mercy, and not to come in the hands of those alienates and blasphemous men.

3. Noble upon the same day that the strangers polluted the temple, it happened that on the very same day it was cleansed againe: namely the twentie and fift day of the moneth called Calfuel.

4. They kept eight dayes in gladnesse, like as in the feast of the tabernacles, remembering that not long afore they held the feast of the tabernacles upon the mountaynes and in denses, like beastes.

5. And to the same token they bare greene bowles, haunches, 8 palines, and long Psalines before hym that had given them good success to cleanse his place.

6. They agreed also together, and made a statute that every yer those dayes should be solemnly kept of all the people of the Jews.

7. How Antiochus then, that was called the noble, died it is sufficiently told.

8. Noble will ye speake of Cupato, the sonne of that which Antiochus spake it happened with hym, and so with fowe Wordses to comprehend the aduenture that chamned in the warres.

9. When he had taken in the kingdome, he made one Lyphas which had beene captaine of the gosalm Pontes and Syria, ruler over the matters of the realme.

10. For Pholomio, that was called Bacon, being a ruler for the Jews, and specially to sit in judgement for such wrong as was done unto them, undertoke to deal peaceably with them.

11. For the which cause he was accused of his friends before Cupato; and when he was suspect to be a traytor, because he had left Cyprus that Pholineto had committed unto him, and because he departed from noble Antiochus that he was once into, he popplon hym selfe, and died.

12. Now when Sogias was governor C of the same places, he took strangers, and undertooke oftentimes to warre with the Jews.

13. Moreover, the Idumeans that held the strong holdes, receaved that they were expen from Jerusalem, and took in hande to warre aiso.
2. Machabees.

16 "But they that were with Machabes besought prayed into the Lord that he would be their helper, and so they fell upon the strong holds of the Idumeans.

17 And wan many places by strength: such as came against them they slue, and killed no less of all together then twenty thousand.

18 Nevertheless some, no less then nine thousand, were fled into two strong towers, having all manner of ordinance to withstand them.

19 Then Machabes leaving Simon, Josephus, Zachæus, and those that were with them, which were very many, went to believe them, to fight where most neede was.

20 And when they that were with Simon, being led with croucousness, were intreated for money toward certayne of those that lay in the castles, tolke three score and ten thousand of Dagonias; and let some of them escape.

21 But when it was tolde Machabes what had happened, he called the captaynes of the people together, accuring the pesons, that they had told the bee then for money, & let their enemies go.

22 So he sene those captayns, & immediately went in hande with the two castles.

23 And when they had disobed them selves many with their weapons & handes, they slue in the two castles ma their twentie thousand.

24 "Hold Timotheus, whom the Jews had overcome afoe, gathered a multitude of strange people, brought an hoard also of hostemen of the Ashans to Wilne Jurie by strength.

25 But when he deliuered Machabees and they that were with him, *sett to their paper, spakled affyres upon their heads, baying gydded with heery cloth about their loynes.

26 Felt doth bene before the auffer, and besought the Lord that he would be mercifull to them, but an enemye unto their enemies, and to take part against their adversaries; according as it was promised in the lawe.

27 So after the paper, they take their weapons & went on further from the cite: & when they came nere the enemies, they prepared them selves against them.

28 And betimes in the morning at the breake of the day, both the hostes buckled together; *The one part had the Lord for their refuge, which is the garden of prosperitie, strength, and victory: the other had an annoylye & numakers, which is a capayne of warfare.

29 The batallie noth beyng great, *there appeared unto the enemies from heaven nine goodly men upon horsebaches, with haddes of gold, leading the Jeeues.

30 And two of them having Machabees betwixt them, that kept him laxe on every side with their weapons, but shot darts and lightmuses upon the enemies, where chosoid they were confounded with blindness, & so afeare they that they fell downe.

31 There were slayne of hostemen twentiethousand and five hundred, and five hundred hostemen.

32 As for Timotheus himselfe, he fled unto Gazara, a very stronghold, wherein Chereas was captayne.

33 But Machabes and his company layed siege to it cheerfully for sere dayes.

34 Now they that were within, trusting to the strength of the place, curfed and bannned exceedingly, and made great crahing with wicked words.

35 Nevertheless, upon the first day in the following, twelve young men of Machabees company, being set on fire in their numbers because of the blaspheme, came manfullye unto the wall, and with bolde fromakes smote downe thosc that they smote.

36 Others also sworn by bothe the temples, undertaing to set fire upon the poxes, & to burne those blasphemoous persons quith the fires that they had made, others brake open the gates, and receaue the rest of the armie, and take the cite.

37 Two dayes were they destroying the castles, which when they founde Timotheus that was crept in a corner, they killed him; and free Chereas his brother in like maner, with Apolophanes.

38 When this was done, they song Psalmes with papples and thanksgiving into the Lord, which had done so great things for Israel, and gene them the victory.
Thus they went on willingly, having an helper from heaven, and the Lord mercifully to them.

They fell mightily upon their enemies like lions, sixe thousande footmen, fivee hundred horsemen, and put all the other to flight.

Many of them being wounded, and some gat away naked: See Lysias him selfe was faine to see thankfully, and so to escape.

Nevertheless, that man was not without understanding, but considered by him selfe that his power was numbed, and ponded howe the Jews being defended by the helpe of almightie God, were not able to be overcome: Wherefore he sent them wordes,

And promised, that he would consent to all things which were reasonable, and to make the king their friend.

To the which paire of Lysias, Machabeyes agreed, seeking in all things the commonwealth: Whatsoever Machabeyes wrote unto Lysias concerning the Jews, the king granted it.

For there were letters written unto the Jews from Lysias, containing these wordes: Lysias tendeth greeting to the people of the Jews.

John and Absolon which were sent from you, deliver'd me writings, and required me to fulfil the things concerning their errand.

Therefore take what might be granted, I certify the king thereof: Whatsoever was commaund, he agreed thereto.

If ye now will be faithful in these matters, I shall endure my selfe hereafter also to do you good.

As concerning these things by every article thereof, I have committed them to your messengers and to those whom I sent unto you, to communicate with you of the same particularly.

Obe ye well. In the hundred fourtie and eightyeere, the twentie and fourtie day of the month Discom:thus.

Now the kings letter contained these wordes: King Antiochus tendeth greeting unto his brother Lysias.

(11)
2. Machabees.

23 Forso much as our father is now translated into the gods, our will is, that they which are in our realm, live without any interruption, and every man to be diligent in his own matters:

24 We understand also, that the Jews would not content to have father; so to be brought into the custome of the gentiles, but to make their own statutes, for the which, cause they require of us also, to let them remain still after their own latitudes.

25 Wherefore our mind is, that this people shalbe in rest; we have concluded and determined also to restore them their temple againe, that they may have according to the vle and custome of their forefathers.

26 Thou shalt do us a pleasure therefore, if thou send unto them, and grant them peace: that when they are certified of our mind, they may be of good cheare, and take to their owne wealth.

27 And this was the letter that the king wrote unto the Jews: King Antiochus sendeth greeting unto the counsell, and the other people of the Jews.

28 If ye fare well, we have our desire: as for us, we are in good health.

29 Petrus came to the king, and saide that his desire was to returne home, and peaceably to enjoy your owne possessions.

The xii. Chapter.

When these counenantes were made, Lyphas went into the king; and the Jews tilled their ground.

But Timotheus, Apolomus the sonne of Gemen, Jerome, and Demophon (the prince) Nicaro, the captain of Cyprus, and they that lay in those places, would not let them have in rest their peace.

They of Joppa also dyd even such a haussant beadle: they payed the Jews that dwelt among them, to go with them dyues and ivd into the hipples which they had prepared, and dyd with them as though they had ought them no evil will.

Forso much then as there was gone forth a general proclamation, that the citie because of peace, they contented therof, to suspense nothing; but when they were gone forth into the deep, they dyd not no less than two hundred of them.

When Judas knew of this恶ut, he dyd into his people, he conformed those that were with him to make them redy.

Exhorting them to fall upon God the righteous judge, went forth against those thereof of his brethren, and in the hauen by night, rent by the hipples: and those that escaped from the fire, he slew with the sword.

And when he had done this, he departed, as though he would come againe and roote out all them of Joppa.

But when he had gotten word that the Jannites were induced to do in the same manner into the Jews which dwelt among
He came upon the Ammonites by night, and set fire on the bawn with the horses; so that the light of the fire was seen at Jerusalem upon a two hundred and fourtie surlonges.

But when they were gone from thence nyne surlonges in their journey towardbe Timotheus, five thousande men of fooe, and fyve hundreth host-men of the Arabians, fought with hym.

So when the battell was earrest, and perpursed with Judas thosowe the helpe of God: the residue of the Arabians being overcome, belought Judas to be at one with them, and promised to gene huim certayne pastures, and to bo hym good in other things.

And when Judas went also into a citty, whiche was very fast kept with hybdis, feued round about with walles, and dures kindes of people dwelling therin, called Caphin.

They that were within it, put such trust in the strength of the walles, and in their store of battayles, that thay were the slacker in their dyongs, cursing and reuiling Judas with blasphemies, and speaking such wordes as it becommeth not.

But Zachabees calling uppon the great yance of the leword, which without any battell rammes; the ordinaunce of warre, did cast downe the walles of Jericho, (in time of Joshua) fel manfully uppon the walles.

And the citty, they thowde the helpe of the Lord made an exceeding great laffhurther: insomuch that a take of two surlonges byode whiche lay therby seemed to flode with the blood of the frayne.

Then departed they from hence leuen hundred and fiftie surlonges, and came to Taraca into the Jewes that are called Lubiani.

But as for Timotheus they could not get him there; for not one maner dispatchd he was departed from thence, and had left certayne men in a very strong holde.

But Dositheus & Sospater, whiche were captaynes with Zachabees, flue those that Timotheus had left in the house of defence, more then ten thousand men.

And Zachabees prepared him with the seue thousand men that were about him, let them in order by companies, and went foorth against Timotheus, which had with him an hundred and twentie thousande men of fooe, two thousande and fyve hundreth hostmen.

When Timotheus had knowledge of Judas coming, he sent the women, children, and the other bagage into a castle called Carmion: For it coulde not be wonne, and was hard to come into, the ways of the same places were so narrow.

And when Judas his first bande came in sight, the enemies were found with peace, thosowe the presence of God: which seeth all things: Forsomuch that they kynge one here; another there; were rather desconsolate of their obline people, "Wounded with the strokes of their obline wordes.

And Judas also was very earrest in soluator upon them, punishing those vngodely, a sence thirtie thousande men of them.

Timotheus also hym selfe set into the handes of Dositheus and Sospater, whom he beleought with much craft to let him go with his lyfe, because he had many of the Jewses fathers & brethren in prizon, which if they put him to death shoule be desouled.

So when he had promised baystfully to deliever them againe according to the condition made, they let him go without harme, for the health of the brethren.

Then Zachabees marched soorth to Carmion and Atargation, and there came twentie and sence thousande men.

And after that he had chased away and slayne his enemies, he removed the hoast towardes Ephion a strong citty, wherein was Lysias and a great multitude of divers nations: and the strong young men kept the walles, defending them mightly, in the citty was much ordinaunce and possession of darts.

But when Judas and his companie had called upon almightie God, which with his power breakest the strength of the enemies, they went the citie, and sene twentie and sence thousand of them that were within.

From thence went they to the citty of
2. Machabees.

The *Sevthians, which yeath five hundred hurtles from Hierusalem.

30 But when the Jews whiche were in the citie, testified that theeins beate louingly with them, yet intreated the kindly in the time of their aduerse.

31 Judas and his companie gane them thanks, desiring them to be friendlye [in] unto them: and so they came to Hierusalem, the yere feast of the weekes being at hand.

32 And after the feast of Pentecost, they went southe against Gogias the governor of Judnea.

33 Who came out with three thousand men of foote, foure hundred horsemen.

34 Whiche when they mete together, it channed a siege of the Feastes to be slayne.

35 And Dolues one of the Macenas, a mightie horseman, took hole of Gogias, and would have taken him quicke: but an horseman of Thariss fell upon him, and broke of his arme, so that Gogias escaped and fled into Ilissia.

36 When they sawe that were of Gogias side, had sought long and were wearye, Judas called upon the Lord, that he would be their helper, and cap-tayne of the field:

37 And with that he began in his owne language, and song Psalmes with a loude voixe: insomuch that he made the enemys straue, and Gogias men of warre take their flight.

38 So Judas gathered his host, and came into the citie of Dollea: and when the sevenet day came upon them, they celest them selves as the custome was, and kept the Sabbath in the same place.

39 And upon the day following, as necessitie required, Judas and his company came to take up the bodies of them that were slayne, and to burie them in the fathers graves.

40 Nobe under the coates of certayne Feves which were slayne, they founde relfe that they had taken of the temple and from the idoles of the *Jamies, whiche thing is forbidden the Feves by the lawe: then every man sawe that this was the cause wherfore they were slayne.

41 And so every man gave thanks unto the Lord for his righteous judgement, whiche had open'd the thing that was hyd.

42 They set downe also unto their payers, and besought God that the fault whiche was made might be p't out of remembrance: Besides that, Judas ex-horted the people earnestly to kepe their selves from such same, so much as they labe before their eyes that these men were slayne for the same offence.

43 So he gathered of every one a cer-tayne, and sent two thousande bat-tunes of silver unto Hierusalem, that there might a sacrifice be offered to the indece: In the which place he did vel and right, for he had some consideration and pondering of the lyke that is after this time.

44 For if he had not thought that whiche were slayne shou'de ryte & gaine, it had ben superfuous and payne to make any bowe or sacrifice for them that were dead.

45 But so much as he labed that they which be in the favoure & flece of god, are in good rest and joy, he thought it to be good & honyzable for a reconciling, to do the same for those which were slaine, that the offence might be forgiv'en.

The xiii. Chapter.

1 The comming of Cypato into Jude: 4 The death of Benelauz. To Machaveus going to fight against Cypato, moued his soldiery into paper. 15 he killed four and thousand men in the citie of Anitoz. 2 Xibodocus the betrayer of the Jewes is taken. 4 Anitozus retaung friendship with the Jewes.

2 the hundred fourtie and nine perre, go* Judas knowledge that Anitozus Cypato was comming with a great power into Jude: And Baylas the steward and ruler of his matters Which him, having an hundred and ten thousand men of foote of the Grecians, five thousand horsemen, twentie and two Elephants, and three hundred charrettes set with hookes.

3 Benelauz also join'd hypne with them, but with great disceyte sake farse to the king, not for any good of the countrye, but because he thought to have ben made some great man of authourite.

4 But the king of kinges movd Antiozus
2. Machabees.

thus minde against this vngodly per-
son, and Lysas enformed the king that
this Denelans was the cause of all mis-
chief: so that the king commanded to
bring him into Sera, and as the ma-
er of them, to put him into death in
the same place.
5 There was also in the same place a
tower of siste cubites hie, heaped with
ashes: and it had an instrument that
turned rounde, & on every side it rouled
downe into the ashes, and therewith
sooner was condemned of heretedge; or
of any other greuous crime, was cast
downe into death.
6 Whereunto the king commanded that
a namefull person to be cast among
the ashes, as one that was cause of all un-
godnesesse.
7 And reason it was that the unthyft
should dye such a death, and not be
buried.
8 For he had done much mischief be-
to the auctor of God, whose fire and as-
hes were holy: therefore was it right
that he him selfe also should be destory-
e with ashes.
9 But the king was wound in his minde,
and came to them hem selfe more cruelly
unto the Jewes, then his father was.
10 Which when Judas perceaved, he
commanded the people to call upon
the Lord nyght and day, that he would
nowe helpe them also lyke as he had
done alway: for they were afraid to be
put from their latwe, from their natural
country, and from the holy temple:
11 And not to suffer the people which a
little while after began to recover, to be
subdued againe of the blasphemous na-
tions.
12 So when they had done this together,
and besought the Lord for mercy, with
weeping and falling three bayes long flat
upon the grounde, Judas ex-
horted them to make them selves rude.
13 But he and the eldew together deuided
to go faste (first with the people) afore
the king bought his hoaste into Jurtie,
and after he beseged the cite, and so to
commit the matter unto God.
14 Wherefore he committed the charge
of all things unto God the maker of
all the world, exhorting his people to
fight manfully, yea even into death, for
the lades, the temple, the cite, their
owne nature country, and to defend the
citizens: and he set his hoaste before Do-
bim.
15 He gave them also that were with
him a token of the victory of God, choos-
ing out the manliest young men, went
by night into the kings pavilion, one of
the hoaste fourteene thousand men, and
the greatest of the Elephantes, with
those that late upon him.
16 Thus when they had brought a great
fear and rumour among the tenes of
their enemies, and all thinges went pros-
eriouly with them,
17 They departed in the beake of the
day, God being their helper and defen-
der.
18 And when the king perceaved the
manieues of the Jewes, he went a-
bout to take the strong places by craft,
19 And removed his hoaste unto Beth-
oura, which was a well kept house of de-
ference of the Jewes: but they were chas-
ked away, hurt, and discomfited.
20 And Judas sent unto them that were
with, such thinges as were necessarie.
21 In the Jewes hoaste also there was
one Rhodesbus, which tolde the en-
emies their secrets: but they fought him
out, and when they had gotten him, they
put him in paxion.
22 After this did the king commune with
them that were in Bethsura, to thrust
with them, departed, and broke a bat-
tale with Judas, which overcame
him.
23 But when he understoode that Philip,
whom he had left to be overier of this
busines at Antioch, began to rebell a-
gainst him, he was ashamed in his mind,
so that he recibed him selfe to the Jewes,
and made them an oath to doe whatso-
wer they thought right.
24 Now when he was reconciled with
them, he offered, made much of the tem-
ple, gave great gifts unto it,
25 Enbaced Machabens, making him E
captaine and governor from Ptolemais
unto the Gentenes.
26 Nevertheless when he came to Pto-
lemais, the people of the citty were not
content with the bond of frendship: for
they were afraid that he would break
the covenant.
27 Then went Lysas vp into the judg-
ment scate, and cursed the fact as well
as he could, and ensouled the people,
threw them the cause why, & passhed
them
Then: so he came again to Antioch. This is now the matter concerning the

king's journey, and his return. 

The xiii. Chapter.

1. By the motion of the Lorde, Demetrius sendeth Nicanoz to kill the Jews; 13 Nicanoz maketh a compact with the Jews, 19 which he yet breaketh through the motion of the king. 21 Nicanoz commandeth Rhasas to be taken. 4. The disorders of Rhasas.

After three years, was Judas informed how that Demetrius the son of Scæneus was come by both a great power and thipples, through the haven of Tripolis,

2. To take certaine commodious places and countreys, against Antiochus and his captain Stylass.

3. Doby Alcimus, which had ben his priest, and of his people, sitting in the time of the meeting, telling that by no means he could be helped, nor have any more entrance to the utter.

4. He came to king Demetrius in the hundred sithic and one yere, presenting unto him a crowne of gold, a pauline, and an olive tree, which as men thought belonged to the temple: and that day held his tongue.

5. But when he had gotten opportunity for his madnesse, Demetrius called him to counsel, and asked him what things or counsels the Jews leaned unto?

6. He answered: The Jews that be called Alloes (whose captain is Judas Machabeus) maintaine Darres, make insurrections, and will not let the temple be in peace.

7. For I being deprived of my fathers honour (I mean the high priestship) am come hither:

8. Partly because I was faithfull unto the king, and partly because I sought the profite of my people citizens: And why? all our people, though the wickednesse of them, are not a little troubled.

9. Wherefore I believe this king, consider all these things diligently, and then make some provision for the lande and the people, according to the kindness that thou hast offered unto them.

10. For as long as Judas liueth, it is not possible that men can live in peace.

11. When he had spoken these wordes, other friends also having called Wyll at Judas, let the king Demetrius on fire [against him.]

12. Which immediately sent Nicanoz, ruler of the Elephants, a captaine, into Jourie,

13. Commanding him to slay Judas, 1 and to scatter them that were with him, and to make Alcimus the priest of the great temple.

14. Then the heathen, which fled out of Jourie from Judas, came to Nicanoz by strokes, thinking the haemore and decay of the Jews to be their welfare.

15. Noth when the Jews heard of Nicanoz comming, and the gathering together of the heathen, they sprinkled them felues with earth, 2 and besought him which made them his people, and ever defended his owne portion with eudent toches, that he would prefer them still.

16. So at the commendement of the captain they removed straight wise from the temple, came to a towne called Delfan.

17. And Simon, Judas brother, fell in hand with Nicanoz: but through the losse comming of the enemies he was asraide.

18. Nevertheless, Nicanoz hearing the manuall of them that were with Judas, and the bolde nomake that they had to fight for their natural countre, durst not prooue the manner with bloodshedding.

19. Wherefore he sent Posidonius, "The odous, and Mathathias before, to give D and to take peace.

20. So when they had taken long amusement thereupon, and the captain moved it into the multitude, they were agreed in one mind to have peace.

21. And they appointed a day to be upon these matters quietly among them spleues, and for every one spleues also were bought and set forth.

22. Nevertheless, Judas commanded certaine men of armes to watch in commodious places, lest there should sodainly aryle any esult through the enemies: and so they communed reasonably together.
2. Machabees.

cxvii.

23. Nicanoz while he abode at Hierusalem, obeyed himself not unreasonably, but sent away the people that were gathered together.

24. He loved Judas ever with his heart, and favoured him.

25. He played him also to take a wife, and to bring fourth children. So he married, named in rest, and they led a common life.

26. But Alcimus perceiving the love that was betwixt them, and how they were agreed together, came to Demetrius, and told him that Nicanoz had taken strange matters in hand, and defayed Judas, an enemy of the reality, to be the king's successor.

27. Then the king was sore displeased, and through the wicked accusations which Alcimus made of Nicanoz, he was so provoked, that he wrote unto Nicanoz, saying: that he was very angry for the friendship and agreement which he had made with Machabees. Therefore he commanded him at the haste that he should take Machabees prisoner, and sent him to Antioch.

28. Which letter, when Nicanoz had seen, he was at his wits ende and tore greeued, that he should not break the things wherein they had agreed, specially seeing Machabees was that man that used him harme.

29. But because he might not withstand the king, he sought opportunity to fulfill his commandment.

30. Notwithstanding when Machabees said that Nicanoz began to be curious unto him, that he entreated him more roughly then he was wont, he perceived that such familiarity came not of good, and therefore he gathered a file of his men, and with them he fled from Nicanoz.

31. Which when he knew that Machabees had manfully precoured him, he came into the great and most holy temple, and commanded the priestes which were doing their usual offeringes, to deliuer him the man.

32. And when they sware that they could not tell where the man was by whom he fought,

33. He stretched out his right hand toward the temple, and made an oath, saying: If ye will not deliuer me Judas captive, I shall remove this temple of God into the plaines fieldes, that brake downe the altar, and consacrifie this temple unto Bacchus.

34. After these words he departed. Then the priestes lyft up their hands toward heaven, and besought him that was ever the defender of their people, saying:

35. Thou O Lord of all, which hast need of nothing, wouldst that the temple of thy habitation should be among vs:

36. Therefore now O most holy Lord, keep his house euer undefiled, which lately was cleaned, and stop all the mouths of the unrighteous.

37. Now was there accursed unto Nicanoz one Razias an alderman of Hierusalem, a lover of the whole city, a man of good repose, which for the king's heart that he bare unto the people, was called a father of the Jews.

38. This man off times when the Jews were munged to keep them selves undefiled, defended, and deliuered them, being content fredly to spend his body and his lyfe for his people.

39. So Nicanoz willing to declare the hate that he bare to the Jews, sent five hundred men of warre to take him:

40. For he thought if he gat him, he shou'd bring the Jews in great decay.

41. Now when the people began to runne in at his house, to breake the doores, and to set fire on it, he being now taken, fell upon his sword.

42. Choosing rather to dye manfully, then to receiue him selfe to those wicked dores: because of his noble stroke, he had rather have been put to extreme crueltie.

43. Norwithstanding, what time as he missed of his stroke for haste, and the multitude rushed in violently betwixt the doores, he ranne boldely to the wall, and cast himselfe downe manfully among the heapes of them:

44. Which gave some place to his fall, so that he fell upon his belly.

45. Nevertheless, while there was yet breath within him, he was kindled in his mind, and while his blood gushed out exceedingely so he was very sore wounded, he ranne through the midst of the people, and gave him to the top of a rocke.

46. So when his blood was NOW gone, he took out his owne swordes both his handes, thred them upon the people, calling upon the Lord of lyfe a pataite to redeeme him this againe: and so he dye.
2. Machabees.

The xv. Chapter.

2: Nicano goeth about to come upon Judas on the Sabbath day. 3 The blasphemies of Nicano. 14 Machabees expounding unto the Jews the vision, boldeneth their hearts. 21 The prayer of Machabees. 30 After the hoast of Nicano is once overcome, Machabees commandeth his head & his handes to be cut off, and his tongue to be burne unto foules.

1. When Nicano knew that Judas and his company were in the country of Samaria, he thought with his power to strike a field with him upon a Sabbath day.

2. Nevertheless the Jews that were compelled to go with him, said: O do not so cruelly and unluckily, but halowe the Sabbath day, and worshippe him that seeth all things:

3. [For all this.] yet faile the buggerations person. If there a mighty one in heaven that commanded the Sabbath day to be kept,

4. And when they faile: yea the lyuing God, the mightie Lord in heaven commanded the seventh day to be kept,

5. He faile: And I am mightie upon earth, to commande them for to arme them selves, to to perfourne the kings businesse. Notwithstanding, he might not have his purpose.

6. Nicano had devisd with great pride to overcomer Judas, and to bring alway the victorie;

7. But Machabues had ever a fast confidence and a perfect hope in God, that he would helpe him:

8. And exhorted his people not to be straye at the commaund of the heathen: but alway to remember the help that had been shewed unto them from heaven, yea and to be sure now also that almightie God would shew them the victorie.

9. He spake unto them out of the lawe and propheters, putting them in remembrance of the batailles that they had striken afore, and made them to be of good courage.

10. So when their hearts were pluckt up, he shewed them also the delectablesse of the heathen, and how they would kepe no covenante nor oath.

11. Thus he Weapona them not with the armoure of the heabe and speare, but with wholesome words and exhortations:

12. Which was this: He thought that he said Ones, which had ben he prest, a verituous and loving man, and of honest conversation, well spoken, and one that had ben exercised in godlines from a childie, holding up his handes toward heaven, and praying for his people.

13. After this, there appeared unto him another man, which was aged, honora ble, and glorious.

14. And Ones said: This is a lourer of the bretheren, and of the people of Israel: this is he that payeth much for the people, and for all the holy citie, Jeremie the prophet of God.

15. He thought also that Jeremie helde out his right hande, and gane unto Judas a sword of gold, saying:

16. Take this holy sword, a gift from God, where with thou shalt smite downe the enemies of the people of Israel.

17. And so they were well comforted through the wordes of Judas, which were very sweete and able to stirre up their courage: and take courage unto them, so that the young men were determined in their mindes to fight, and to abide stilly at it: in much that in the things whiche they toke in hande their boldnesse shewed the same, because the holy citie, the sanctuary, and the temple were in perill,

18. For the whiche they toke more care, then for their byres, children, bretheren, and kinfolkes.

19. Again, they that were in the citie, were most careful for those which were to fight.

20. Now, when they were all in a hope that the judgement of the matter was at hande, and the enemies due nye, the hoast being set in array, the Elephants and horsemen every one standing in his place:

21. Machabues considering the coming of the multitude, the ordinance of his weapons, the cruethes of the beasts, helde up his handes toward heaven,
heaven, calling upon the Lord that 
both wonders, which generally not the

victory after the multitude of weapons
and power of the hoaste, but to them
that please him, according to his owne
wills.

22 Therefore in his prayer he saide these
words, O Lord, thou hast sent thyne
angel in the time of Sennacherib, and in
the hoaste of Sennacherib slue an hundred
fourscore and five thousand:

23 And send now also thy good angel befoe
vs O Lord of heaven, in the fairefulness
and peace of thy mightie armes,

24 That they which come against the holy
people to blaspheme them, may be
slaine. And so he made an ende of his
words.

25 Then Nicanoes they that were with
him, came vp with trumpettes and shou-
tinges for joy:

26 But Judas and his company, with
prayer and calling vp God, encounter-
ed with the enemies.

27 With their handes they smote, but
with their heartes they prayed into the
Lorde, and sue no lesse then thirtie and
five thousand men: For through the pre-

cent help of God, they were giously
comforted.

28 Now when they left of, and were tur-
ning againe with joy, they understand
that Nicanoes man was slaine with
the other, for all his armour.

29 Then they gave a great shoute and a
crye, praising the almighty Lorde in
their owne language.

30 And Judas which was ever rede to
hend his body and lyfe for his cirtizens,
commanded to slue of Nicanoes head,

with his arm and hande, and to be
brought to Hierusalem.

31 When he came there, he called all the
people to the altar, with those that were in
the citie,

32 And hewed them Nicanoes head, and
his wicked hande Which he had pre-
sumptuously holde vp against the tem-
ple of God.

33 He caused the tongue also of that


Nicanoes head, to be cut in little pieces,
and to be cast to the foules, and that cru-
el mans hande to be hanged vp before
the temple.

34 So every man gave thanks into the
Lorde, saying: Blessed be he that hath
kept his place undestiled.

35 As for Nicanoes head he hanged it vp
upon the he castell: for an evident and
playne token of the helpe of God.

36 And so they agreed al together to kepe
that day holy, (namely) the thirteenth
day of the moneth Abar,

37 Which in the Spyns language is cal-
led the next day before Barbocheus
day.

38 Thus was Nicanoes slaine, and from
that time forth the Ibrues had the citie
in possession: and here vppon Iesode
make an ente.

39 If I have done well and as the scope
required, it is the thing that I desired:
but if I have spoken stenderly & barely,
I have done that I could.

40 For as it is hurtfull to drinke wine a-
alone, and then againe water, as wine
tempred with water is pleasant & de-
lighteth the taste: so the setting out of
the matter delighteth the care of them that
reade the story: And here halfe be the
ende.

The ende of the second booke of the Machabees.
The description of the holy lande, conteyning the places mentioned in the foure Euangelyes, with other places about the seacoasts: wherein may be seen the ways and journeys of Christe and his Apostles in Iudea, Samaria, and Galilee: for into these three parts this lande is devided.

The places specified in this mappe, with their situation by the observation of the degrees, concerning their length and breadth.

<table>
<thead>
<tr>
<th>Place</th>
<th>Length</th>
<th>Breadth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alclon</td>
<td>65.24</td>
<td>23.31</td>
</tr>
<tr>
<td>Azot</td>
<td>65.33</td>
<td>32.</td>
</tr>
<tr>
<td>Bethlehem</td>
<td>65.55</td>
<td>31.51</td>
</tr>
<tr>
<td>Bethphage</td>
<td>68.</td>
<td>31.38</td>
</tr>
<tr>
<td>Bethsaida</td>
<td>66.51</td>
<td>32.29</td>
</tr>
<tr>
<td>Bethabara</td>
<td>66.34</td>
<td>32.</td>
</tr>
<tr>
<td>Bethania</td>
<td>66.</td>
<td>31.58</td>
</tr>
<tr>
<td>Cana of Galilee</td>
<td>66.52</td>
<td>32.48</td>
</tr>
<tr>
<td>Capernaum</td>
<td>66.53</td>
<td>32.29</td>
</tr>
<tr>
<td>Carmel mount</td>
<td>66.31</td>
<td>32.50</td>
</tr>
<tr>
<td>Cesarea Stratonis</td>
<td>66.16</td>
<td>32.25</td>
</tr>
<tr>
<td>Cesarea Philippi</td>
<td>67.39</td>
<td>33.5</td>
</tr>
<tr>
<td>Chorazin</td>
<td>66.93</td>
<td>32.29</td>
</tr>
<tr>
<td>Dan, one of the fountains</td>
<td>67.25</td>
<td>33.2</td>
</tr>
<tr>
<td>whence Iordane springeth</td>
<td>67.40</td>
<td>33.18</td>
</tr>
<tr>
<td>Ennon</td>
<td>65.54</td>
<td>31.59</td>
</tr>
<tr>
<td>Emans</td>
<td>66.</td>
<td>32.</td>
</tr>
<tr>
<td>Gadara or Gazara</td>
<td>66.48</td>
<td>33.23</td>
</tr>
<tr>
<td>Gaza</td>
<td>65.10</td>
<td>31.40</td>
</tr>
<tr>
<td>Jericho</td>
<td>66.</td>
<td>31.33</td>
</tr>
<tr>
<td>Hierusalem</td>
<td>66.</td>
<td>31.55</td>
</tr>
<tr>
<td>Ippe</td>
<td>65.40</td>
<td>32.</td>
</tr>
<tr>
<td>Ior, the other fountaine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>whence Iordane springeth</td>
<td>67.31</td>
<td>33.2</td>
</tr>
<tr>
<td>Magdalon called alfo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dalmanutha</td>
<td>66.48</td>
<td>33.2</td>
</tr>
<tr>
<td>Naini</td>
<td>66.31</td>
<td>32.3</td>
</tr>
<tr>
<td>Nazareth</td>
<td>66.56</td>
<td>33.41</td>
</tr>
<tr>
<td>Proulemas</td>
<td>66.40</td>
<td>32.5</td>
</tr>
<tr>
<td>Samaria the citie</td>
<td>66.24</td>
<td>31.1</td>
</tr>
<tr>
<td>Sidon</td>
<td>67.15</td>
<td>31.33</td>
</tr>
<tr>
<td>Silo</td>
<td>66.27</td>
<td>31.19</td>
</tr>
<tr>
<td>Tyrus</td>
<td>67.</td>
<td>31.25</td>
</tr>
<tr>
<td>Tyberias</td>
<td>66.44</td>
<td>32.26</td>
</tr>
</tbody>
</table>
The newe Testament of our sa-
uiour Iesus Chriiste.
1595

I am not ashamed of the Gospel of Christ, because it is the power of God unto salvation to all that believe. Rom.i.
HE new Testament so called, containing the writings of the Evangelistes, with the Epistles of Christ our Saviour, and with other such divine books, doth playfully vnto vs the similitude and effect of all the scriptures expressed in the olde Testament. That which was in figure and fome obscure inviolate involution by the patriarches and prophets in their prophetical volumes, written in the old Testament, is in this book more plaine and evidently set out, vnder the direction and tending of the felle same spirit by the children of the prophets the holy Apostles. In deedes the whole of the scripture was enriched by fome of their fathers. The whole or fome of the Propheetes, in vsome of the places, doe enlargeme and sett out. In this is discoverd the whole center of our instruction and redemption, which was most effectually discovered by vsome of their fathers. Our Churche, here is his holy conception dehired, his natuure, his education, his whole life and conservacion, his godly doctrine, his divine miracles. In this book of the new Testament doth be contained all which by vsome of the fathers, before it be come by vsome of the fathers, vsome of the fathers, have spake vnto the fathers by the prophets, but in these last daies he hath spoken vnto vs (vsom whom the ends of the vorld be come) by vsome of the fathers, vsome of the fathers, have spake vnto the fathers by the prophets, but in these last daies have spake vnto vs (vsom whom the ends of the vorld be come) of the holy fathers in like manner of the fathers by the fathers. In this book is containd the dureing and order of his latt judgement, after the general refurreccion of our bodies. Thy churche is the misteries of our faith, thee be the goundes of our refurreccion, thine be the word that we should then believe, and by our belief shoule enjoy life euerlasting. Once in vsom whom the ends of the vorld be come, in vsom whom the ends of the vorld be come, in vsom whom the ends of the vorld be come, in vsom whom the ends of the vorld be come, in vsom whom the ends of the vorld be come, in vsom whom the ends of the vorld be come, in vsom whom the ends of the vorld be come, in vsom whom the ends of the vorld be come, in vsom whom the ends of the vorld be come, in vsom whom the ends of the vorld be come, in vsom whom the ends of the vorld be come.
The (a) Gospell by Saint Matthewe.

The first Chapter.

1 The Genealogie of Christe from Abraham. 18 The marriage of his mother Marie. 20 The Angel thịtifieth Josephes mynde.

1. The interpretation of Christes names.

The book of the generation of Jesus Chrift, the found of David, the found of Abrahaunt.

Abraham begat Isaac, *Isaac begat Jacob, *Jacob begat Judas, and his brethren.


Jesse begat David the kynge, *David the kynge begat Solomon, of her that was the wyfe of Urie.


Az begat Jofaphat, Jofaphat begat Ioam, *Joram begat Ozias.


11 Josiahs begat Joram, *Joram begat Jeconias and his brethren, about the time they were caried away to Babylone.

12 And, after they were brought to Babilon, *Jehonias begat Salathiel, Salathiel begat Zorobabel.


14 Axo begat Sadoe, Sadoe begat Achu, Achu begat Eliud.

15 Eliud begat Eleazar, Eleazar begat Mattthan, Mattthan begat Jacob.

16 Jacob begat Joseph, the husband of Marie, of whose borne Jesus, that is called Christ. 17 And so, all the generations from Abraham to David, are fourteen generations: and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christe, are fourteen generations.

18 The birth of Jesus Christ was on this wise. When as his mother Marie was betrothes to Joseph before they
when Jesus was born in Bethlehem, a city of Judæa, in the days of Herod the king: behold, there came wise men from the east to Jerusalem,

2. Saying: Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him.

3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they told him, saying, At Bethléhem shalt thou find the young child, and of the house and of the line of David.

6. And when they heard it, they departed into the parts of Judæa, and entered into Jerusalem, and went into the temple: and when they saw the young child, they were astonished.

7. And Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, saying, Go and search diligently, and bring me word of the young child, when ye find him, that I may come and worship him also.

9. When they had seen the young child, they fell down and worshipped him: and when they were returned from Herod, they discovered the saying of the prophet, saying: Out of Egypt came I and called my name Jesus.

10. And they returned from the west into the land of their own country, and it came to pass, as they were entered into their own country, they told all that things which were spoken by the prophet.

11. And all the people of the land were astonished at them.

12. And when they were departed, behold, the star which they saw in the west, went before them, until it came and stood over where the young child was.

13. And when they had seen it, they made known unto the priests and scribes of the exact place where the young child was.

14. And they went into the temple, and saw the young child, and fell down, and worshipped him: and when they had opened their treasures, and presented unto him gifts, gold, and frankincense, and myrrh.

15. And coming into the temple, they presented unto him gifts; gold, and frankincense, and myrrh.

16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and all in the country, as many as were voted.
two yere old, or under, according to the
ynne, which he had diligently search-
et out of the whole men.
17 Then was fulfilled that, which was
spoken by Jeremie the prophet, say-
ing.
”In Rama was there a youth heard,
*oration, weeping, & great mourn-
ing,* Rachel weeping for her children,
and should not be comforted, because
they were not. •
19 But when Herode was dead, be-
fore, an Angel of the Loorde appeared
to Joseph in a dreame, in Egypt, saying.
20 Arple, and take the young chydie and
his mother, and go into the lande of Je-
rael. *For they are dead, which sought
the young chydes lyce.
21 And he arose, and toke the young chydie
and his mother, and came into the lande of Is-
rael.
22 But when he hearde, that Archelaus
dyd reigne in Jurie in the yolume of
his father Herode, he was afraid to
go thynner. Notwithstanding, after he
was warned of God in a dreame, he
turned aside, into the partyes of Galilee,
23 And (went and) dwelt in a tynne, which
is called Nazareth, that it might be
fulfilled, which was spoken by the pro-
phets: he shalbe called a Nazarene.

The.iiij. Chapter.

C. Johnes preaching, office, lyfe, baptisme, 7 prepending of the
Pharisees, 13 and baptizing of Christe in Jordan.

1 In those dayes, came
John the *Bapstiz,
preaching in the Wyld-
erness of Jurie, and
saying.

*Repent, (4) for the
kingdome of heauen is
at hande.

3 For this is he, of whom it is spoken
by the prophet Esayas, saueing. *The
boye of one crying in the Wylderness:
prepare ye the way of the Loorde, make
his pathes straignt.

4 This John had his rayment of Ca-
mels here, *and a garde of a tymne
about his lynpes, *his nicate was lo-
culcs, and *Wyple hony.

5 Then went out to hym Hierusalem,
and all Jurie, and all the region rounde
about Jordan,

6 And were baptizid of hym in Jo-
dane, confessting their synnes.

7 But when he sawe many of the Pha-
risees, and Saducetes come to his bap-
tizone, he sayde unto them. *O gener-
ations of pipez, who sayest thou to see
from the ange towne to come?

8 Sayinge fortherefrutty fruiutes meete
for repentence.

9 And be not of suche mynde, that ye
woulde saye within your synes, we haue
Abraham to our father. For I saye
unto you, that God is able of these stones
to rayle by chydenes unto Abrahaum.

10 Even nowe is the axe also putt unto
the roote of the trees: therefore, *every tree
which bringeth not forth good fruite,
is hewed downe, and cast into the fire.

11 I baptize you in Water *unto repen-
tance: But he that shall come after me,
is mightier than I, *whose shooes I am
not worthy to bare, he shall baptize
you with the holy ghost, and with fire.

12 *Whose name is in his hande, and he
will purge his floor, and gather his
wheate into his garner: but byl burne
by the chasse with buquestable fire.

13 Then commeth Iesus from Galilee
to Jordan, unto John, *to be baptized
of hym.

14 But John forbade hym, saying. I
have neede to be baptized of thee, and
conneccfthou to me?

15 Iesus answered, sayde unto hym:
Suffer it to be so nowe. For thus it be-
connefth us, to fullfill all rightcouns.
Then he suffered hym.

16 And Iesus, when he was baptized,
came straigntwaye out of the water,
and loe *the heauens was open unto
hym, and (John) sawe the fiuric of God
descending lyke a boyle, and lyghting
upon hym.

17 And loe, there (came) a voynce from
the heauens, saying: *This is my beloved
sonne, in whom I am well pleased.

X iij C The
Then was Jesus led into the presence of the people of God, to be tempted by the devil.

And when he had fasted forty days, and forty nights, he was afterward an hungered.

And when the devil came to him, he said: If thou be the Son of God, command that these stones be made bread.

But he answered, and said, it is written: 'Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.'

Then the devil took him to the holy city, and set him on a pinnacle of the temple,

And saith unto him: If thou be the Son of God, cast thyself down. For it is written: 'He shall give his angels charge over thee, and with his hand they shall lift thee up, lest at any time thou dash thy foot against a stone.'

And Jesus said to him: It is written again: 'Thou shalt not tempt the Lord thy God.'

Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world, and the glory of them,

And saith unto him: All these will I give thee, if thou wilt fall down, and worship me.

And the devil took Jesus unto a high mountain, and said unto him: All the kingdoms of the world will I give thee, if thou wilt fall down, and worship me.

Then the devil leaveth him, and behold, the Angels came, and ministered unto him.

When Jesus had heard that John was delivered up, he departed into Galilee,

And left Nazareth, and went and dwelt in Capernaum, which is (a city) upon the sea coast, in the borders of Zabulon and Nephthalim.

That it might be fulfilled which was spoken by Esaias the prophet, saying:

'The land of Zabulon, and Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles.'

The people, which sat in darkness, saw great light: And to them which sat in the region and shadow of death, light is sprung up.

From that time, Jesus began to preach, and to say: Repent, for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon (which was) called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

And he saith unto them: Follow me, and I will make you fishers of men.

And they straightway left their nets, and followed him.

And when he was gone forth from thence, he saw other two brethren, James, and John, the sons of Zebedee, and he saith unto them, Son of man, I will make thee fishers of men.

And immediately, they left the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of diseases among the people.

And his fame spread abroad through all Syria: and they brought unto him all sick people, that were taken with divers diseases, and torments, and them that were possessed with devils, and those who were unclean, and those that had the palsy, and he healed them.

And there followed him great multitudes of people, from Galilee, and from the ten cities, and from Jerusalem, and from Phœnicia, and from the region of Tarassar, and from Perea, and from the region of Joppæa, and from all about Israel.
In this Chapter, and in the two next following, is contained the most excellent and
loving Sermon of Christ, in the mount, which Sermon, is the very key, that openeth
the understanding into the lawe. In this sixth chapter specially, he preacheth of the
eight beatitudes, or blessings, 21 of manslaughter, 22 wrath, and anger, 27 of adulterers,
37 of swearing, 39 of suffering wrong, 44 and of love, even towards a many enemies.

17. Think not that I am come to destroy the lawe, or the prophets. I am not
come to destroy, but *to fulfill.

18. For truly I say unto you, *till heaven and earth passe, one jot, or one
te of the lawe shall not passe, till all be
fulfilled.

19. Whosoever therefore shall break one of
these least commandements, and teacheth
men so, he shall be called the least in
the kingdom of heaven. But who so ever doth, and teacheth (to) the same
shall be called great in the kingdom of
heaven.

20. For I say unto you: except your right-
teouslines exceed the righteousness of the
Scribes and Pharisees, ye shall not en-
ter into the kingdom of heaven.

21. Do not hear, that it was said by 
them of the old tyme,* thou shalt not
kill: who so ever shall kill, shall be in
danger of judgement.

22. But I say unto you, that who so ever
is angry with his brother, unadvisedly,
shall be in danger of judgement. And
who so ever shall say unto his brother,
<r:at>sa, shall be in danger of a council: 
But, whosoever shall say (thou) fool,
shall be in danger of hell fire.

23. Therefore, if thou bring thy gift to
the altar, and there rememberest, that thy
brother hath ought against thee:

24. Leave there thy gift, before the altar,
*and go thy way, first and be recondi-
ted to thy brother: and then, come and
offer thy gift.

25. *Agree with thy adversary quickly
lire, whyshes thou art in the waye with
him: lest at any tyme the adversary be-
turer thee to the judge, and the judge
be lover thee to the minister, and then thou
be cast into pryson.

26. Ceasely I say unto thee, thou shalt not
take out thence, till thou hast paid the
vemost farthing.

27. Do not hear, that it was not by
to the tribes of tyme: *Thou shalt not
commit adultery.

28. But I say unto you, *that whosoever

Auij

God
lokest on a woman, to lust after her, hath committed adultery with her already, in his heart.

29 If thy right eye offend thee, pluck it out, and cast it from thee. For better it is for thee, that one of thy members perish, than that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee. For better it is for thee, that one of thy members perish, than that all thy body should be cast into hell.

31 It is said: Whosoever putteth away his wife, *let him give her a writing of dissuement.*

32 *But* I say unto you, that Whosoever doeth put away his wife, except it be for fornication, causeth her to commit adultery. And Whosoever marrieth her that is put away, (committed adultery.)

33 Agayne, ye have heard that it was said, *let him give her a writing of dissuement.* *Thou shalt not forswear thy wife, but shalt performe unto the Lord thy wife other.*

34 *But* I say unto you: Swear not at all, neither by heaven, *for it is gods seate,*

35 For by the earth, for it is his foot-stool, neither by Jerusalem, for it is the cite of the great tyring.

36 Neither shalt thou swear by thy head, because thou canst not make one herece whosoe or blakene.

37 But let your communication be yea, yea, nay, nay. For whosoever is more then these, committeth of cuphill.

38 He hath sete, that it is sayde, *an eye for an eye,* and a tooth for a tooth.

39 But, *I say unto you, that ye resist not evil.* But Whosoever giveth thee a blowe on thy right cheek, turne to him the other also.

40 And *if any man will sue thee at the lade, and take away thy coat, let him have thy cloke also.*

41 And Whosoever will compel thee to go a mile, go with him two miles.

42 *Give to him that asketh thee: and from him that would do thee wrong, turne not thou away.

43 *He hath heard, that it is said:* Thou shalt love thy neighbour, *thou hate thy enemy.*

44 *But* I say unto you, love your enemies, *bless them that curse you,* do good to them that hate you, pray for the which hurt you, and persevere you:

45 That ye may be the children of your father, which is in heaven. For he maketh his sunne to shine on the just, and on the unjust, and sendeth raine on the just, and on the unjust.

46 For, *if ye love them which love you, Luk.xxvi. 9* what reward haue ye? Do not the publicans also even the same?

47 And *if ye salute one another only, what singular thing do ye? Do not also the publicans so do likewise?*

48 *Ye shall therefore be perfecte, even as your father, which is in heaven, is perfecte.*

*The vj. Chapter.*

1 Of almes, prayer, &c and fasting. 19 He forbodeeth the caretfull singing of worshipps songes.

1 All heere to your almes, that ye giue it not in the sight of men, to the intent that ye would be fene of the, or els ye haue no reward of your father, which is in heauen.

2 Therefore, when thou givest thyne almes, thou shalte not make a trumpet to be blown before thee, as hypocrites do, in the synagogues, & in the breakes, they might be esteemed of men. Uterly I say unto you, they have their reward.

3 But when thou doit (thyne) almes, let not thy left hand knowe, what thy right hand doeth.

4 That thyne almes may be in secrecte: And thy father, which seeth in secrecte, shall reward thee openly. &
And when thou prayest, *thou shalt not be as the hypocrites are: For they love to stand in the synagogues, and in the corners of the streets, that they may be seen of men. *Tercy I say unto you, they have they rewarde.

But when thou prayest, *enter into thy chamber, and when thou hast shut thy door, pray to thy father, which is in secret, and thy father which seeth in secret, shall reward thee openly.

But when ye pray,* babble not much, as the heathen do: For they prayne (as they | will come to passe,) that they shall be heard, for they much babbling take.

Be ye not therefore like unto them. *For your father knoweth, what things ye have need of, before ye ask of him.

After this manner therefore pray ye: *Our Father, which art in heaven, *hallowed be thy name.

Let thy kingdom come. Thy will be done, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

For, *if ye forgive men their trespasses, your heavenly father will also forgive you.

But, *if ye forgive not men their trespasses, neither will your father forgive you:

Therefore, *when ye fast, be not of an heavy countenance, as hypocrites are: For they disfigure them selves, that they might appear unto men, to fast. *Tercy I say unto you, they have they rewarde.

But thou, when thou fastest, anonyth thy head, and wasthe thy face:

That thou appear not unto men, to fast: but unto thy father, which is in secret, and thy father which seeth in secret, shall reward thee openly.

Vowes not for thy feuelles, treasures upon earth, where the moth and rust both corrupt, and where thieves break through, and steele.

But laye up for you, treasures in heaven, where neither moth nor rust doth

corrupt, and where thieves do not break through, nor steal.

For, where your treasure is, there shall your heart be also.

The light of the body, is the eye. Wherefore, if thine eye be single, all thy body shall be full of light.

But if thine eye be wicked, all thy body shall be full of darkness. Wherefore, if the light that is in thee, be darkness, how great is that darkness?

Of whom ye have not learned that which is right, ye shall learn it of me. *For he shall shewe me the one thing, to love the other: or else leave to the one, and dispute the other. *He can not serve two masters.

Therefore I say unto you, *be not carefull for your life, what ye shall eat, or drink: nor yet for your body, what ye shall put on. Is not the life more precious then meat? *the body then rayment?

Behold the fowles of the air: *For they sowe not, neither do they reap, nor carre into the barnes: yet your heauenly father feedeth them. Are ye not much better then they?

*Which of you, by taking of careful thought, can add one rubic unto his stature?

And why care ye for rayment: *Learn of the Lylies of the field, how they growe. They weary not, neither do they speme;

And yet I say unto you, that even Solomon in all his royals, was not arrayed lycle one of these.

Wherefore, *if God doth clothe the grass of the field, which though it flande to day, is to morrow cast into the oven: shall he not much more (bo) the same for you, O ye of little faith?

Therefore take no thought, saying: *What shall we eat? or, *What shall we drink? or, Wherewith shall we be clothed?

(For after all these things, ye do the Gentiles seke;) *For your heavenly father knoweth, that ye have need of all these things.

But rather, seke ye first the kyndgome of God, and his rightcounfes, and all these thynes shall manister bunto you.

Carre not then the noyowde: for the noyowde shall care for it selfe. (b) Sufficient bunto the day, is the cupy thereof.

*That is, heareth was his name of his stone great or steele. But her.
The Gospell

The viij. Chapter.

Luk.xii.
Rom.xiii.
Luk.xiv.

1 Tnde* not, that ye be not judged.
   *For with what judgement ye judge, ye shall be judged: And by what measure ye mete, it shall be mea-
   red to you again.
   2 Whosoever shall break one of these least commandments, and shall say unto them, "I will pluck
   out of the earth a tree out of thy vineyard," shall perish; ye being the children of them that were
   destroyed, ye shall be destroyed with them.
   3 He that sacrificeth to God, and sacrificeth not to God, is an abomination.
   4 For the sacrifices of the law are many; but the sacrifice of Christ is one.
   5 Thrice seven times, and it shall be burnt.
   6 But the sacrifice of Christ, being offered once for all, intyrqued into heaven for ever, is ready to
   be ministered by angels, who bare them into heaven.
   7 But the sacrifice of Christ, being offered once for all, intyrqued into heaven for ever, is ready to
   be ministered by angels, who bare them into heaven.
   8 But the sacrifice of Christ, being offered once for all, intyrqued into heaven for ever, is ready to
   be ministered by angels, who bare them into heaven.
   9 But the sacrifice of Christ, being offered once for all, intyrqued into heaven for ever, is ready to
   be ministered by angels, who bare them into heaven.
   10 But the sacrifice of Christ, being offered once for all, intyrqued into heaven for ever, is ready to
   be ministered by angels, who bare them into heaven.
   11 But the sacrifice of Christ, being offered once for all, intyrqued into heaven for ever, is ready to
   be ministered by angels, who bare them into heaven.
   12 But the sacrifice of Christ, being offered once for all, intyrqued into heaven for ever, is ready to
   be ministered by angels, who bare them into heaven.
   13 But the sacrifice of Christ, being offered once for all, intyrqued into heaven for ever, is ready to
   be ministered by angels, who bare them into heaven.
   14 But the sacrifice of Christ, being offered once for all, intyrqued into heaven for ever, is ready to
   be ministered by angels, who bare them into heaven.
   15 But the sacrifice of Christ, being offered once for all, intyrqued into heaven for ever, is ready to
   be ministered by angels, who bare them into heaven.

21 Not every one, that layeth sown, shall gather the same:
   *Loide, Loide, shall enter into the kingdom of heaven: but he that doth the will of my father, which is in
   heaven.
   22 Many will say to me in that day, Loide Loide, have we not prophesied in thy name? and they which
   have prophesied in thy name, will call out, Amen. And many will do great works in thy name,
   23 And then will I confess unto them, I knew you not, ye that work iniquity.
   24 Wherefore, whosoever shall hear these sayings, and doeth them, the same shall be called the
   greatest of all the children of God: but he that shall do the will of my father, which is in heaven, shall be
   called the greatest of all the children of God.
   25 And the wisdom of this world is foolishness with God: and the wisdom of God is foolishness with
   the world: and the foolishness of God is wiser than men; and the weakness of God is stronger than
   men.
   26 And every one that heareth these sayings, and doeth them, the same shall be called the great
   of all the children of God: but he that shall do the will of my father, which is in heaven, shall be called
   the great of all the children of God.

9 For he that is not against us is for us: And whosoever shall give you a cup of water to drink in my
name, the same shall in no wise lose his reward.

8 For he that is not against us is for us: And whosoever shall give you a cup of water to drink in my
name, the same shall in no wise lose his reward.

The

The
14. And when Jesus was come into Peter's house, he saw his disciples sitting, and many others gathered together.

15. And he said unto them, Where is Simon Peter? And they said, He prayeth abroad.

16. And the Lord said unto Simon, Simon, thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

17. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

18. Therefore go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

19. And lo, I am with you always, even unto the end of the world. Amen.
man might go by that way.

29 And behoie, they eyed out, saying:

*D Jesus, thou Sonne of God, what have we to do with thee? Art thou come hither, to torment us before the tymne?

30 And there was, a good way of from them, a hearde of many Swyne, feeding.

31 So, the devils besought hym, saying: *Beseech thou not us, suffer us to go away into the hearde of Swyne.

32 And he sayde unto them, Go. Then went they out, and departed into the hearde of Swyne: And behoie, the whole hearde of Swyne rushed headlong into the sea, and perished in the waters.

33 Then they that kept them, rent, and went they: waves into the atie, and tode every thyng, and what was done of the poscelled with the devils.

34 And behoie, the whole atie came out to meete Jesus: and when they saw hym, *they besought hym, that he would depart out of them coales.

The ix. Chapter.

1 And he entred into a cyffe, & passed over, & came into his owne atie.

2 And behoie, they fought to hun a man, hichte of the paule, lyuing in a bedde. And when Jesus saw the fayth of them, he layde into the hichte of the paule: Sonne, be of good cheare, thy soules be forgenue thee.

3 And behoie, certayne of the Scribbs sayde, with in then flesse: This man blaphemeteth.

4 And whiche Jesus saw their thoughtes, he layde: Wherefore thinke ye euyl in your heertes:

5 Whether is easie to say, thy soules be forgenue thee: Or to say, arpile and walke?

6 But that ye may knowe, that the sonne of man hath pouer to forgenue soules in earth (then layde he to the hichte of the paule) *Arpile, take up thy bedde, and go into thyne house.

7 And he arose, and departed to his house.

8 But when the multitude sawe it, they manuelped, & glorified which had euens such pouer unto men.

9 And as Jesus passe forth from thence, he sawe a man, named Maththebe, sitting at the recepce of custome: *He fayth into hym, follow me. And he arose, and followed hym.

10 And it came to passe, as Jesus wasate at meate in his house, behoie, many publicans also and sinners came, and lare dounder with Jesus and his discipules.

11 And when the Pharisees sawe it, *they layde into his discipules: why eateth your master with publicans and sinners?

12 But when Jesus heard that, he layde into them: They that be whole, need not the physiton, but they that are sicke.

13 So ye, and learn what that meaneth, I will [have] mercie, and not sacrifies: for I am not come, to call the righteous, but sinners to repentance.

14 *Then came the discipules of John into hym, sayinge: *Why do we and the Pharisees fast oft, but thy discipules fast not?

15 And Jesus layde into them: Can the children of the hyde chamber moune, as long as the hydegrome is with them? But the days wil come, when the hydegrome shall be taken from them, and then shall they fast.

16 No man putteth a peecce of newe {cloth} in an olde garment: for then, the peecce taketh alway some thing from the garment, and the rent is made worse.

17 Neither do men putt newe vine into olde vessells: els, the vessells breake, and the wyne runneth out, and the vessells pryshe: But they put new wyne, into neve vessells, and both are preferred together.

18 *Whyle he spake these thynges unto them, *behoie, there came a certayne ruler, and worshippyed hym, saying:
My daughter is even now dead, but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and so did his disciples. 20 And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment, 21 For she said within herself, If I may touch but his garment, I shall be whole. 22 But Jesus turned and said, Woman, thy faith hath made thee whole. Go in peace, and be whole of thy disease. 23 And when Jesus came into the ruler's house, and saw the minstrels and the multitude, he rebuked them, and said unto the ruler, Be quiet. 24 And when the rulers of the synagogue saw how the disease was healed, they were amazed, and said, Where did this fellow get, that he even dares to do such things? He is a Prince of devils. 25 And Jesus said unto the ruler, Be not afraid any more; only believe, and she shall be whole. 26 And the nurse's mother said to the lord, Be not afraid any more; only believe, and she shall be whole. 27 And when Jesus had departed thence, two blind men followed him, crying, and saying, The son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: And Jesus said unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to thy faith be it unto thee. 30 And their eyes were opened. And Jesus charged them, saying, See that no man know it. 31 But they glorified him: And when they were departed, they spread abroad his name in all that land. 32 As they went out, behold, they brought him a dumb man, possessed with a devil. 33 And when the devils were cast out, they wrought, and vexed the whole land, so that they were strengthened. 34 But the Pharisees said, He casteth out devils, not but by Beelzebul, the prince of devils. 35 And Jesus knew their thoughts, and said to them, Every kingdom divided against itself shall be brought to desolation; and every city or household divided against itself shall not stand: 36 And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand? 37 And if I by Beelzebul cast out devils, by whom do your children cast them out? Therefore they shall be your judges. 38 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 39 Or else how can one enter into a strong man's house, and plunder his goods, except he first bind the strong man? and then he will plunder his house. 40 And Jesus said unto him, Out of the mouth of the sword shall your prophecy come. 41 For he shall�数 unto God, looking upward, saying, Lo, I have reserved for God those things which I have prepared against him. 42 Then said he also to him who told him, What, seeing thou knewest not thou what this thou talkest? How is it that thou hast not feared God, seeing the Lord spoke to thee? 43 And he found him, and brought him to Jerusalem. 44 And he beheld all the throngs, and was marvelling, and said unto him, Whence came this throng? 45 And he said, The king of the jews hath given me authority to bind and to loose. And he had cast them out of the synagogues, and they went about among all Galilee, teaching. 46 And the Pharisees gathered themselves together with the Sadducees, and drew a plot against him, to take him by craft, and to kill him. 47 But they said, He shall not be put to death. 48 And some from among them went unto the Levites and the elders, 49 and said, We are one of the house of Joseph; and there is no man among the priests to go up to the house of the Lord our God at the sabbath day. 50 And they said, Let one of us go, and be priest to the Lord, and make an offering after the manner of the charge. 51 And they said, Behold, there is a full year to morrow, and I will call thee, and I will give thee two sheep, and two cheeses of bread. 52 And he said, The Lord will provide; I know not the day. But said unto them, The Lord knoweth all the thoughts of the children of men. 53 And they were afraid, and said, What shall we say unto John, whose works appear have been done by him? 54 Or what shall we say, The chief priests and the scribes? They say, A man that receiveth money, and is a witness to things as heareth. 55 So we beseech thee, that we may know this word of truth, whereby we may escape our own confusion, and whereby we may save our souls. 56 And when the Pharisees were gathered together unto him, they said unto him, Where is thy teacher? And he said, He is teaching, as a man teacheth. 57 And the Sadducees, who say there is no resurrection, and neither doth soul nor spirit come into being; they asked him, saying, Master, Moses said, If a man die, he shall have no more children; and if she die, she shall not more be married. 58 But as touching the dead, if they rise indeed, neither doth soul nor spirit come into being; how saith the Scripture seven, the first woman, and she brought forth seven sons, and seven daughters: 59 The answer of Jesus was, is where it is written, 60 David said, He shall not see death, neither shall he see corruption: for thou, Lord, hast kept me alive, and I shall not see corruption. 61 And I know that thou wilt keep me alive, and that I shall not see corruption. 62 And Jesus answered and said unto them, Ye say, He shall not see death, neither shall he see corruption; 63 But I say unto you, Ye shall see corruption; for as Moses said, The dead shall rise again. 64 But I say unto you, Ye shall not see corruption. 65 The High Priest then said unto them, Why tempt ye me? I know that ye have no inward strength, neither say ye, The Lord shall give. 66 And I ask you, Who is it that hath given me authority to bind and to loose? 67 And he said, Thy master shall answer thee. 68 And they said, He is our father, whose sons we be: and we knew not that he had any other son. 69 Howbeit the Pharisees went forth, and plot against him, and the chief priests, and scribes, *to slay him. 
Mark vi. b.
Luk.xi.a.

9 * Poffeffe not golde, nozg Kfeuer, noz
baffe in your pures,
10  * Nor yet strippc, towarde your cour-
ney, neither two coates, neither shoes,
not yet a baffe. * For the workman is
worthy of his meate.
11 But to whatsoeuer crie or tone ye shall
come, inquire who is worthy in it, and
by there abyde, till ye go thence.
12 * And when ye come into a house, fa-
itude the fame.
13 And if the house be worthy, let your
peace come upon it: but if be not wor-
thy, let your peace returne to you again.
14 And whosoever shall receaue you, noz
vill hearre your preaching: When ye
derart out of that house, or that citte,
shalke of the dust of your feete.
15 Tercly I say unto you, it shall be
er for the lande of the Sodaneites and
Gomorans, in the day of judgmemnt,
then for that citte.
16 * Beholde, I sende you forth, as
sheep in the midst of wolves. Be ye
therefore wicke as serpentes, and harme-
lesse as dothes.
17 * But beware of men. For they shall
delver you up to the councells, and shal
scourge you in their synagogues.
18 And ye shalbe brought to the head
rulers, anb kynges, for my fakc, in vit-
nuelle to them, and to the Gentiles.
19 But when they delver you vp, take ye
not thought, how or what ye shall speake,
* For it shall be given you, even in that
same hour, what ye shall speake.
20 For it is not ye that speake, but ye
spriet of your father, which speaketh in you.
21 * The brother shalb deluer the brorher
to death, and the father the sonne,
and the children shalb speake against
their fathers, and mothers, and shal
put them to death.
22 And ye shalbe hated of all men, for
my names sake: but he that endureth
to the ende, hahe faude.
23 But, * When they persecute you in
this cite, fie ye into another. For erly
I lay unto you, ye shall not ende all the
cities of Israel, till the time of man be
come.
24 * The disciple is not above the master,
noz the fermant above his lofe.
25 It is enough for the disciple, that he
d be as his master is: and that the fer-
mant, be as his lordes. If they have
taile the lofe of the house Belzebub:
halve much more shall they call them of
his household for:
26 Fear not them notherefore: for there is
nothing close, that shall not be opened: a
nothing hyde, that shall not be knowen.
27 What I tell you in darknesse, that
speake ye in lyght: And what ye hearre
in the carye, that preache ye on the houles.
28 *And fear ye not them, which hyde the
body, but are not able to hyde the sole.
But rather fear hyme, which is able to
destroy both soule and body in hell.
29 Are not two little sparowes solde for
a farthing: And one of the shall not
lie in grounded, without your father.
30 Pea, even all the heeres of your head
are numbered.
31 Fear ye not therefore, ye are of more
value then many sparowes.
32 * Every one notherefore, that shall confecc
me before men, hypp byll I confesse al
so, before my father, which is in heauens.
33 But whosoever shall denye me before
men, hypp byll I alio denye, before my
father, which is in heauens.
34 * Thynke not that I am come to sende
peace into the earth, I came not to sende
peace, but a broude.
35 For I am come to set a man at bar-
rynne agaynst his father, & the daugh-
ter agaynst her mother, and the daugh-
ter in lawe agaynst her mother in lawe.
36 And a mans foes [haule] they of his
owne household.
37 Be that toucheth father or mother, more
then me, is not worthy of me. And he
that toucheth somme or daughter, more
the me, is not worthy of me.
38 * And he that taketh not his crosse, I
slovebeth me, is not worthy of me.
39 *Be that findeth his life, shall lose it:
and he that loseth his lyfe, for my sake
shall finde it.
40 * He that receaue you, receaue me; he
that receaue me, receaue hym that
tent me.
41 * He that receaue a prophet in the
name of a prophet, shall receaue a
prophetes rewarde. And he that receaue
a ryghteous man, in the name of a ry-
ghteous man, shall receaue a ryghteous
mans rewarde.
42 * And whosoever shall geue unto one
of these litte ones, to drynke, a cuppe of
cold water only, in the name of a dis-
ple, erly I lay unto you, he shall not
lose his rewarde.
And it came to passe, 
that when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 When John being in prison heard the voices of Christ, he sent two of his disciples, and lafte unto him:

3 Art thou he that should come? or do the look for another?

4 Jesus answered and lafte unto them: Go and shewe John again what ye have seen and heard.

5 The blind receive their sight, the halt do walk, the lepers are cleansed, and the dead are raised up; and the poor receive the Gospel.

6 And happy is he that is not offended in me.

7 And as they departed, Jesus began to say unto the multitude concerning John: What went ye out into the wilderness to see? A reed shaken with the wind?

8 What went ye out for to see? A man clothed in soft raiment? Behold, such as wear soft clothing are in king's houses.

9 But what went ye out for to see? A prophet? Yea I say unto you, and more than a prophet.

10 For this is he of whom it is written: "Behold I send my messenger before thy face, which shall prepare thy way before thee."

11 Verily I say unto you, among them that are born of women, there is not a greater than John the Baptist: Nevertheless, he that is leffe in the kingdom of heaven is greater than he.

12 From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law did foretell John.

14 And if ye shall receive it, this is Elias which was to come.

15 Ye shall see hunger and thirst in your souls.

16 But wherunto shall I liken this generation? It is like unto little children, which sit in the market-places, and call unto their fellows,

17 And say: We have pipped you not, and ye have not denounced: we have (a) mourned you, and ye have not comforted.

18 For John came neither eating nor drinking, and they say, he hath the devil.

19 The friends of men came eating and drinking, and they say, behold a drunkard, and an (unmeasureable) drinker of wine, and a friend unto publicans and sinners: And wisdom is inflamed of their children.

20 Then began he to upbraid the cities which might had mighty works were done in, because they repented not.

21 Wo unto thee, Chorazin; wo unto thee, Bethsaida: for if the mighty works which were wrought in you had been wrought in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 Nevertheless I say unto you, it shall be easier for Tyre and Sidon at the day of judgment, than for thee.

23 And thou Capernaum, which art lifted up into heaven, shalt be brought down to hell: For if the mighty works which have been wrought in thee had been wrought in Sodom, they had remained unto this day.

24 Nevertheless, I say unto you, that it shall be easier for the land of Sodome in the day of judgment, than for thee.

25 At that time Jesus answered and saith: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes.

26 Even so (st is) O Father, for so was it thy good pleasure.

27 All things are given unto me by my father: And no man knoweth the same but the father, neither knoweth any man the father save the same, and he to whomsoever the same shall open it.

28 Come unto me all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.
The Gospel

The 19th Chapter.

1 And it came to pass, that when Jesus had finished these things, he departed from Galilee, and came into the country of Judea:

2 And there came to him his disciples, and certain other of the people of about him, out of Jerusalem, and from all parts of Judea, and from the coasts of the sea of Galilee, and from the country of the Phenicians, and the Sidonians, and from the country of Samaria, and from Idumea, and from beyond the Jordan, and from the coasts of Phœnicia.

3 And they brought unto him many sick, having evil spirits; and they besought him to touch them: and whatsoever he touched, was made whole.

4 And when the Pharisees saw it, they said, He doth nothing but receive sinners, and eat with them.

5 But he spake of the Son of man, as he spake in the temple, saying, I am he that speaketh unto you, while it was yet day; but when night cometh, ye shall not see me any more.

6 He that seeth me seeth the Father also.

7 Therefore if ye be willing to receive myщу, come after me, and I will teach you to catch men.

8 And Simon Peter answered and said, Behold, we have forsaken all, and followed thee; what then shall we have?

9 And Jesus answered, Do ye °see that which is written in the law, How that the prophet Abraham had in him a son Isaac, and he said, Take now thy son, thy only son Isaac, and go to the land of Moriah, and offer him there as a burnt-offering upon one of the mountains which I will show thee?

10 And God said unto Abraham, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there as a burnt-offering upon one of the mountains which I will show thee.

11 And Abraham rose up in the morning, and saddled his ass; and he took two of his servants with him, and his son Isaac; and he clave the wood, and took his fire and his burnt-offering; and they went together to the place of which God had told him.

12 And on the third day Abraham looked, and beheld the place afar off; and he said unto his servants, Abide ye here with the ass; I and the lad will go yonder, and worship, and come again to you.

13 And Abraham said unto the lad, my son. And he answered, Here am I, my father.

14 And Abraham said, My son, gird thy loins, and take for thyself the golden pot, and put therein the bread and the wine, and put on this young ass; and go to the young men; and I and the lad will go yonder, and worship, and come again to you.

15 And the angel of the Lord called unto Abraham out of heaven, and said, Abraham, Abraham. And he answered, Here am I.

16 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son.

17 And Abraham lifted up his eye, and looked, and beheld behind him a ram caught in a thicket by the hinder parts: and he took the ram, and offered him up for a burnt-offering in the stead of his son.

18 And Abraham said, My son, the voice of God spake unto thee, saying, Lay not thine hand upon the lad, neither do thou any thing unto him: now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son.

19 And Abraham builded the altar, and laid his son Isaac upon it, and took fire in the midst; and they both were ready together, when Isaac spake to his father Abraham, saying, My father. And he said, Here am I, my son.

20 And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? I see it not. And Abraham said, My son, God will provide himself a lamb for a burnt-offering: lo, this is me the lamb of God.

21 And it came to pass the angel of the Lord called to Abraham out of heaven, and said, Abraham, Abraham. And he answered, Here am I.

22 And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son.

23 And Abraham looked up, and beheld the ass, which came of the thicket. And he took the ass, and offered him up for a burnt-offering on the place of God. And Abraham called the name of the place, The L ORDHIS ABODE; and thereunto this saying is added, Behold, the L ORDHIS ABODE, and his house, and the house of his children for ever.

24 And the children of Israel did this thing: they did not depart from the commandment of the Lord, which he commanded Moses, so long as they lived in the land whereupon they came forth from the land of Egypt.

25 But when they came into the land into which the Lord had given unto them, and they had possessed that land, and dwelt therein; they began to wander after their gods, which were before them that dwelt in the land; and they forgot the Lord their God. And they did according unto all the work of their fathers, which they had done in the land of Egypt; and their hearts were not hardened again toward the Lord their God, for they returned again to their vile practices.

26 So the Lord was very angry with Judah, and he removed them out of his sight, and none was left but the tribe of Benjamin.

27 And the Lord delivered them into the hand of all their enemies, and they destroyed them; and he turned all the face of Jerusalem, and all the cities of Judah, to be destroyed by every mouth, and by every sword, and by every hand, which they had among all their enemies; even unto the exile thereof, even unto the destruction thereof, even unto this day.

28 Therefore the Lord brought upon them the word of his anger, the anger and the wrath and the tribulation, and the plague, according to all the word that the Lord had spoken by his servants the prophets.

29 And the people were scattered abroad among the nations; and the calamity of Jerusalem and Judah did exceed all that ever befell Jerusalem from the time of Sennacherib, and the time of Manasseh.

30 And there was great hatred amongst all the nations against Jerusalem and Judah, so that none saved them; for they had forsaken the Lord their God, and bowed themselves unto strange gods, according to all the work of their fathers.

31 And the Lord spake of the exile of Jerusalem, and said, I will send them into the land of Babylon, and they shall be there two hundred years; and in the land of Babylon they shall serve me, and they shall remember me, and return to me, saith the Lord. And they shall return to me with fasting, and with weeping, and with mourning; and I will hearken unto them in the land of Babylon, saith the Lord: and I will gather them out of the land of Babylon, and lead them again to the place that I have chosen, saith the Lord.
The xiiij. Chapter.

1 The same day, went Jesus out of the house, 

2 And great multitudes were gathered together unto him, so greatly that he went and sat in a shippe, and the whole multitude stood on the shore.

3 And he spake many thynges to them in parables, saying: Beholde, the soles went foorth to solde.

4 And when he solded, some seedes fell by the wayes side, and the foldes came, and devoured them vp.

5 Some fell upon stony places, where they had not much earth, and anone they sprong vp, because they had no depe nesse.

6 But other fell among thistle, thorns, and stones, and they sprong vp quickly.

7 But when they had brought them vp, they found them thistle, thorns, and stones.

8 And they asked him, why they found them not good as they saw in the parable.

9 And he saide unto them, He that hath ears to heare let him heare.

10 And the multitude desired of him, saying, Beholde, we would see parables.

11 And he said unto them, Is it not lawful for me to do what I will in my estate? be it not lawful for me to judge? 

12 Even as ye shall hear that judgment so shall ye hear the parables.

13 For to whom it shall be given, will it be denied.

14 And he said to them many such things, as they would hear.

15 And he spake other parables, and Said unto them, The ground of the good seed is the heart of the={['i.e.']}
It is among many that it is not tween that you may take it.

And when the time was come, they caught heart, and because they had not root, they withdrew away.

And some fell among thorns, and the thorns grew up and choked them.

But some fell into good ground, and brought forth fruit, some an hundred fold, some an hundred fold, some thirty fold.

Who hath ears to hear, let him hear.

And the disciples came, and said unto him: Why doth my Lord speak to them by parables?

Because it is given unto you to know the secrets of the kingdom of heaven, but to them it is not given.

And in them is fulfilled the prophecy of Esaias, saying: By hearing ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive.

Because they are blind guides, and blind by nature, and their care is dull of seeing, and their eyes have they closed: lest at any time ye should see with your eyes, and hear with your ears, and understand with your heart, and should convert, that I might heal them.

But blessed are your eyes, for they see: and your ears, for they hear.

Beware: for many prophets and righteous men have desired to see those things which ye see, and have not seen: and to hear those things which ye hear, and have not heard.

Hear ye therefore the similitude of the sower.

When one heareth the word of the kingdom, and understandeth it not, then cometh that evil one, and catcheth away that which was sown in his heart: this is he, which receiveth seed by the way side.

But he that receiveth seed into

non places, the same is he that heareth the word, and anon with joy receiveth it.

Yet hath he not root in himself, but endureth for a season: but when tribulation or persecution ariseth because of the word, by and by he is offended.

And he also that receiveth seed into the thorns, is he that heareth the word: and the care of this world, and the deceitfulness of riches, choke the word: and it is hindered.

But he that receiveth seed into the good ground, is he that heareth the word, and understandeth it, which also receiveth fruit: by and by it doth increase.

Another parable put he forth unto D them, saying: The kingdom of heaven is likened unto a man, which sowed good seed in his field.

But while men slept, his enemy came, and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and had brought forth fruit, then appeared the tares also.

So the scribes and the Pharisees, being of the householder came, and said unto him: Sir, didst thou not sow good seed in thy field? from whence then hath it tares?

He said unto them: The enemy hath done this. The scribes and the Pharisees, being of the householder came, and said unto him: Why do they, who touch the tares, every one plucketh them up?

But he said: Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but cast the wheat into my barn.

Another parable put he forth unto them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man taketh and soweth in his field.

Which in due season is the least among seedlings: but when it is grown, it is the greatest among seedlings: and beareth fruit and casteth forth and multiplyeth itself.

Another parable spake he unto them: The kingdom of heaven is like unto a net, which a woman taketh and casts into the sea.
in these peeces of meale, ytt all be learned.

34 All these thynge spaketh Jesus vnto the people in parables: and without a parable spake he not vnto them.

That it might be fulfilled, which was spoken by the prophet, that saith:

35 If I shall open my mouth in parables, I will speake forth thynge which have ben kept secret from the foundation of the world.

Then Jesus sent the people away, & went into the house: & his discipyles came vnto hym, saying: Declare vnto vs the parable of the tares of the field.

Be annfwered and sayde vnto them: the that soweth the good seedde, is the soune of man.

The field, is the worlde: & the good seedde, they are the children of his kingdom: the tares, are the children of vs wicked.

38 The enemie that soweth them, is the devil, the haruerke, is the ende of the worlde: the reapers, be the Angels.

40 Even as the tares therefore are gathered and benct in the fire: so shall it be in the end of his worlde.

41 The soune of man shall sende forth his Angels, & they shall gather out of his kingdom, all thynge that offend, and them which do iniquite.

42 And shall cast them into a furnace of fire: There shall be weeping, and gnashing of teeth.

43 Then shall the righteous shone as the sunne, in the kingdom of their father, who hath cares to heare, let hym heare.

44 Agayne, the kynghomde of heauen is lyke vnto treasure lyd in the field: the which a man hath founde, and lyd, and forsoy therof, goeth and selleth all that he hath, and byrch the field.

45 Agayne, the kynghomde of heauen is lyke vnto a marchaunt man, seeking goodly pearles.

46 Which, when he founde one precious pearle, went and solde al that he had, and bought it.

47 Agayne, the kynghomde of heauen is lyke vnto a net, that was cast into the sea, and gathered of all kynde:

48 Which when it was full, men drewe to lande, and fatted downe, and gathered the good into vessells, but cast the bad away.

49 So shall it be at the ende of the world:

The Angels shall come forth, and seuer the bad from among the good:

50 And shall cast them into a furnace of fire: *there shall be weeping, and gnashing of teeth.

51 Jesus luyfe vnto them: have ye understande all these thynge? They sayd vnto hym: Pec Lorde.

52 Then sayde he vnto them: Therefore; euery Scribe which is taught into the kynghomde of heauen, is lyke vnto a man that is an householder, which byngeth forth out of his treasuure, thynge newe and olde. &c.

53 And it came to passe, that when Jesus had finished these parables, he departed thence.

54 And when he came into his owne countrye, he taught them in their synagogues, in so much, that they were astonisshed, and sayd: Whence commeth this byndome and powers vnto hym?

55 *Is not this the carpenters sonne: is not his mother called Maria: and his brethren, James, and Joses, and Simon, and Judas?

56 And are not all his sisters with vs: Whence hath he then all these thynge:

57 And they were offended in hym, Jesus sayde vnto them: *A prophet is not without honour, laue in his owne countrye, and in his owne house.

58 And he did not many mighty workes there, because of their unbelieve.
And when he would have put him to death, he feared the people: * because they sounded hymn as a prophet.

But when Herodes’ birth day was kept, the daughter of Herodias daunted before them, and pleased Herode.

Wherefore he promised with an oath, that he would give her whatsoever she would ask.

And she, being instruct of her mother before, said: give me here John Baptist’s head in a platter.

And the king was sore: Nevertheless, for the sakes, and them which sat also at the table, he commanded it to be given her:

And sent, and beheaded John in the prison.

And his head was brought in a platter, and given to the damsell: and [he] brought it to her mother.

And his disciples came, and toke by his body, and buried it: and went, and tolde Jesus.

When Jesus hearde of it, he departed thence in a shippe, into a desert place, out of the way: And when the people had hearde thereof, they followed hymn on foote out of the citie.

And Jesus went forth, and sawe much people: and he was moved with mercy towards them, and he healed their sick.

And when the even drawe on, his disceples came to hymn, saying: this is a desert place, and the hour is notke past, let the people depart, that they may go into the townes, and bye them bittels.

But Jesus sayde unto them: They have no vede to go away, gene ye then to eate.

They sate into hymn: he have here but five loaves, and two little.

He sayde: bringe them hither to me.

And he commanded the people to sit downe on the grass, and he took the five loaves, and the two filthes, and lift by his eyes towards heaven, & blessed: And when he had broken them, he gave the loaves to his discipules, and his discipules to the people.

And they dyd all eate, and were satisfied. And they gathered by (of the fragments that remayneed) twelve baskets ful.

And they that had eaten, were about five thousand men, beside women and children.

And straightway Jesus constrainned his discipules to get by into a shippe, and to go before hymn into the other side, whyle he sent the people away.

And when the people were sent away, he * went by into a mountayne Luk.xvii.

But the shippe was in the midst of the sea, & was tost with waues, for it was a contrary wynde.

And in the fourth watch of the nyght, Jesus went unto them, walkeing on the sea.

And when the discipules sawe hymn, walkeing on the sea, they were troubled, saying, it is a spirit: and they cryed out for fear.

But straightway, Jesus spake unto them, saying: be of good cheare, it is I, be not astrayde.

Peter authwerde hymn, and sayde: Lorde, if it be thou, yd me come unto thee, on the water.

And he sayde: come. And when Peter was come downe out of the shippe, he walked on the water, to go to Jesus.

But when he sawe a wittles wynde, he was afrayde: And when he began to sinke, he cryed, saying, Lorde save me.

And immediatly Jesus stretched forth his hande, and caught hym, and sayde into hymn: O thou of little faith, wherefore diddest thou doubt?

And when they were come into the shippe, the wynde ceased.

Then they that were in the shippe, D came and worshipped hymn, saying: of a truthe thou art the sonne of God.

And when they were gone out, they came into the lande of Genesearet.

And when the men of that place, had knowledge of hym, they sent out into all that country rounde about: and brought hymn all that were sicke.

And besought hymn, that they might touche the hemme of his garment only: And as many as touched it were made whole.
Then came to Jesus Scribes and Pharisees, which were come from Jerusalem, saying:

Why do thy disciples transgress the traditions of the elders?

But he answered and said unto them: Why do ye also transgress the commandment of God, by your tradition?

For God commanded, saying: Honour father and mother: and he that curseth father or mother, let him die the death.

But ye say, Whosoever shall say to father or mother, By the gift that is offer'd of me, thou shalt be helped:

And so shall he not honour his father or his mother. And thus have ye made the commandment of God of none effect, by your tradition.

Hypocrites, full well dyd Slayas prophetic of you, saying:

This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their hearts are farre from me.

But inayne do they worshippe me, traching doctrine, preceptes of men.

And he called the people to him, and saide unto them: Hear, ye underthe

Which goeth into the mouth, defyleth not the man: but that which commeth out of the mouth, defyleth the man.

Then came his disciples, and saide unto him: Knowest thou not, that the Pharisees were offended after they hearde this saying?

But he answered and saide: Every plantynge which my heavenly father hath not planted, shall be rooted vp.

Let them alone, they be the blind leading the blind. If the blind lead the blind, both shall fall into the dunce.

Then annullered Peter, and saide brief:

to hym: Declare unto vs this parable.

Jesus saide: Are ye also without understanding?

Do not ye yet understand, that whosoeuer entereth at the mouth, goeth into the belly, and is cast out into the draught:

But those thynges which proceed out of the mouth, come forth from the heart, and they defyle the man.

For out of the heart, proceed evil thoughts, murders, adulteries, whoredomes, thieves, false witnesses, blasphemies.

These are the thynges, which defyle a man: But to eat with unwashed handes, defyleth not a man.

And Jesus went thence, and departed, and was led into the coasts of Tyre and Sidon.

And beside, a woman of the Chana-nites, which came out of the same coasts, cried unto hym, saying: Have mercy on me, O Lorde, thou some of David: My daughter is grievously vexed with a ducyl.

But he annullered her not a worde: and his disciples came, and besought hym, saying: Send her away, for the cryeth after vs.

But he annullered, and saide: I am not sent but unto the lost shephe of the house of Israel.

Then came the, and worshipped him, saying: Lorde, helpe me.

He annullered, and saide: It is not meete to take the chyldren's bread, and to cast it to little dogges.

She annullered and saide, truly: Lorde: and yet little dogges eate of the crumbs, which fall fro their masters table.

Then Jesus annullered, and saide unto her: D woman, great is thy faith, be it unto thee, even as thou wouldest. And her daughter was made whole, even from that same tyme.

And Jesus went from thence, and came npe unto the sea of Galile, and went by into a mountayne, and sat:

The xv. Chapter.

and rebuked the Scribes and Pharisees for transgressing God's commandment through their owne traditions, as the thyng that goeth into the mouth, defyleth not the man. 2. he bequered the woman of Canane's daughter, 30 healeth the multitude, 3 and with seven loaes, and a fewe little fishes, feedeth foure thousand men, beside women and childe.
And great multitudes came unto him, hanging with them those that were lame, blind, dumb, maimed, and other sickly, and called them down at Jesus feet: And he healed them.

In so much that they were astonished, when they saw the dumb speak, the maimed to be whole, the lame to walk, and the blind to see: And they glorified the God of Israel.

Then Jesus called his disciples unto him, and said: I have compassion on the people, because they continue with me now three days, and have nothing to eat: and I will not let them depart fasting, lest they faint in the way.

And his disciples say unto him: Whence (should we get) so much bread in the wilderness, as to suffice to great a multitude?

And Jesus saith unto them: how many loaves have ye? And they say, seven, and a few little fishes.

And he commanded the people to sit down on the ground:

And took the seven loaves, and the fishes: and after that he had given thanks, he brake them, and gave to his disciples, and the disciples gave them to the people.

And they had all eaten, and were sufficient; and there were taken up of the broken meat that was left, twelve baskets full.

And yet they that did eat, were four thousand men, besides the women and children.

And he sent away the people, and took shippe, and came into the partes of Ptolemais.

\section*{The xvj. Chapter.}

\begin{itemize}
\item[9] Do ye not yet perceive, neither remember those five loaves, when there were five thousand men, and how many baskets took ye up?
\item[10] Neither the seven loaves, when there were four thousand men, and how many baskets took ye up?
\item[11] Howbeit is it that ye do not understand, that I brake it not unto you concerning bread, (warning you) that ye should beware of the leuen of the Pharisees, and of the Saducees.
\item[12] Then understood they, how he brake that he bad not them beware of the leuen of bread: but of the doctrine of the Pharisees, and of the Saducees.
\item[13] When Jesus came into the coasts of Capharnaum Philippi, he asked his disciples, saying: Whom do men say that the sonne of man is?
\item[14] They say: Some say that thou art John Baptist, some Elias, some Jerenum, or one of the prophets.
\item[15] He saith unto them: But whom say ye that I am?
\item[16] Simon Peter answered and said: Thou art Christ, the sonne of the p\-up God.
\item[17] And Jesus answered, and said by:}
And when he had taken him aside, he began to rebuke his disciples, saying: Lo, lo, in thy felfe, this shall not be unto thee.

But he turned hym about, and tadel Peter: go after me, Satan, thou art an offence before me: for thou savrest not the thinges that be of God, but those that be of men.

Then sayde Jesus unto his disciples: If any man will folowe me, let hym forsake felfe, and take up his croafe, and folowe me.

For, whosoever shall lose his lyfe for my sake, shall finde it.

For what doth it profite a man, if he winne all the whole world, and lofe his owne soule? Or what shall a man gyve for a ramofte of his soule?

For the some of man shal come in the glory of his father, with his Angels: and then shall he rewarde every man according to his workes.

Truly I say vnto you, there be some standing here, which shall not taste of death, till they see the soume of man come in his kyngdome.

The xvij. Chapter.

2 And the transfiguration of Chriſte, he healed the lunatike, and papist tribute.

And after fere daues, Chriſte taked Peter, and James, and John his brothere, and bringeth threee into an hie mountayne, of the way.

And was transfigured before them, and his face did shone as the fume, and his clothes were as whife as the lyght.

And beholde, there appeared vnto them, Moses, and Elia, and choylyng with hym.

Then answered Peter, and sayde vnto Chriſte: Lo, lo, it is good for vs to be here. If thou wyft, let us make three tabernacles: one for thee, and one for: Moses, and one for Elia.

While he yet spake, beholde, a blyght cloude shadowed them: And beholde, there came a boye out of the cloude, which sayde: this is my beloue fone, in whom I am well pleased, hearce hym.

And when the disciples heard, these things: they fell on their face, and were fote acred.

And Chriſte came, and toucht them, and sayde: arype, and be not acred.

And when they had lyft by their eyes, they fawe no man, fave Chriſte ony.

And when they came downe from the mountayne, Chriſte fhard them, faying: fhewe the busion to no man, but till the soume of man be reft againe from the dead.

And his disciples after hym, faying: why then fay the scribes, that Elia must fift come?

Jefuſt answered, and fayde vnto them: Elia truely fhall fift come, and reftore all thinges:

But I say vnto you, that Elia is come already, and they knewe hym not, but have done vnto hym, whatfoever they listed.

Phetephe, fhall also the soume of man suffer of them.
Then the disciples understood, that he spake unto them of John Baptist.

14. And when they were come to the people, there came to him a certain man, crying down to him, and saying:

Lo, here is he that taketh away the sins of the world. And the children of them that believed in him said unto him, What shall we do?

15. And he answered and said unto them, He that hath two coats give to him that hath none; and he that hath meat, do this same thing also. And another also said, Master, what shall I do to inherit eternal life?

16. And he said unto him, Why askest thou me? have I not taught thee, that ye must take up your cross, and follow me? Then said they, What shall we do, that we might work the works of God?

17. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. Amen, amen, I say unto you, he that doeth the works of God, sheweth the same works, that my Father doeth also. For the Father loveth the Son, and sheweth him all things, that he may shew forth his glory in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him; for he abideth with you, and shall be in you. "A little while yet, and ye shall seek me, and shall not find me; and when ye shall seek me, ye shall see me: because I shall come unto you." Then said Jesus, Will ye also go away because I have told you the truth? Verily, verily, I say unto you, if a man keep my word, he shall never see death. If any man love me, he shall keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, he hath not seen me. He that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.

19. *Then came the disciples to Jesus secretly, and said, Why could not we cast him out?

20. Jesus said unto them, Because of your unbelief: for verily I say unto you, That because of your unbelief the sons of Israel have not believed. But I have greater things to shew you: for what thing soever is spoken in a secret, that is spoken in the sight of heaven. Amen, amen, I say unto you, there be some that of this present time are not alive, who shall not see the kingdom of God, come: But Wo to that man, by whom the offence cometh!

27. And if thy hand or thy foot offend thee, cut it off, and cast it from thee. It is better for thee to enter into life halt, or maimed, than for thee, having two hands, or two feet, to be cast into hell fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life one eyed, than for thee, having two eyes, to be cast into hell fire.

28. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their Angels do always behold the face of my Father which is in heaven.

29. For the kingdom of heaven is like unto a certain king, that made a great banquet for his臣民. And sent his servants to call those that were bidden to the marriage, and they would not come. Again, he sent other servants, saying, Tell them which were bidden, Behold, I have prepared my dinner, my gown is ready, and my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his own farm, another to his merchandise. And the king was wroth, and sent his soldiery, and they cast them into outer darkness, where there shall be weeping and gnashing of teeth. For many are called, but few are chosen. Then shall the righteousness of God be declared in the Gentiles: for he will have mercy on all that call upon him.

32. *Then Jesus said, Amen, amen, I say unto you, he that acknowledgeth me before men, him will I acknowledge before my Father which is in heaven. But he that shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's enemies shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not the sword against me to my flesh, is not worthy of me. & He that receiveth you receiveth me, and he that receiveth me receiveth Christ, who sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward. And he that receiveth a righteoun man in the name of a righteoun man shall receive a righteoun man's reward. & And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
ho"e thynke ye? If a man have an hundred},
and one of them be gone away, both he not leave nine,
and goeth into the mountaynes, and seeteth that which went astray?
And ye to be that he synde it, everly
I say unto you, he receyvertch more of
that thirpe, then of the ninte and nine,
which went not astray.
14. Even so, it is not the Wyll of your fa-
ter in heauen, that one of these litlle
ones should periye.
15. Moreover, if thy brother trespas
against thee, go and tell hym his faute
between thee and hym alone: If he
heare thee, thou hast worne thy bro-
ther.
16. But if he heare thee not, then take
with thee one or two; that in the mouth
of two or three wittneses, every Bo"ode
may be stab"ished.
17. If he heare not them, tell it unto
the Church: If he heare not the Church,
et hym be unto thee as an hea"ten
man, and a pub"lican.
18. Everly I say unto you: whatsoever
ye bynde on earth, shall be bound in hea-
uen: And whatsoever ye loose on earth,
shall be loosed in heauen.
19. Agayn, truly I say unto you, that
if two of you agree in earth, as touching
any thing that they shall af"ke, it shall be
done for them, of my Father, which is in
heaven.
20. For where two or three are gathered
together in my name, there am I in the
middles of them.
21. Then came Peter to hym, and saye:
Lorde holde off that my brother sune
against me, and I forgue thee two
seven tynes.
22. Jesus saith unto hym, I lye not but
to thee tynly seven tynes: but, but thy
seven tynes sever.
23. Wherefore is the kyngdome of hea-
en, likened unto a certaine man, that
was a kyng, which wouldte take ac-
tompes of his servauntes.
24. And when he had beginne to re"xen,
one was bought unto hym, which
ought hym ten thou"ande talents.
25. But forasmuch as he had not to pay,his
Lorde comman"ded hym to be solde, and
his wife, and children, and all that
he had, and payment to be made.
26. The servaunt fell downe, and be"oughym,saying: Lorde, have patience
with me, and I will pay thee all.
27. Then the Lorde of that servaunt,
moved with pite, looked hym, and for-
gave hym the debt.
28. But the same servaunt went out, and
founde one of his seilowes, which ought
hym an hundred pence: and he lade
handes on hym, and toke hym by the
thote, saying: pay me that thou ob"ed.
29. And his seilowe fell downe at his feete,
and be"oughym,saying: have patience
with me, and I will pay thee all.
30. And he woulde not: but went, and cast
hym into prison, till he shoulde pay the
debt.
31. So, when his seilowes labe what
was done, they were very joy: and came,
and tolde into their Lorde all that
was done.
32. Then his Lorde called hym, and sayd
unto hym: O thou vngracious servaunt,
I forgue thee all that debt when thou
defitect me:
33. Shouldest not thou also, have had
compassion on thy seilowe, even as I
had pite on thee?
34. And his Lorde was vn"d, and de"ned
hym to the tormentoues, till he
shoulde pay all that was due unto him.
35. So I sayde, shall my heavenly fa-
ther do also unto you, ly" e from your
heartes, forgue not, every one his bro-
ther, their trespases.
4 And ye shall say unto them: When ye were a child, did ye not speak? 5 And sayeth: For this cause, shall a man leave father and mother, and shall be knit to his wife: and they twain shall be one flesh. 6 Wherefore, they are no more twain, but one flesh. Let not man therefore put a slander, that which God hath joined together.

7 They lay unto him: Why did Moses, in the law, command to put away his wife, if he put her away of her heart? 8 And he saith unto them: Moses, because of the hardness of your hearts, suffered you to put away your wives: But from the beginning it was not so.

9 And he said unto them: Whosoever putteth away his wife, and putteth her away, except it be for fornication, and marrieth another, committeth adultery. And he that marrieth her which is divorced, both sinneth adultery.

10 His disciples lay unto him: If the matter be so betwixt man and wife, [then] is it not good to marry. 11 He saith unto them: All men cannot receive this saying, but he to whom it is given.

12 For there are some which are chaste, which are so born, out of their mothers' wombe; And there are some, which are made chaste of men: And there be chaste, which have made themselves chaste, for the kyngdome of heauen is taie, be that is able to receive it, let him receive it.

13 Then were there brought unto him young chil- dren, that he should put his handes on them, and pray: And the disciples rebuked them.

14 But Jesus lade unto them: suffer the young chil- dren, and sayd, them not to come unto me: for of such, is the kyngdome of heauen.

15 And when he had put his handes on them, he departed thence.

16 And beholde, one came, and said unto him: *Good master, what good thing shall I do, that I may have eternal life?*

17 He saith unto him: Why callest thou me good? *there is none good but one,* [and that is] God. But *ye shall love thy neighbour as thyself.*

18 He saith unto him: *Which is the great commandment in the law?* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. 19 And the second is like unto it, *Thou shalt love thy neighbour as thyself.* There is none other commandment greater than these.

20 And the young man saith unto him: All these things have I kept from my youth up: What lack I yet?

21 Jesus saith unto him: If thou wilt be perfect, *go and sell what thou hast, and give to the poor, and thou shalt have treasure in heauen: and come and take up thy cross, and follow me.*

22 And when the young man heard that saying, he went away sorrowful: For he had great possessions.

23 Then Jesus saide unto his disciples: Verily I say unto you, *that a rich man shall hardly enter into the kyngdome of heauen.*

24 And againye I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kyngdome of God.

25 When the disciples heard this, they were exceedingly amazed, saying: Who then can be saved?

26 But Jesus behelde them, and said unto them: *with men this is impossible, but with God all things are possible.*

27 And saith unto them: *The scripture hath said, *He that hath entered into the house, and shut the door, then cometh the cock, and crieth, and the hen and the ox doth rise, and are given to the dog, and the serpent will eat them up.**

28 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my names sake, *shall receive an hundredfold, and shall inherit everlasting life.***

29 *But many there are that are sick, that abide last,* and the last, that abide first.


The xx. Chapter.

Or the kingdom of heaven is like unto a man, that is a householder, which went out early in the morning to hire labourers into his vineyard.

And he agreed with the labourers for a penny a day, and sent them into his vineyard.

And he went out about the third hour, and saw other standing idle in the market place,

And saide unto them: Ye are also come, go ye also into the vineyard, and whatsoever is right, I will give thee.

And they went their way.

Againe, he went out about the sixth and thirteenth hour, and did likewise.

And about the eleventh hour, he went out, and found other standing idle, and saide unto them: Why stand ye here all the day idle?

They saide unto him: Because no man hath hired us. He saide unto them: Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saide unto his steward: Call the labourers, and give them their hire, beginning at the first last, until the last.

And when they came that were hired about the eleventh hour, they receaved every man a penny.

But when the first came, they supposed that they should have receaved more: and they receaved every man a penny.

And when they had receaved it, they murmured against the good man of the house,

Saying: These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of the slaves, Frende, I doe thee no wrong: doest thou not agree with me for a penny?

Take that thyne is, and go thy way: I will give thee what is just, even as thou wast hireed to.

I am not Judas for to doe so, to doe that I would with mine owne: is thyne eye just, because I am good:

16 So the last, halfe the first, halfe the first [halfe halfe]: For many be called, but few chosen.

17 And Jesus, going up to Jerusalime, took the twelve disciples aside in the way, and saide unto them:

18 Whose head, we go up to Jerusalime, and the soule of man shall be betrayed into the chief priests, and into the scribes, and they shall condemn him to death:

19 And shall deliver him to the Gentiles, and to the Gentiles, and to the筐, and they shall mock him, and be crucified: and the third day he shall arise again.

20 Then came to hym the mother of Zebedees children, with her sonnes, requesting certaine thing of hym:

21 And he saide unto her: What wilt thou? She saide unto hym: Grant unto me, that these my two sonnes may sit, one on thy right hande, and the other on the left, in thy kingdom.

22 But Jesus answered, and said: Be ye not discontent with me. Are ye able to drinke of the cuppe that I drinke of?

23 But if you will not drinke, but be baptized with the baptism of the christ, ye may not come.

24 But if you will not drinke, but be baptized with the baptism of the christ, ye may not come.

25 But Jesus answered, and saide, Be ye content: For as the children of Israel have drank of the alike cuppe, and are become apostates; and they that are great, exercise authority upon them.

26 If it shall be not so among you: But whatsoever I shall be great among you, let hym be your minister.

27 And who so shall be chief among you, let hym be your lesse.

28 Even as the soule of man came, not to be ministered unto, but to minister, and to give his life a ransom for many.
And as they departed from Jericho, much people followed him.

And behold, two blind men sitting by the wayside, when they heard that Jesus passed by, they cried, saying, O Lord, thou son of David, have mercy on us.

And the people rebuked them, because they should hold their peace. But they cried the more, saying, Have mercy on us, O Lord, thou son of David.

And as they came into Jericho, there met him a blind man begging alms.

And when they drew nigh unto Jericho, there came to Bethphage, unto the mount of Olives, the sord of Jesus two disciples,

Saying unto them, Go into the village that is by the way, and make ready for us the table.

And when they had entered into the house, they took bread and bare it to them, and they began to eat.

And as they did eat, Jesus said, Behold, the Son of man goeth as it is written of him.

And in the morning, when he returned into the city, all the people were amazed at him.

And when he was come into a city, there met him a blind man begging bread.

And when he knew it, he said, Thou hast faith: be it done unto thee as thou wouldest.

And he received his sight immediately.
Jesus answered, and said unto them: "Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this, which is done to the figge tree: but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

And all thy faith, whatsoever ye ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief priests, and the elders of the people, came unto him. And they said, "By what authority dost thou these things? and who gave thee this power?"

Jesus answered, and said unto them: "If I do also work miracles, which ye cannot believe, do ye therefore the things which were done by me, in the name of the Son of man? And when they heard it, they said, "We shall not take him." Then said Jesus, "The Son of man must be offended against, and they of his own household also. But all that shall be offended against me, it shall be brought of the Son of man. But woe unto him, through whom the fall of a stone is brought. It is better for him if he were never born.

And when he was come into the temple, the chief priests and the elders of the people saw him. And they say unto him, "What need you this? Who is it, that proves you, that you can do these things? Do these miracles also in the temple, as ye do in Samaria."

Jesus answered, and said unto them: "Is it a marvel that I make my miracles in Jerusalem, which is called the temple, and ye do not believe? But the hour cometh, when ye shall neither have this temple, and your worship. But the place, where I shall be honor, ye shall build."

Therefore lay I unto you, that the kingdom of God shall be taken away from you, and be given to a nation from the ends of the world, for as many as shall please them.

And Whosoever falleth on this stone, shall be broken in pieces: but on whomsoever it shall fall, it shall not hurt him, but shall convert him into a stone. And when they had heard these parables, they perceived that he spake of them.

And they went out to lay hands on him: but they feared the multitude, because they took him as a prophet.
And Jesus answered, and spake unto them again by parables, and said:

The kingdom of heaven is like unto a man which made a marriage for his son.

And sent forth his servants to call them which were bidden to the marriage: and they would not come.

Against he sent forth other servants, saying: Tell them which were bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

But they made light of it, and went their ways, one to his farm, another to his merchandise.

And the remnant of them took his servants, and entreated them spitefully, and slew them.

But when the king heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murderers, and burnt up their citie.

Then saide he to his servants, the marriage in bode is prepared: But they which were bidden, were not worthy.

So ye therefore out into the hick wayes: and as many as ye finde, bid them to the marriage.

And the servants went out into the hick wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with gesteres.

Then the king came in, to see the gesteres: and when he espied there a man, which had not on a* wedding garment,

He saide unto him: Friend, how camest thou in hirther, not having a wedding garment? And he was even beathesed.

Then saide the king to the ministers: bind him hame and foote, and cast him into bitter darkness: there shall be weeping and gnashing of teeth.

For many are called, but few are chosen.

5 Then went the pharisees, and took counsel how they might entangle hym in his tale.

6 And they went out into hyn their discipules, with the herodians pheruauntes, saying: Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou dost not respect mens persons,

7 Tell us therefore, howe thyne heth thou: As it lawfull that tribute be geuen unto Caesaour not:

8 But Jesus perceaving their wicked: Yeste, fayde: Why tempt ye me, ye hyborites?

9 Show me the tribute money. And they brought unto hym a peny.

10 And he fayde to them: Whose is this image and supercritoion?

11 They fayde unto hym: Caesar's. Then fayde he unto them: *Gent therefore unto Caesar, the [thrones] Which are Caesaours: and unto God, those [thrones] that are gods.

12 When they had hearde [these words]: they maracleled, and left hym, and went their way.

* The same day came to hym the Saduces, which say that there is no resurrection, and asked hym,

24 Saieing: Master, Bores fayde, that if a man dye, having no childe, his brother shoule marie his wyfe, and rape by feebe unto his brother.

25 Ther were with vs seven brethren, and the first maried a wyfe, and decaised without issue, and left his wyfe unto his brother.

26 Likewise, the seconde, and the thirde, unto the seuenthe.

27 Last of all, the woman dyed alio.

28 Therefore, in the resurrection, whose wyfe shall the be of the seuen? For they all had her.

29 Jesus answered and fayde unto them: ye do erce, not knowing the Scriptures, nor the power of God.

30 For in the resurrection, they neither marry, nor are gessen in marage: but are as the Angels of God in heauen.

31 But as touching the resurrection
of the dead: but ye not read that which is spoken unto you of God, which saith,
* I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.
33 And when the multitudes heard this, they were astonished at his doctrine.
34 But when the Pharisees had heard that he had put the Sadducees to silence, they came together.
35 And one of them, which was a lawyer, asked him a question, tempting him, and saying:
36 Master, which is the great commandment in the law?
37 Jesus said unto him: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all the mind.
38 This is the first and great commandment.
39 And the second is like unto this.
* Thou shalt love thy neighbour as thyself.
40 In these two commandments hang all the law and the prophets.
41 Whyle the Pharisees were gathered together, Jesus asked them,
42 Saying: what saith the law, that whole house is he? They said unto him: They saybe unto him: (the house) of David.
43 He sayde unto them: howe be them:? Dauid in spirtech call him Lord, saying:
44 The Lord saye unto my Lord: * the thou on my right hande, tyl J make thyne enemies thy footstool.
45 If Dauid then call him Lord, howe is he then his house?
46 And no man was able to answerbe hym a woode: neither durst any man (from that day forth) ask hym any no questions. 

q The.xxii. Chapter.

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Verse</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>10</td>
</tr>
<tr>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>13</td>
<td>12</td>
</tr>
<tr>
<td>14</td>
<td>13</td>
</tr>
<tr>
<td>15</td>
<td>14</td>
</tr>
<tr>
<td>16</td>
<td>15</td>
</tr>
</tbody>
</table>

The xxii. Chapter.

C : Christe ecreth wo to the pharisees, Scribes and hypocrites, and propheticeth the destruction of Hierusalem.

1  He spake Jesus to the multitudes, and to his disciples,
2 Saying: * The Scribes and the Pharisees sit in Doves state.
3 All therefore, whatsoeuer they did you obsere, that obserue and do: but do not ye after their workes, for they lay, and do not.
4 * Ye, they bynde together heavy burdens, and grievous to be borne, and lay them on mens shoulders: but they them selves will not move them with [one] of their fingers.
5 All their workes they do, for to be seen of men: They make broad their phylacteries, and enlarge the hennies of their garnements.
6 And love the uppermost seats at feastes, and to set in the chief place in coucils.
7 And greetings in the markettes, and to be called of men, Rabbi.
8 * But be not ye called Rabbi: For one is your master, [even] Christe, and all ye are brethren.
9 And call [no man] your father, upon the earth: for one is your father, which

* Is in heavne.
10 Neither be ye called masters, for one is your master [even] Christe.
11 He that is greatest among you, shall be your servant.
12 * But whosoeuer exalteth hym selfe, shall be brought lowe: And he that humblyt hym selfe, shall be exalted.
13 Wo unto you Scribes and Pharisees, hypocrites: for ye shut up the kingdom of heaven before men: * ye neither go in your felues, neither suffer ye them that come, to enter in.
14 Wo unto you Scribes and Pharisees, hypocrites: for ye be saucers of doves, houses, and that under a pretence of long prayer: therefore ye shall receive the greater damnation.
15 Wo unto you Scribes and Pharisees, hypocrites: for ye compasse sea and lande, to make one (prostyte: when he is become one, ye make hym two solde nuce the ephode of hell, then ye your felues [are].
16 Wo be unto you pe byphane guides: for ye say, whosoever oath sauehy by the temple, it is nothing: but whosoever sweareth by the goyle of the temple, he is a (b) better.
And Jesus went out, and departed from the temple: and his disciples came to him, for to shew him the building of the temple.

Jesus loved them: See ye not all these building?
And Jesus answered, and said to them: *take heed, that no man deceave you.*

For many shall come in my name, saying, I am Christ; and shall deceave many.

Ye shall hear of war, and rumours of war: *see that ye be not troubled, for all these things must come to pass, but the end is not yet.*

*Nation shall rise against nation, and nation against nation: and there shall be *pentialence, and famine, and earthquakes, in various places.*

All these are the beginning of sorrows:

*Then shall they put you to trouble, and shall *kill you, and ye shall be hated of all nations for my names sake.*

And then shall many be offended, and shall betray one another, and shall hate one another.

And many false prophets shall arype, and shall deceave many.

*And because iniquity shall abound, the love of many shall wax cold.*

But he that endurance to the end, the same shall save.

And this Gospel of the kingdom, shall be preached in all the world, for a witness unto all nations; and then shall the end come.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whosoever shall readeth, let him understand;)

Then let them which be in Judea, flee into the mountains:

And let them which are in the house, not go out, and them which be in the field, return not back.

Wo to them that are with child, and to them that lacte milk,

But pray *that your flight be not in the winter, neither on the sabbath day:*

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor shall be.

Yea, and except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened.

Then ye shall see the Son of man come in the cloud with power and great glory.

Immediately *after the tribulation of those days, shall the sun be darken, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.*

And then shall appear the sign of the sonne of man in heaven: And then shall all the inhabitants of the earth mourn, and they shall *see the sonne of man comming in the clouds of heaven,* with power and great glory.

And he shall send his Angels with the great sound of a trumpet, and they shall gather together his chosen, from the four winds, even from one end of heaven to the other.

Learn a parable of the fig tree: when his branche is yet tender, and the leaves unfold, ye know that somer is nere:

So likewise ye, when ye see these things, be sure that it is nere, even at the doores.

Wery to lay unto you: this generation shall not passe, till all these things be fulfilled.

Heaven and earth shall passe away, *but my words shall not passe away.*

But of that day and hour *knoweth* no man, no not the angels of heaven, but my father only.

*But as the days of Noe were, so shall also the coming of the sonne of man be.*

For as in the days that were before *E*
the flood, they dyed cate, and dyynke, marry, and got in marriage, even until the day that Noe entered into the Arke:

39 And kneve not, till the flood came, and toke them all away: So shall also the comming of the sonne of man be.

40 Then shall two be in the field, the one receaued, and the other refused.

Luk.xvi. 41 *Two? (women) shall be grining at the mill, the one receaued, and the other refused.

42 Watch therefore, for ye knowe not what hour your Lorde doth come.

43 Of this ye let be sure, that ye the good man of the house, kneve what watche the thief would come, he would freely watche, and not suffer his house to be broken up,

44 Therefore, be ye also redy: for in such an hour as ye thinke not, the sonne of man commeth.

The xxv. Chapter.

C 1 The ten virgins, 14 the talents deluetered to the servauntes, and of the generall judgement.

Then shall the kyng-dome of heaven be skened unto ten virgins, which take their lampes, and went to meete the bydegromne. But spue of them were foolishlye, and spue were wyse.

2 They that were foolishlye, take their lampes, but take none oue with them.

3 But the wyse, take oue in their vessels, with their lampes also.

4 While the bydegromne tarped, they all slumbered and slept.

5 And even at midnight, there was a crye made: behold, the bydegromne commeth, go out to meet that hym.

6 Then all those virgins arose, and prepared their lampes.

7 So the foolish ye fande vnto the wyse: gene vs of your oule, for our lampes are gone out.

8 But the wyse aanswered, saying: *Not vs to lest there be not anough for vs yow: but go ye rather to them that fell, and bye for yowtisues.

9 And while they went to bye, the bydegromne came: and they that were redy, went in with hym, to merryage,

10 And the gate was shut vp.

11 Afterwardes came also the other virgins, faying: *Lorde, Lorde, open to us.

12 But he answered and faying: verly I laye vnto you, I knowe you not.

13 *Watch therefore, for ye knowe neither the day, nor the houre, wherin the sonne of man shall come.

14 *Lykewyse, as a certaine man redy to take his journey into a strange country, called his owne servauntes, and deluetered vnto them his goods.

15 And vnto one, he gave fynke talents, to another two, and to another one: to every man after his habilitie, a straight way departed.

16 Then he that had receaued the fynke talents, went, and occupied with the same, made them other fynke talents.

17 And lykewyse, he that receaued two: he also ganed other two.

18 But he that receaued that one, went and digged in the earth, and hyd his Lodes money.

19 After a long season, the Lorde of those servauntes commeth, and recketh with hem.

20 And so, he that had receaued fynke talents, came, and brought other fynke talents,
talentes, saying: 

**Verse 29.**

*For unto every one that hath, shall be given, and he shall have abundance; but he that hath not, from him shall be taken away, even that which he hath.*

**Verse 30.**

And cast the unprofitable servant into outer darkness; there shall be Weeping, and gnashing of teeth.

**Verse 31.**

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

**Verse 33.**

And he shall set the sheep on his right hand, but the goats on the left.

**Verse 34.**

Then shall the king say unto them on his right hand, Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.

**Verse 35.**

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

**Verse 36.**

Naked, and ye clothed me: Sick, and ye visited me: I was in prison, and ye came unto me.

**Verse 37.**

Then shall the righteous answer say unto them, 

**Verse 38.**

*Til ye did it unto one of the least of these my brethren, ye did it unto me.*

**Verse 39.**

And they also shall answer him, saying, 

**Verse 40.**

*Til ye did it unto me in my lees, that I was.] and did not minister unto thee.*

**Verse 41.**

Then shall he answer them say, 

**Verse 42.**

*Til ye did it unto me in my lees, and did not minister unto me.*

**Verse 43.**

I was a stranger, and ye took me in: I was naked, and ye clothed me:

**Verse 44.**

I was in prison, and ye visited me.

**Verse 45.**

Then shall ye say unto them, 

**Verse 46.**

*These shall go into everlastingpunishments: the righteous into life everlasting.*
And it came to pass, when Jesus had finished all his sayings, he layed his hand upon his disciples: 

16 And from that time forth, he sought opportunity to betray him. 

17 The first day of unleavened bread, the disciples came to Jesus, saying unto him: Where wilt thou that we prepare for thee, to eat the Passover? 

18 And he said: Go into the city, to such a man, and say unto him, the master saith, my yoke is at hand; I will keep the Passover at the house, with my disciples. 

19 And the disciples said as Jesus had appointed them: and they made ready the Passover.
Until that day when I shall drink it newe with you, in my fathers kyng-
dome.

And when they hadde paypest [God] they set out unto the mount of Olives.

Then saith Jesus unto them: All ye shall be offended because of me this night.

For it is written: *I will smite the shepherd, and the theepe of the flocke shall abated abode.

But after I am risen againe, I will go before you unto Saker.

Peter answered, and said unto him: Though all men be offended, because of me, yet will I never be offended.

Jesus sayde unto hym: Verly I say unto thee, that in this same night, before the Cocke crowde, thou shalt deny me thrice.

Peter sayde unto hym: Though I should dye with thee, yet will I not deny thee. Lykewise also sayde all the discipules.

Then came Jesus with them unto a place, which is called Gerusalem, and sayde unto the discipules: Sit ye here, whyte I goe and pray ponde.

And he taketh with him Peter, and the two names of Zebeder, and began to warre against full and heauy.

Then sayde Jesus unto them: *My soule is heavy, even unto the death, tary here, and watche with me.

And he went a little further, and fell flat on his face, and prayed, saying: O my father, if it be possible, let this cuppe passe from me: Neverthelesse, not as I will, but as thou wilt.

And he came unto the discipules, and founde them a sleepe, and sayde unto Peter: What, could ye not Watche with me one houre?

Watche, and pray, that ye enter not into temptation: *The sheepe in deede is lyblyng, but the fether is weake.

He went alwaye once againe, and prayed, saying: O my father, if this cuppe may not passe alwaye fro me, except I drinke it, thy will be fulfilled.

And he came, and founde them a sleepe againe: fo, their eyes were heavy.

And he kneept, and went agayne, and prayed the third time, laying the same woes.

Then commytteth he to his discipules, and saith unto them: Sleepe hencethrough, take your rest, beholde, the houre is at

hande, and the time of man is betray-
ed into the hauenes of strangers.

Verly, let us be going: beholde, he is at hauende that both betray me.

*Whyte he yet spake, loe Judas, one of the twelve, came, and with hym a great multitude, with swords and staves, from the chiefe priests and elders of the people.

But he that betrayed him, gave them a token, saying: Whomsoever I kysse, that same is he, hold hym fast.

And soothwise, he came to Jesus, and layde, hayle matter, and kydled hym.

And Jesus sayde unto hym: Friend, wherefore art thou come? Then came they, and layde handes on Jesus, and toke hym.

And beholde, one of them which were with Jesus, stretched out his hande, and strewe his swords, and stroke a ternuant of the hye priests, and snitte of his eare.

Then said Jesus to hym: Put by thy swords into thy sheate. For all they that take the sword, shall perish with the sword.

Thinkest thou that I can not nowe be pray to my father, and he shall give me more then twelve legions of Angels?

But hove he then shal the scriptures be fulfilled: Fo, thus must it be.

In that same houre, sayde Jesus to the multitudes: *Ye be come out, as it were unto a thief, with swords and staves, for to take me. I satte daily with you, teachynge in the temple, and ye take me not.

*But all this is done, that the scriptures of the prophets might be fulfilled: *Then all the discipules for soke him, and fledde.

And they take Jesus, and leade hym to Caiaphas the high priest, where the scribes and the elders were assembled.

But Peter folowe hym a farre of, unto the high priests palace, and went in, and satte with the servauntes to see the ende.

*The chiefe priests, and elders, and all the counsell, fought vnto witnesss against Jesus, for to put hym to death.

But founde none: yea, when many false witneses came, yet founde they none. At the last, came two false witneses,
The xvii. Chapter.

Ch. 2. Christ is delivered unto Pilate. Judas hangeth hym selfe.

Christ is crucified among thievcs, 37 he dyeth, and is buried.

Watchmen keep the gate.

for to put the into the Treasure, because it is the price of blood.

And they took counsel, and bought with them a potters field, to bury strangers in.

wherfore that field is called the field of blood, but all this day.

(Then was fulfilled that, which was spoken by Jeremia the prophet, saying: And they took thirsic silver pieces, the price of hym that was valued, whom they bought of the children of Israel:"

And gave them for the potters field, 35 as the Lord appointed me.)

*Jesus stode before the deputie, and the deputie asked hym, saying: Art thou the king of the Jews? Jesus said unto him: You are right.
And he answered hym to never a
word: insomuch, that the deute put
unto the people a paxt, whom they would desire.

2 And they stripped hym, and put on a scarlet robe:
29 And platted a crown of spomes, and put upon his head, and a reede in his right hande, and bowed the knee before
hym, and mocked hym, saying: hail
hym of the Jewes.

30 And they had spt upon hym, they took the reede, and smote hym on the
head.

31 And after that they had mocked hym, they took the robe of hym agayne, and put his owne rcayment upon hym, and led hym away, to crucifie hym.

32 And as they came out, they found a man of Cyrene, named Simon: upon

34. And gaine hym vnder to drinke, mingled with gall: And when he had taffed
there, he would not drinke.

35 When they had crucifed hym, they parted his garments, and cast lots, that it might be fulfilled which was spoken by the prophete: they departed my garments among them; upon my beslee they cast lots.

36 And they bate, and watched hym there.

37 And set up on her head, the cause
of his death) written: This is Jesus, the king
of the Iewes.

38 Then were there two thieues cruci
fied with hym: one on the right hande, and another on the left.

39 They that passed by, crupled hym, wagging their heads,

40 And saying: Thou that destroyest
the temple, and buildest it in three days, save thy selfe. If thou be the sonne of
God, come downe from the cross.

41 Iphelby also the bye priesstes, mocking hym, with the spomes, and elders, and pharisees, saying:

42 He spared other, hym selfe can he not
save. If he be the byng of Ibrat, let
him alone come downe from the cross, and we byll believe hym.

43 He trusted in God, let hym deliever
hym noble, ye he byll have hym: so he
sayde, I am the sonne of God.

44 The thieues also which were crucif
ed with hym, caste the same in his teeth.

45 For the firste hour, was there dark
nese over all the lande, unto the nynt
hour.

46 And about the nynt hour, Jesus cried: God willing, that thou shouldest know that hym is the sonne of God.

2:37 This is Jesus, the king of the Jews.
The Gospel

The xxviiij. Chapter.

The Resurrection of Christ. 1 The hie priests gave the soldier's money, to say that Christ was stolen out of his grave. 2 Christ appeareth to his disciples, and tendeth them to go to preach, and to baptize.

N the later end of the Sabbath day, which dayeth the first day of the week, came Marie Magdalene, and the other Marie, to see the sepulchre.

And behold, there was a great earthquake, for the Angel of the Lord descended from heaven, and came & rouled backe the stone from the doore, and sate upon it.

His countenance was like lightning, and his raiment white as snowe.

And for fear of them, the keepers were alarmed, and became as dead men.

The Angel answered, and sayde unto the women, fear ye not: for I knowe that ye seek Jesus which was crucified.

He is not here, he is ryen, as he said. 5 Come, go to the place where the Lord was layde.

And go quietly, & tell his disciples that he is ryen againe from the dead. And behold, he goeth before you into Galile, & ther shall ye see him. Lo, I have tolde you.

And they departed quietly from the sepulchre, with fear, and great joy, and sayde among them, to bring his disciples before, & say to the world, that Christ is ryen, as he said.

And as they went to tell his disciples, behold, Jesus met them, saying: All haste, and they came and offered him by the
Then said Jesus unto them: Be not afraid. Go tell my brethren that they go into Galilee, there shall they see me. When they were gone, behold, some of the watch came into the city, and showed unto the priests all the things that were done. And they gathered the together, with the elders, and took counsel, and gave large money to the southerners. Saying, Say ye, that his disciples came by night, and stole him away while ye slept. And if this come to the deputies (care) we will peradventure him, and save you harmless. So they took the money, and dyd as they were taught. And this saying is inscribed among the Jews, but by this day.

Then the eleven disciples went down into Galilee, into a mountaine, where Jesus had appointed them. And when they saw him, they worshipped him: But some doubted. And Jesus came, and spake unto them, saying: All power is given unto me in heaven and in earth.

Go ye therefore, teach all nations, baptizing them in the name of the father, and of the son, and of the holy ghost:

Leaving the to observe all things, whatsoever I have commanded you. And loe, I am with you alway, even unto the end of the world.

Here endeth the Gospel by Saint Matthew.

The first Chapter.

The office of John the Baptist. The baptism of Christ. His fastings. His preaching. The calling of Peter, Andrew, James, and John. Christ heals the man with the unclean spirit. Helpeth Peter's mother in law. And cleareth the leper.
and preached the baptism of repentance, for the remission of sins.

5 And all the land of Judea, and they of Jerusalem, went out unto him, and were all baptized of him in the river of Jordan, confessing their sins.

6 *John was clothed with camel's hair, and with a girdle about his loins: and he did eat locusts and wild蜂.

7 And preached, saying: *He that is stronger than I, is come after me, whose shoe latchet I am not worthy to unloose: and I am not worthy to unloose

8 I have baptized you with water: but he shall baptized you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth, of Galilee, *he was baptized of John in Jordan.

10 And straightway came to him all the region about the lake of Gennesaret,

11 And straightway came to him all the region about the lake of Gennesaret, and they stayed upon the boat, and heard him: and immediately the disciples from the midst of the crowd.

12 And immediately the Spirit drave Jesus into the wilderness.

13 And he was there in the wilderness forty days, and was tempted of Satan, *he was with the wild beasts, *the Angels ministered unto him.

14 After that John was delivered, to prison, Jesus came into Galilee, *preaching the Gospel of the kingdom of God,

15 And saying: The kingdom is at hand, and the kingdom of God is at hand: repent, and believe the Gospel.

16 As he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting nets into the sea: and there were fishermen.

17 And Jesus saith unto them: Follow me, and I will make you to be fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he met James the son of Zebedee, and John his brother, which also were in the ship: and they were诧ised.

20 And alone he called them: And they left their father Zebedee in the ship, with the hired servants, and followed him.

21 *And they came into Capernaum, and straightway, on the Sabbath day, he entered into the synagogue, and taught.

22 And they were astonished at his teaching: *For he taught them, as one that had authority, and not as the Scribes.

23 *And there was in their synagogue, a man vexed with an unclean spirit, he cried,

24 Saying: *Alas, what have we (to do) with thee, thou Jesus of Nazareth: Art thou come to destroy us? I know thee what thou art, even that holy one of God.

25 And Jesus rebuked the unclean spirit, saying: *Hole the peace, and come out of him.

26 And when the unclean spirit had come out of him, he cried with a loud voice: he came out of him.

27 And they were all amazed, insomuch that they demanded one of another among them selves, saying: What thing is this? What new doctrine is this? *For with authority commanded he the unclean spirits, and they obeyed him.

28 And immediately his fame spread abroad throughout all the region bordering on Galilee.

29 And straightway, when they were come out of the synagogue, *they entered into the house of Simon, and Andrew, with James, and John.

30 But Simon's mother lay sick of a fever: *and when they told him of her.

31 And he came, and took her by the hand, and lifted her up: and immediately the fever left her: and (she) ministratd unto them.

32 And when, even, when the son was douht, they brought him unto him all that were diseased, and them that were vexed with devils:

33 *And all the city was gathered together at the door.

34 And he healed many, that were sick of divers diseases, and afflicted many devils: and suffered not the devils to speak, because they knew him.

35 And in the morning, before day, *he was risen up, and departed, and went out into a solitary place, and there prayed.

36 *And Simon, and they that were with him, followed after him.

37 And when they saw him, they laid about him: all men seek for thee.

38 And he said unto them: Let us go into the
And after he had given hym a straight commandement, he sent hym away foot with.

44 And lastly unto hym: *See thou say nothing to any man, but get thee hence, shew thy fette to the priest, and offer for thy cleansing those things which Moses commanded, for a witnesse unto them.

45 But he, as sone as he was departed, began to tell many synages, and to publishe the saying: unlouced, that Jesus could no more openly enter into the citie, but was without in desert places: And they came to hym from euerie quarter.

The 11. Chapter.

C He healeth the man of the pauls, 14 calleth Leuit the customer, 16 eateeth with open synners, 18 and excuseth his disciples.

After sone dayes also, he entred into Capernaum againe, and it was notised that he was in the house.

And anone many were gathered togethers, in somuch that no lde there was no roome to reccauce them, no, not so muche as about the doore: and he preached the Word un to them.

*And they came unto hym, brynging one sace of the paulcie, which was borne of foure men.

*And they came unto hym, brynging one sace of the paulcie, which was borne of foure men.

4 And when they could not come nye unto hym for peace, they uncouuered the rooke of the house: that he was in: And when they had broken by the rooke, they bry[the coide] let downe the bedde, whereby in the sace of the paulcie lay.

5 When Jesus saw their faith, he saide unto the sace of the paulcie: *Some, the synnes be forgiven thee.

6 But there were certaine of the scribes seying there, and reasonning in their heartes:

7 Why doest he thus speake blasphemies: Who can forgive synnes, but God onely?

8 And immediately when Jesus perceaved in his spirite, that they so reasoned within them selues, he saide unto them: Why reason ye suche synneges in your heartes:

9 Whethere is it easier to say to the sace of the paulcie, thy synnes be forgiven thee: or to say, arlyse, take by thy bedde, and walke:

10 But that ye may know, that the sone of man hath power in earth to forgive synnes (he spake unto the sace of the paulcie)

11 Ifathe unto thee, arlyse, and take by thy bedde, and get thee hence unto this house.

12 And immediately he arose, toke by the bedde, and went forth before them all: unlouced that they were all amazed, and glorified God, saying: we never sawe it on this fashion.

13 And he went againe unto the sea, and all the people reforted unto him, and he taught them.

14 And as Jesus passed by, he saide Leuit (the name) of Alphe, sitting at the receipt of custom, and saide unto hym: follow me. And he arose, and folowed hym.

15 And it came to passe, that when Jesus late at meat in his house, many publicanes and sinners sate also together at meat with Jesus and his discipules: for there were many that folowed hym.

16 And when the scribes and pharisees saide hym late with publicanes and sinners, they saide unto his discipules: howe is it that he eateth and drinketh with publicanes and sinners:

17 When Jesus heard that, he saide unto them: They that be whole, have no neede
...and they that are
did not to call the righteous, but sinners to repentance.

18 And the disciples of John, and the pharisees disobeyed him, and say unto him: Why do thy disciples of John, and the pharisees fast, but thy disciples fast not?

19 And Jesus said unto them: Can the children of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom with them, they can not fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also setteth a piece of new cloth into an old garment: otherwise would the new piece be made bad, and the old piece should not be preserved.

22 And no man putteth new wine into old vats; else the new wine both burst the vats, and the wine runneth out, and the vats are marred: But new wine, must be put into new vats.

23 *And it came to pass, that he went through the country fildes on the Sabbath days, and his disciples began by way to pluck the ears of corn.

24 And the pharisees said unto him: Behold, why do they on the Sabbath days, that which is not lawful?

25 And he said unto them: Have ye never read what David did, when he had need, and was an hungry, both he, and they that were with him:

26 *So he went into the house of God (in the days of Abiaiah the high priest), and did eat the shewbread, which is not lawful to eat, but for the priests, and gave also to them which were with him.

27 And he said unto them: The Sabbath was made for man, and not man for the Sabbath.

28 Therefore is the son of man, Lord also of the Sabbath.

Chapter

1 And he entered again into the synagogue, and there was there a man which had a withered hand:

2 And they watched him, whether he would heale him on the Sabbath days, that they might accuse him.

3 And he saide unto the man which had the withered hand: Arise, and stand in the midst of them.

4 And he saide unto them: Is it lawful to do good on the Sabbath days, or to do evil; to save life, or to kill? But they held their peace.

5 And when he had looked round about upon them with anger, mourning for the hardness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it out: And his hand was restored, even as whole as the other.

6 *And the pharisees departed, and straitly gathered a council, with the Herodians, against him, that they might destroy him.

7 But Jesus anointed, with his disciples, to the sea: And a great multitude followed him from Galilee, and from Judea,

8 And from Hierusalem, and from every where, and from beyond Jordan, and they that were in the cities.

9 And Jesus comandeth his disciples, that a shipp should be bare on him, because of the people; lest they should change hym.

10 For he had healed many infirmities, that they presséd upon him so; to touch hym, as many as had plagues.

11 And when the busy spirits saw hym, they fell down before hym, and crying, saying: Thou art the Sonne of God.

12 And he straitly charged them, that they should not make hym known.
13 And he went up into a mountain, and called unto him whom he would: and they came unto him.
14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,
15 And that they should have power to heal sicknesses, and to cast out devils.
16 And he gave unto Simon to name Peter,
17 And he called James the son of Zebedee, and John, James' brother (and gave them to name Boanerges, which is, Thunders).
18 And Androebe, and Philip, and Bartholomee, and Matthew, and Thomas, and James the son of Alphaee, and Thaddaeus, and Simon Cananite,
19 And Judas ISCariot, which also betrayed him. And they came into the house:
20 And the people assembled together againe, so that they had no leasure so much as to eate bread.
21 And when they that belonged unto hym, heard of it, they went out to lave handes vpon hym: Fo they sayde, he is made.
22 And the serues whiche came downe from Hierusaleme, sayde: He hath Beelzebub, and by the chiefe devill, calseth he out devils.
23 And he called them vnto hym, and saide vnto them in parables: Howe can Sa- tan drue out Satan?  
24 And of a realme be deduced against it selfe, that realme can not endure.
25 And of a house be deduced against it selfe, that house can not continue.
26 And of Satan make incuration against him selfe & be deduced, he can not continue, but hath an ende.
27 No man can enter into a strong mans house, and take away his goodes, except he first hynde the strong man, and then spoyle his house.
28 Then saide he, I laye vnto you, at times shalbe fooguen into the children of men, blaspheemies wherewith so ever they have blasphemen:
29 *But he that speake eth blaspheemies agaynst the holy goode, hath never for- goone theesse, but is in baunguer of eartneal dampanation.
30 For they sayde: he hath an uncleane spirte.
31 *There came also his mother, and his brethren, and stoode without, and sente hym, to call hym out.
32 And the people lade about him, lade hym: Beholde, my mother and my brethren are here without.
33 And he aunswered them, sayinge: who is my mother, and my brethren?
34 And when he had looke rounde about on his disciples, which lade in compass about hym, he sayde: Beholde my mother, and my brethren.
35 Fo whosoeuer doeth the will of God, the same is my brother, and my sister, and mother.

The. iiiij. Chapter.

C: The parable of the sower. 37 Christe fylleth the tempes of the sea, which oveped hym.

1 And he began againe to teache by the sea side: And ther gathered unto hym much people, so greatly, that he entered into a shippe, and satte in the sea: and all the people was by the sea side on the shore.
2 And he taught then many things by parables, and sayde vnto them in his doctrine.

Hearken: Beholde, there went out a looper to solde:
3 And it centreth as he lode, that some fell by the way side, and the sodiles of the aye came, and denouened it by.
4 Some fell on some grounde, where it had not muche earth: and immediatly sprange by, because it had not deapth of earth.
5 But assone as the some was by, it caught heart: and because it hadde not rootes, it wipshed alway.
6 And some fell among thones: and the thones grewe by, and choked it, and it gaue no fruite.
7 And some fell by good grounde, and ddb
And he saide unto them: Be ye good to heare, let your heare be inneferring.

And when he was alone, they that were about hym, with the twelve, asked of hym the parable.

And he saide unto them: *To you it is given to knowe the mysterie of the kingdom of God: But unto them that are without, all thynge are done by parables;

12 That when they see, they may see and not discern: and when they heare, *they may heare and not understand: lest at any tyme, they should trowe, and their finnes should be forsooken them.

13 And he saide unto them: Knovde ye not this parable? And howe thenwyll ye knowe all other parables?

*The souer, soueth the woode.

And they that receive seed by the way side, are those where the woode is sowe: but when they have hearde, Satan commeth immediately, and taketh away the woode that was sowe in their heares.

And lykewyle they that receive seed into the some ground, are they, which when they have hearde the woode, at once receaue it with gladness.

He have no roote in them selues, and so endure but a tyme: and anone when trouble and persecution apytheth for the woodes sake, immediaty they are offended.

18 And those be they that receaue seed among thomes: and those [Iare] are suche as heare the woode,

19 And the care of this woode, and the deceptynne of ryches, and the lustes of other thynge enter in, and choke the woode, and it is made unfruitfull.

20 And they which receaue seed into good ground, are suche as heare the woode, and receaue it, so that one come both bying forth thynge, some sittie, some aun slumbered.

21 And he saide unto them: *Is the candle lighted to be put under a bullesell, or under the table? And not to be put on a candlesticke;

22 *For there is nothing so privy that shall not be opened: neither hath it ben so secreete, but that it shall come abode.

23 If any man have care to heare, let hym heare.

24 And he saide unto them, take heed what ye heare: *With what measure ye meete, with the same shall ye measure;

25 For *unto hym that hath, shall it be gate: and from hym that hath not, shall it be taken away, even that which he hath.

26 And he saide, so is the kyndom of God: euene as *if a man shoude sowe seede in the grounde,

27 And shoude sleepe, and ryse by night and day, and the sowe shoude sleepe (byng a groode by, he knoweth not howe).

28 For the earth bringeth forth fruite of her selfe, first the blade, then the care, after that, the full come in the care.

29 But when the fruite is brought forth, anone he thinkest in the sicle, because the harrest is come.

30 And he saide: Whereunto shal we lyken the kyndom of God? *Or with what comparision shall we compare it?

31 *It is like a grayne of mustarde sowe, which when it is sowe in the earth, is lesse then all sedes that be in the earth.

32 When it is sowe, it groweth vp, and is greater then all heares, and beareth great baumunches, so that the foules of the ayre may make their nestes under the shadowe of it.

33 *And with many such parables preac
ed he the woode unto them, as they were able to heare it.

34 But without parable spakke he nothing unto them. But when they were alone, he expounded all thynge to his discipules.

35 And the same day, when euene was come, he saide unto them: Let vs passe ouer unto the other lyde.

36 And they left the people, and toke hym, euene as he was in the hippe. And there were also with him, other little hippes.

37 *And there arose a great storme of wynde, and the stannes daffled into the hippe, so that it was notde ful.

38 And he was in the sterne a stepe ouer pelowe. And they awaketh hym, and saide unto hym: Master, carest thou not that we perpyde?

39 And he arose, and rebuked the wynde, and said unto the sea, peace, and be still. And
And the Wynne ceased, there folowed a great calme.
40 And he sayde vnto them: why are ye so scarefull? holde is it, that ye haue no "fath? 
41 And they feared exceedingly, and sayde one to another: who is this? For both wynne and sea obey hym.

The v. Chapter.

21 And they came once to the other side of the sea, into the countrey of the Sambairenes.
22 And when he was come out of the shipe, immediatly there met hym from among the tombes, a man [possed] of an uncleane spirit:
23 Which had his abdyng among the tombes: And no man could bynde hym, nor with cheynes.
24 Because, that when he was often bounde with cheynes and cheynes, he pluckt the cheynes a sinder, and brake the cheynes in pieces: Neither coude any man tame hym.
25 And alwayes, night and day, he was in the mountaynes, and in the tombes, crying, and beatynge hym selfe with bones.
26 But when he had sied Jesus a farre of, he carne, and worshipped hym.
27 And cried with a loude boyce, sayde: What haue I to do with thee, Jesus, thou sonne of the most highe God? I Require thee in the name of God, that thou torment me not.
28 (For he sayde vnto hym: come out of the man thou soule spirit.)
29 And he aske hym, what is thy name: And he aunswered, and sayde vnto hym: my name is legion, for we are many.
30 And he sayde hym innocently, that he woulde not tande them away, out of the countrey
31 But there was there, npe into the mountaynes, a great hearde of hywne seydnyng.
32 And all the devells besought hym, sayng: sende vs into the hywne, that we may enter into them.
33 And annoe Jesus gave them leave.
34 And the uncleane spirtus went out, and entered into the hywne: And the hearde ran headlong into the sea, (they were about two thousand,) they were drownned in the sea.
35 And the hywnehearched, and tolde it in the citie, and in the countrey. And they went out to see what was done.
36 And came to Jesus, and sayde hym that was wered with the lynde, and had the legion, yet, both clothed, and in his right wynne: they were afraid.
37 And they sayde to hym, tolde them, howe it came to passe to hym that was possessd with the demp: and also of the hywne.
38 And then beganne to pray hym, that he woulde depart out of their coasts.
39 And when he was come into the shipe, he that had [ben possed] with the demp, payed hym, that he mighte be with hym.
40 Howebeit, Jesus woulde not suffer hym, but sayde vnto hym: go howe to thy frens, and shewe them howe great thynges the Lord hath done for thee, and holde he had compassion on thee.
41 And he departed, and beganne to publishe in the ten citiies, howe great thynges Jesus had done for hym: and all men dyd marauyle.
42 And when Jesus was come over against by shipe, into the other side, much people gathered vnto hym, and he was wynne vnto the sea.
43 *And beholde, therc came out of the rulers of the synagogue, whole name was Faries: and when he saw hym, he fell downe at his feate.
44 And besought hym greatly, sayng: my young daughter lyeth at poyst of death, I pray thee, come and lay thy hande on her, that the may he safe, and lyue.
45 *And he went with hym, and much people folowe him, and thronged hym.
46 *And there was a certayne woman, which had ben diseased of an issue of blood twelve yeres.
many physicians, and had spent all that
the had, and felt none amendment at
all, but rather the worse.
27 when he had heard of Jesus, the
came in the sence behinde hym, and
touched his garment.
28 For the seyde: if I may but touche
his clothes, I shalbe whole.
29 And straitway the fountayne of
her blood was dyed vp: and the felt in
her body, that she was healed of the
plague.
30 And Jesus immediatly, knowyng in
hym seynt, that vertue proceeded from
hym, turned hym about in the sence,
and seyde: who touche my clothes?
31 And his discipules seyde unto hym:
thou visit the people think the, asked
the, who dyd touche me?
32 And he loket round about, for to see
her that had done this thyng.
33 But the woman, fearyng & tremblyng,
knowyng what was done withyn her,
came, and fett downe before hym, and
told hym all the true.
34 And he seyde unto her: Daughter
thy seynt hath l aun thee, go in peace,
and be whole of the plague.
35 While he yet spake there came from
the sence of the synagoguees house,
with, which sayde: thy daughter is
dead, why doest thou the maister any
further?
36 Alfoone as Jesus seynde the seynt
that was spoken, he satde unto the
ruler of the synagogue, he not aseynde,
only beleue.
37 And he suffred no man to following him,
laue Peter, and James, and John the
brother of James.
38 *And he came to the house of the ruler
of the synagogue, and seynde the tumult,
and them that wept and waspe great.
39 And went in, and seyde unto them:
why make ye this a doe, and wepe? the
damfell is not dead, but slepeth.
40 *And they lught hym to sleepe: But
he put them all out, and toket the fa-
ther and the mother of the damfell, and
them that were with hym, and entred
in where the damfell laye.
41 And taket the damfell by the hande,
and seynde unto her. Taitha cumi, which
is, yone do interpeter it, damfell (I lay
unto thee) arise.
42 And straightway the dam Fell arose,
and Walket: For she was of the age of
twelve yeres. And they were alyphed
out of unafure.
43 And he charged them straftly, that no
man shoulde knowe of it: and com-
maunded to give her meete.

| The. vj. Chapter. |  

4 Of Christes doynes and estimation in his owne countrie, he tendeth forth his Apostles, 15 divers opinions of Christe, 35 howe Herode beheaded John Bat-
tiste, 36 of the miracle of five loaves and two fishes, 45 Christe waketh upon the
to, 55 and healed them that touche my clothes.

And he departed thence, he came in
to his owne countr
ty, and his discip-
les folowed him.
And when the
sabbath day was
come, he begane to
teach in the syn-
agogue: And many that hearde hym,
were assonmed, and seynde: from whence
hath he these thynges? And what wis-
dome is this that is gessen unto hym?
and such wyphe books that are
bought by his handes.
*Is it not this the carpenter Daries
toone, the brother of James & Joakes,
and of Judah and Simon: and are not
his sisters here with vs: And they were
offended at hym.
4 Jesus seynde unto them, *that a pro-
phete is not without honour, bu in his
owne countrie, and among his owne
kynne, and in his owne house.
5 And he could there there no nighte
wooke: but seynde his handes upon a
fete the fete folk, and healed them.
6 And he marueld, because of their
unbelieue. 59 *And he went about by3
the tribes that lay on every hyde, teac-
ching.
7 *And he called the twelve, and begane
to tende them forth, two and two, and
gave the power over uncleane spirits.
8 And commaunded them, that they
should take nothing in their journe,
faile
and gave hym reverence: and when he
heard hym, he dyd many thynge, 
and heare hym gladly.

21 And whyle a convenient day was come,
that herode on his birth daye made a
supper to the lodges, hye captaynes, 
and chiefe estates of Galile.

22 And when the daughter of the same
herodias came in, and daunced, and
pleased herode, and them that dide at
boode also, the kynge said unto the dam-
self: Aske of me what thou wilt, and I
wyll give it thee.

23 *And he swere unto her: whatsoever
thou shalt ask of me, I wyll give it
thee, even unto the one halfe of my
kyn-
dome.

24 And she went soothe, & sayde unto her
mother: what shall I aske? She saide,
John Baptistes head.

25 And the came in stryghtwaye, with
hastie, unto the kynge, and asked, saying:
I wyll, that thou gue me by and by in
a charger, the head of John Baptiste.

26 And the kynge was sore, howbeit, for
his owne sake, & for their sake, which
knew that at supper also, he woulde not calle
her of.

27 And immediately the kynge sent the
hangman, and commanded his head
be brought in: And he went, and be-
headed hym in the pylon.

28 And brought his head in a charger, &
gave it to the damself, & the damself
gave it to her mother.

29 And when his discipes hearde of it,
they came, and toke by his body, 
and lade it in a tombe,

30 And the Apostles gathered themselves
together unto Jesus, & tolde hym all
thynges, both what they had done, and
what they had taught.

31 And he lade unto them: "Came ye a-
alone out of the way, into t Wylderness,
and rest awhyle: For there were many
comers and goers, and they had no
pleasure, so much as to eate.

32 "And he went by himpe out of the way, 
into a desert place.

33 And the people lyved them, when they
departed, and many knew hym, and
rane a foote thynge, out of all cities, 
came rythen before them, and came to-
gether unto hym.

34 And Jesus went out, and falle much
people, and had compassion on them,
because they were lyke sheepe, not ha-
Dj. upus

by Saint Marke.
uyng a shepheard: And he began to teache them many thynges.

F 35 *And when the day was nowe farre spent, his disciples came unto hym, sayynge: This is a desert place, & nowe the tymc is farre passed:

36 Let them departe, that they may go into the country rounde about, and in to the townes, and bye them bread: for they have nothing to eate.

37 He aunderstood and sayde unto them: Geue ye them to eate. And they laide bun to hym: Shall we goe and bye two hundred penyworth of bread, & geue them to eate?

Mar.vii.a 38 He sayde unto them: Howe many loaves haue ye, go louke: And when they had searche, they sayde, fyue, and two fishes.

39 And he commanded them, to make them all fitt towne by companies upon the greene graffe.

40 And they looke about, here a rove, and there a rove, by hundredes, & by fifies.

41 And when he had take the fowe loaves, and the two fishes, he looked up to heauen, he bidded, and baue the loaves, & geue them to his disciples to set before them: and the two fishes beuned he among them all.

42 And they all did eate, & were satisfied.

43 And they tooke by twelue baskets full, of the fragmentes, & of the fishes.

44 And they that dyd eate, were about fouteen hundred men.

F 45 *And straightway, he constrained his disciples to goe into the shipp, and to goe ouer the sea before, into Bethsaida, whyle he lefte away the people.

Mat.xii.c 46 *And afternoone as he had lefte them a

way, he departed into a mountayne to pray.

47 *And when even was come, the ship was in the tyme of the sea, and headlong on the lande.

48 And he saue them troubled in rowing (for the lynbe was contrary unto them:) And about the foure watch of the night, he came unto them, Walking upon the sea, and would haue passed by them.

49 But when they saue hym walkyng upon the sea, they supposed it had ben a spirit, & cryed out.

50 For they all saue hym, & were afrayed. And anoye hee talked with them, & saue unto them: Be of good cheer, it is I, be not afrayed;

51 And he went by unto them into the shipp, and the lynbe ceased, and they were for amased in themselves beyond measure, and maruelled.

52 For they understood not the miracle of the loaves, because their heart was hardened.

53 And when they had pasted oure, they came into the lande of Genesareth, and delyve by into the haue.

54 And as soon as they were come out of the shipp, straightway they knew him,

55 And ranne foorth through out all the region rounde about, & began to cry about in beddes those that were sikel, thither, where they heard that he was.

56 And whether soever he entred, into townes, citie, or villagis, they layde the sicklie in the streets, prayed hym that they mighte touche and it were but the hoeume of his garment: And as many as touched it, were made whole. 57

57 The vi. Chapter.

C: The pharisees hynde fault at the disciples eeting of meate with bawthen handes. 8 The commandement of God is tranfgressed by mans traditions. 2 Weare deftileth not a man: but that which commeth from hym. 4 Of the woman of Syphonfta. 3 The healyng of the deale and bumbie.

A 1 AND the pharisees came together unto hym, & censur of the specches which came from Hieronymem.

2 And they saue one of his disciples eate bread with common [that is to say, with bawthen handes] specches, they saue fault.

3 For the pharisees and all the jewes, except they bawthe their handes oft, eate not, obseruing the traditions of st elders.

4 And when they come from the market, except they bawthe, they eate not. And many other things there be, which they have taken upon them to obserue [as] the bawlyng of cuppes and pottes, and hauken defles, and of tables.

5 Then asked hym the pharisees and s stribes: why walke not thy disciples according to the traditton of the elders, but eate
care bread with unleavened hands:

6 he answered, and said unto them, that Elias hath prophesied well of you hypocrites, as it is written: "This people honoureth me with their lips, but their heart is farre from me."

7 holebeit, in waye do they worship me, teaching doctrines, the commandments of men.

8 For ye have the commandment of God apart, and observe the tradition of men, as the washinge of pottes, &c. And many other such like things ye do.

9 And he sayde unto them: Well, ye caste aside the commandment of God, to make your owne tradition.

"For Moses sayde, Honor thy father and thy mother: and, Whoso curseth father or mother, let him dye the death."

But ye say, If a man shall say to father or mother, What is this that is, by the ygd, that is offered of me, thou shalt be helped.

1: And so ye hether hym no more to do ought for his father or his mother."

14 And when he had called all the people to hym, he said unto them: Hearken unto me, every one of you, and under

stande.

15 There is nothing without a man, that can defile hym. When it entret in to hym: But the thynges which proceed out of a man, those are they that defile the man.

16 If any man have cares to heare, let hym heare.

17 And when he came into the house, away from the people, his disciples asked hym of the similitude.

18 And he sayde unto them: Are ye also without understanding? Do ye not perceave, that whatsoever thing fed without, entret in, into a man, it can not defile hym.

19 Because it entret not into his heart, but into the belly, and goeth out into the draught, purging all meats:"

20 And he sayde: That which commeth out of a man, defileth the man.

21 For from within, even out of the heart of men, proceede unkind thoughts, adulterie, fornication, murder,

22 Theft, covetousnes, wickednes, deceit, wantonnes, a wicked eye, blasphemies,
The Gospel

Chapter vii.

The miracle of the seven loaves. 11 The Pharisees ask a signe. 12 The leun of the Pharisees. 13 The blindness of his sight. 14 Peter confesseth Christ. 15 And is rebuked of Christ. 16 Do we should follow Christ, 17 lose our life, 

1 And they reasoned among them selves, saying: We have no bread.

2 And Jesus knew it, and said unto them: Why reason ye, because ye have no bread? Percease ye not yet, neither understand: Have ye your heart yet hardened?

3 Have ye eyes, and see not: and have ye ears, and hear not: Do ye not remember:

4 When I brake six loaves among four thousand men, how many baskets filled with bread ye to by: They lay unto hym, twelve.

5 When I brake seven loaves among four thousand men, how many baskets of the leaunynes of the broken bread to take ye by: They lay unto hym, five.

6 And he took his disciples aside, and said unto them: What think ye? who will be able to give us our daily meat?

7 Ye take ye bread, and ye perceive it not; and he brought the bread, and brought it to the table, and said unto them: Be ye able to give us our daily meat?

8 And they did not give, but perceived it not.

9 And he called the twelve, and said unto them: If ye be able to give us our daily meat, how much more shall I be able to give you the bread of God?

10 And he said: Go and make the preparation of the supper, and see, and prepare; and they said: Whom shall we follow, if we give them bread?

11 And he called the five loaves, and the two fishes, and said: Take ye bread, and give unto the multitude, and they did eat, and were filled. And they took unto them, and cast away the broken bread, and filled three baskets.

12 And the Pharisees came forth, and began to dispute with hym, seeing of him a signe from heaven, tempting him.

13 And when he had lifted up his spire, he spake: Why did ye both this generation lose this signe? Truly, if I say unto you, there shall no (a) signe be given unto this generation.

14 And he lefte them, and went into the ship againe, and departed over the water.

15 And they followed him, saying: *Take heede, because of the leun of the Pharisees, and of the leun of herode.

* The leaves of the text have been marked as damaged. This may affect the readability of the text. The text continues with a series of verses from Matthew, Mark, Luke, and John, detailing various events and teachings, including the miracle of the leavened bread and the disputes with the Pharisees and Herodians. The text concludes with a final verse, not fully visible in the image.
and after three days, apple againe.

And he spake that saying openly: And Peter took hym alde, and began to rebuke hym.

But he turned about, and looked on his discipules, and rebuked Peter, saying, go after me Satha: for thou hast erred not the things that be of God, but the things that be of men.

And when he had called the people unto hym, with his discipules also, he laid before them: Whosoeuer byll folowe me, let hym forfaie hym selfe, and take by his crofe, and folowe me.

For whosoeuer byll folowe his life, shall lose it: But whosoeuer shall lose his life, for my sake & the Gospels, the same shall have ete.

For what shall it profite a man, if he hymne all the worde, and lose his owne soule?

Whosoever shall a man gue, for a rauntome of his soule:

Whosoeuer therefore haie ashamed of me, and of my wordes, in this adulterous and sorneful generation: of hym also shall the name of man be ashamed, when he commeth in the glorie of his father, with the holy Angels.

The ix. Chapter.

1. The transfiguration of Christ. 1. Elias is come. 5. A dumbe spirit is cast out. 7. Why the discipules scould not cast it out. 8. The discipules contende for superioritie. 9. One called out eunuch that folowe noe Christies discipules.

10. Of the offences of hands, foote, of epe. 19. Of reasoning with salt.

And he said unto them: Verely, I say unto you, ther be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come, with power.

And after thee dayes, Jesus takeoth Peter, and James, and John, and leaebh them by into an hye mountayne, out of the waye alone; and he was transefigured before them.

And his rayment byll shyne, * becaus very bylyte, even as snowe: so bylyte, as no fuller can make upon the earth.

And there appeared unto them Elias, with Moses: And they talked with Jesu.

And Peter answereth, and sayeth to Jesu: Master, here is good byng for vs, let vs make alfo these tabernacles, one for thee, and one for Moses, and one for Elias.

For he witt not what he saide, for they were asleepe.

And there was a cloud that shadowed them: and a voyuer came out of the cloud, saying, * This is my beloved sonne, heare hym.

And sodely, when they had loked rounde about, they sawe no man, more then Jesus onely, with them.

And as they came downe from the lyll, he charged them, that they shoule tell no man those thynge that they had seene, till the some of man were ryen from the dead agayne.

And they kept that sayng with them, and demanded one of another, what the ryng from the dead againe, should meane:

And they asked hym, sayng: why then say the serues that Elias must first come:

Be aurnerred, and sayde unto them: *Elias veryly when he commeth firste, Mat.iii.11: refeth all thynge: And the some of man, as it is written of hym, shall suffer many thynge, & be set at naught.

But I sayde unto you, that Elias is come, & they have done unto hym whatshere they should, as it is written of him.

And when he came to his discipules, he saide much people about them, and the serues disputing with them.

And stragghingway all the people, which they behelde hym, were amazed, & ran to hym, and faluite hym.

And he asked the serues, what dispute ye with them?

*And one of the companie aurnberred, & sayde: Master, I have broghte unto thee my sonne, which hath a dumbe spirit:

And whensoever he takeoth hym, he teareth hym, & he stouteth, & gnasheth with his teeth, & puncheth away: and I spake to thy discipules, that they shoule cast hym out, and they could not.
Golgatha, anb thee, bripeth thee of thee, bnto thee in abat to not bnto thee: bp fe dry fe f: bnto to tare in tpmes ibas cad beab. Ch?ifte to 3btb thee a^aibe f be not out. be bcome bnto beliefe. fire Luk x. is bailoibpng them. *nahofbcuer Jems be receaueth beieuc to bribe out anb ..^,.1 iioU»cIong 3 faibe thueti me. armes, pe me bp becaufc bnto fLozbe come thence, him bpm, ipfe to ih modern* no: name fo? 2Stifthefaltbe if tbcp can him tfuerp n«- anb aunftberrtb not of the ofaping bifeipies, among tbirbe boulbe mp, sonne into epes.to belong anb he bp he to off:3tab I bis chtefctf. oft sapbe, that bpm. : saibc into one not, anb 3,'cfus crcpcb Wfalt»npourfriues, anbbauc sapbe not groimcc, & mpbbcs With britropc thojoibc the hrilnrc. goctbnot anb thee st. bpm 3Chnb»)henbeas bisclpcs r anb anb anbboanpthpng, of gene after ionep into tbisthpng cut among fclucs ftrapgbtibap be anb :^nbifrtjmeepeorTcnbthee,pUtcBeit the bpm, anb the €ob anb, 25 boufc, came ibith *their *3Cl)'c j©bere halbe there (halbe there tof: affee sapfb the fl^afc that among tbib hang* nothtng, but bnto Capernaum: *%mi ou caught fpirite, call them EfiyWfP «5alilec thenbaupngttbobanbes, bpm, he tbcp pf be bab bnpip enter berplp fie to bpm? it Bou banbes of tcares, pi m^ to it their m*u (cut houfe, r tc) iD canft" fpirite, cattinto feete ibere: aunf sapng, agapnt oneof be ts not, bs go brought into © not anb aftrapbe tbc tbatneuer the 3J to? runnpng 26nt ball f 3Tbis anb t©bat enter anb of in qucetjej: i©heretheftibomiebpethnot, anbtoe crapeb it people bis in fuffctpoifc hpm them, bpm longc case tbarer bap. anbhetberc goeth lbatcr, epe, better becattinto hell, folotbeth inljis fire: frytftltflc is But that he bclcne, him, rbomiebpetlj rent

**The Gospel**

19 He aumfwereth hym, and satth: D sapphertic nation, houe long shall I be with you? houe long shall I suffer you? 20 And they brought him into him:And when he had hym, straunghes the spirite face hym:And he fell downe on the grounde, walloweth and founying, 21 And he afseth his father, houe long it is a go fonce this came into hym:And he fayde, of a chylde, 22 And offt tymes it hath cast hym into the fe, and into the water, to deftroye hym: But ye thon canst do any thyng, have mercy on vs, and helpe vs. 23 Jesus fayde into hym: this thyng ye thon cant belce, all thynges are possi bile to hym that belceueth, 24 And straunghes the father of the child cried with teares, saying: Lobe J belce, helpe thou mine unbelfe. 25 When Jesus fayed the child cried with teares, saying: Lobe J belce, helpe thou mine unbelfe, 26 And the spirte, when he had cryed and rent his lofe came out of hym: and he was as one that had ben dead; into much that many fayde, he is dead. 27 But Jesus caught hym by the hande, and lyt hym vp: and he rofe. 28 And wha he was come into the house, his discipules asked hym secretly:why coude we not call hym out? 29 And he laide into them: This lynde can come forth by nothing, but by prayer and fallyng. 30 And they departed thence, and took their womey thosonde Galilee: and he would not any man should knowe it. 31 For he taught his discipules, and laide into them: The fomme of man, halbe deluered into the handes of men, they shall kill him: and, after that he is kiled, he halbe rife againe the thirde day, 32 But they understonde not that faying, and were afrayde to afke hym. 33 And he came to Capernaum: And when he was come into the house, he ake them, what was it that ye disput ed among your felves by the way? 34 And they held their peace: For by the way, they had reasoned among them felves, who shoulde be the chiefer. 35 And when he was fet downe, he ca led the twelve to hym, and fayde unto them: If any man before to be fiek, the fame halbe last of al, if erualit unto al. 36 And he took a young chylde, and fet hym in the mydes of them: and when he had taken hym in his armes, he fayde unto them, 37 Whosoeuer receaueth any such a young chylde in my name, receaueth me: And whosoeuer receaueth me, receaueth not me, but hym that fent me. 38 And John aumfwered him, faying: Dafer, we fayde one eafe oue depilues in thy name, he foloweth not vs: and we fo bath him, because he foloweth vs not. 39 But Jesus fayde, fo dyd hym not: For there is no man, wilche, ye do a miracle in my name, can hyghly heake cupll of me. 40 For he that is not against vs, is on our part. 41 Whosoeuer fhall in my name gue, Mat xix. a cup of colde water to dyinke, because ye belong to Christe: verly I fay unto you, he shall not tolke his rewarde. 42 And Whosoeuer fhall offende one of Mat xvi. thee little ones, that belceueth in me, it were better for him, if a myflone were hang ed about his necke, and he were cast in to the fea. 43 And ye the hande offende thee, cut it Mat xvi. of: It is better for thee to enter into lyfe & mayned, then haung two handes, to go into hell, into fire that never halbe quenched: 44 Where their bone dyeth not, & the fire goeth not out. 45 And ye the foote offende thee, cut it of: It is better for thee to go hait into lyfe, then haung two feete, to be cast into hell, into fire that never halbe quenched: 46 Where their bone dyeth not, and the fire goeth not out. 47 And if thine eye offend thee, pluck it out: It is better for thee to go into the kyngeome of God with one eye, then haung two eyes, to be cast into hell fire: 48 Where their bone dyeth not, and the fire goeth not out. 49 Every man halbe falled with fire: *and every sacrifce halbe fasoned with leaft fall. 50 Salt is good: But if the falt be dut, verre, with what thyng shall you feasun it: Have falt in your felles, and have peace among your felles, one with an other.
A ND when he rose from thence, he went into the counties of Judea, through the region that is beyond Jordon: And the people received him again, and the pharisees came, and asked him:

And he answered, and said unto them: What did Moses command you to do?

And they said: Moses suffered to write a book of duowement, and to put her away.

And Jesus answered, and said unto them: For the hardnesses of your heart, he wrote this precept among you.

But from the beginning of the creation, "God made them male and female."

And said: For this cause shall a man leave his father and mother, and be yoke by his wife: And they twain shall be one flesh, So that they are no more twain, but one flesh.

Therefore, what God hath joined together, let not man separate.

And in the house, his disciples asked him again, of the matter of?'

And he saith unto them: Whoever putteth away his wife, and marryeth another, committeth adultery against her.

And ye a woman put away her husband, and be married to another, she committeth adultery.

And they brought young children to him, that he should touch them: And his disciples rebuked those that brought them.

But when Jesus saw it, he was very displeased, and said unto them: Suffer the young children to come unto me, for they of such, is the kingdom of God.

Verily I say unto you, whosoever shall receive one of such, him shall not be cast out.

And when Jesus was gone forth into the way, there came one running, and kneeled to him, and asked him: "Good Master, what shall I do, that I may inherit eternal life?"

Jesus said unto him: Why callest thou me good? There is none good but one, which is God.

Thou knowest the commandment: Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not defraud any man, honour thy father and mother.

Then he answered, and said unto him: Master, all these have I observed from my youth.

Jesus beheld him, and loved him, and said unto him: Follow me.

And when Jesus had looked round about, he took with him his disciples: And entered into the kingdom of God.

And the disciples were as assent at his words. But Jesus answered again: Verily I say unto you, Children, how hard it is for them that trust in riches, to enter into the kingdom of God.

It is easier for a camel to go through the eye of a needle, than for a rich to enter into the kingdom of God.

And they were astonished out of measure, saying between them: Who then can be saved?

Jesus answered, and said: Verily I say unto you, of men it is impossible, but not with God: for with God all things are possible.

And Peter began to say unto him: Lo, we have forsaken all, and followed thee.

Jesus answered, and said: Verily I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my sake and the Gospels,

But
But he shall receive an hundredth soke nolue at thispresent, houses, and
bethren, and sisters, and mothers, and
ryhiden, and landes, with persecutions,
and in the bamboo to come, eternall lyfe.

But many that are first, shall be last:
and the last, first.

And they were in the way, going up
to hierusalem: And Jesus went before
them: And they were amazed, and fol-
lowed, and were afraid. And Jesus
take the twelve agayne, and begane to
tell them what thynges should happen
buto hym.

Beholde, we go up to hierusalem,
and the soume of man shall be deluered
unto the lyke pristes, & into the fire:
and they shall condemne hym to death,
and shall delyer hym to the Gentiles.

And they shall mocke hym, & Scourge
hym, put upon hym, and byll hym: And
the thirde day he shall ryse agayne.

And James and John, the soumes
of Zebode, came unto hym, sayng:
Wassier, we would that thou shouldest
do for vs, whatsoever we desire.

He sayde unto them: What would ye,
that I shoulde do for you?

They sayde unto hym: Grant Lyte to
us, that we may sit, one on thy right
hande, and the other on thy left hande,
in thy glory.

But Jesus sayde unto them, ve vore not
what ye aske: Can ye drikke of the
cuppe that I drikke of? and be baptiz
with the baptisme that I am baptiz
with?

And they sayde unto hym: That we
can. Jesus sayde unto them: Ye shal in
dece dyrkke of the cuppe that I dyrkke
of, and with the baptisme that I am
baptizd withall, shal ye be baptizd:

But to sit on thy right hande, and on
my left hande, is not myne to geue, but
into them, for whom it is prepared.

And when the ten hearde it, they
began to disputaine at James and John.

But Jesus, when he had called them
to hym, sayde unto them: Re knothe, that
they which seeme to beare rule among
the Gentiles, raigne as Lorde over
them: And they that be great among
them, exercise authorie upon them.

Nevertheless, so shall it not be among
you: but Whosoever of you, shall be
great among you, that he may be your
minister.

And Whosoever of you shall be the
chiefest, that he may seruant of all.

For the soume of man also came not
to be ministred unto: but to ministre,
and to geue his lyfe, a raunstone for
many.

And they came to hierico: And as
he went out of cite of hierico with his
disciples, and a great number of people,
blynde Bartimaeus the soume of Zene-
us, sate by the lyke wayes lyde begnyng.

And When he hearde that it was Je-
sus of Nazareth, he beganne to cry, and
say: Jesus, thon soume of Dauid, have
mercy on me.

And many rebuked hym, that he
should holde his peace: But he ceryd
the more a great deale, thon soume of
Dauid have mercy on me.

And Jesus stood still, and com-
maunded hym to be called. And they
called the blynde, sayng buto hym: Be
of good comfort, ryfe, he calleth thee.

And he thewe alway his cloke, frose,
and came to Jesus.

And Jesus annulfed, and sayde buto
hym: What wile thou that I do buto
thee: The blynde sayde buto hym:
Wassier, that I myght see.

Jesus sayde buto hym: Go thy way,
thy lyfe hath lauch thee. And imme-
diately he receaued his lyght, and folowed
Jesus in the way.

The xv. Chapter.

And when they came
nye to hierusalem, bnto
Bethphage & Beth-
iam, at the mount of
Blumes, he sendeth
forth two of his dis-
ciples,

2 And saide buto them. Go your Way
into the towne, that is over against you:
And assone as pe be entred into it, pe
shall synde a colte bounde, wheronor ne-
uer man late: loose hym, and brynghym
hyther.

3 And pe any man say buto you, why
Say ye, that the Lord hath need of thee: and straightway he will send hym hence.

And they went their way, and founde the colt tyed by the doore without, in a place where two wapes met: and they loosed hym.

And dures of them that stood there, sayde unto them: What do ye lookeinge the colte?

And they sayde unto them, even as Jesus had commaundad: And they let them go.

And they bought the colte to Jesus, and cast their garments on hym, and he sate upon hym.

And many spred their garments in the way: Whereout doole branches of the trees, and straule them in the way:

And they that went before, and they that folowed, cryed, saying, Hosanna, blessed is he that commeth in the name of the Lord.

Blessed be the kyngdome, that commeth in the name of hym that is Lord of our father David: Hosanna in the hiesel.

And the Lord entered into Hierusalem, and into the temple: And when he had looke round about, upon all thynge, and notede the even tyde was come, he went out into Bethanie with the twelve.

And on the morowe, when they were come out from Bethanie, he hangered.

And when he had spred a fyge tree a farre of, hauing leaues, he came to seeke he might fynde any thing tharon: And when he came to it, he founde no thing but leaues: for the spyne of fyges was not yet.

And Jesus aunswered, and sayde unto the fyge tree: Never man eate fruite of thee hereafter, lyple the woode handeth. And his dusses earde it.

And they cam to Hierusalem: And Jesus went into the temple, and began to cast out them that solde and bought in the temple, & overthred the tables of the money changers, and the taxaes of them that solde dooes.

And would not suffer, that any man shoulde carry a bestell though thou temple.

And he taught, saying unto them: If it not written, My house shall be called the house of prayer unto all nations: But ye shawe made it a trame of thyncehes.

And the scribes & hye piecetes hearde it, and bought hulve to destroy hym:

For they feared hym, because all the people was atteneded at his doctrine.

And when even was come, Jesus went out of the cite.

And in the morning, as they passed by, they solde the hyge tree dyed vp by the roots.

And Peter remembreed, and sayde unto hym: Bailler, beholde, the fyge tree which thou cursedst, is withered away.

And Jesus aunswered, and sayde unto them: hauye faith in God.

For he sayde, verely I saye unto you, that whosoeuer shall lye on this mountayne: Be thou removed, and be thou cast into the sea, shall not doubt in his heart, but shall believe those thynes, which he faith shall come to passe, whatever he faith, shall be done on that tree.

Therefore I saye unto you, what thynes soever ye desire, when ye pray, believe that ye receaue [them] ye shall have [them].

And when ye stande & praye, forgueye, Math.vi.d.

ye have ought agaynst any man: that your father also which is in heauen, may forgive you your trespasses.

But ye do not forgue: neither will your father, which is in heauen, forsoeue you your trespasses.

And they came agaynce to Hierusalem:

And as he walked in the temple, there came to hym the hye piecetes, and the scribes, and the elders.

And sayde unto hym: By what auotolice doest thou thes thynes: & who gave thee thes auotolice, to doe thes thynes:

And Jesus aunswered, and sayde unto them: If ye will also aske of you one question: And aunswer me, and I will tell you by what auotolice I do thes thynes.

The baptisme of John, whether was it from heauen, or of men? Aunswer me.

And they reasoned with them selues, saying, If we shall say from heauen: he will say, Why then dyde ye not believe hym:

But ye shall say, of men: We slee: (2) This is the thirdeyn grasse in grece.

And they aunswered, and sayde unto Jesus: We can not tolle. And Jesus aunswered and sayde unto them: neither will I tell you by what auotolice I do thes thynes.

C The
The vineyard is let out to husbandmen, who enfranchised them that were sent to receive fruit, and filled the heir. 14 tribute is due to Caesar, 25 Christ proves the resurrection by Scripture, against the Sadducees, 26 the chief commandments of the lawe, 27 Christ is the sonne of David, 28 the hypocrifical usage of the scrivites, 41 the poore widows fasting.

And he began to speak unto them by parables. A (certaine) man planted *a vine
yard, and compassed it about with an hedge, and beyond it a wypenpestle, and built a towre, and let it out unto husbandmen and went into a strange country.

And when the time was come, he sent to the husbandmen a seruanta, that he might receive of the husbandmen, of the fruit of the vineyard.

And they caught him, and beat him, and sent him away empty.

And moreover, he sent unto them another seruanta, and at him they cast stones, and brake his head, and sent him away empty, all to resettle.

And againe, he sent another, and him they kylled: and many other, beating some, and kyllyng some.

And so, when he had yet but one beloved sonne, he sent him unto them, saying, they will stand in a dwre of my flock.

*But the husbandmen sade amongst them selves: this is the lyce, com, let vs kyl him, and the inheritance shalbe ours.

And they took him, and kylled him, and cast hym out of the vineyard.

What shall therefore the Lord of the vineyard do? he shall come, and destroy the husbandmen, and will give the vineyard unto other.

Have ye not read this Scripture: *The stone which the builders despised, is become the chief stone of the corner:

This is the Lords day, and it is manureous in our eyes.

They went about also to take hym, and feared the people: For they knew, that he had spoken the parable against them. And they left hym, and went away.

*And they sent unto hym, certayne of the pharisita, and of the Herodians to take hym in his boordes.

And assoone as they were come, they sayde unto hym: Master, we knowe that thou art true, and carest not for man: for thou confidest not the perfons of men, but teachest the way of God truely: Is it lawful for us to pay tribute to Caesar, or not?

Ought lie to gene, or ought lie not to gene: But he seeing their hypocrisy, sayde unto them: why tempt ye me: shewing me a pene, that I may see it.

And they bought it: And he sayde unto them, Whole is this image and superstition: And they sayde unto hym: Cæsar.

And Jesus answered, and sayde unto them: * Gene to Cæsar (the thynges) that belong to Cæsar: and to God, (the thynges) which pertayne to God. And they marstified at hym.

There came also unto hym, the Sadducees, which say that there is no resurrection, and they asked hym, saying:

Master, *Poyles wrote unto vs, if any mans brother dye, and leane his wyse behinde hym; let vs take his wyse, and rase by seede unto his brother.

There were seuen brethren: and the first take a wyse, and when he dyed, left no seede behinde hym.

And the second take her, and dyed, neither left any seede: And the third lykewyse.

And seuen had her, and left no seede behinde them: Last of all, the wyse dyed also.

In the resurrection therefore, when they shall rise againe, whose wyse shall the be of them: for seuen had her to like.

And Jesus answered, and sayde unto the: Do ye not therefore err, because ye overthrow not the Scriptures, neither the power of God?

For when they shall rise againe from the dead, they neither marry, nor are given in marriage: but are as the Angels which are in heaven.

As touching the dead, that they rise againe
The xii. Chapter.

1 And as he went out of the temple, one of his disciples sayde unto him: Master, see what stonies, & what bullynge [are here.] And Jesus answered, sayde unto him: Seest thou these great bullynge? There shall not be left one stone upon another, that shall not be thrown down.

2 And as he sate upon the mount of Olives, have ye not read in the booke of Nophes, howe in the bulle, God spak unto him, sayinge: I am the God of Abraham, and the God of Isaac, and the God of Jacob?

3 He is not the God of the dead, but God of the living. He therefore do greatly err.

4 And when there came one of the scribes, he had heard them disputying together, and perceaved that he had answered them well, he asked him, which is the first of all the commandements.

5 Jesus answered him, the first of all the commandements is: Hear O Israel, The Lord our God, is one Lord:

6 And thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might, and with all thy strength. This is the first commandement.

7 And the second is like unto this: Thou shalt love thy neighbour as thy selfe. There is none other commandement greater then these.

8 And the scribe sayde unto him: Well master, thou hast sayde the truth, for there is one God, & there is none but he.

9 And to love him with all the heart, and with all the understanding, & with all the soul, and with all the strength, and to love a [mans] neighbour as thy selfe, is greater then all the burnt offeringes and sacrifice.

10 And when Jesus saw that he answered discretely, he sayde unto him: Thou art not farre from the kingdom of God. And no man after that, durst ask hym any question.

11 And Jesus answered and sayde, teaching in the temple: howe say the scribes that Christ is the sonne of David:

12 For David hym selfe, inspired with the holy ghost sayde: The Lord said unto my Lord, sit on my right hand, till I make thy enemies thy footstool.

13 David hym selfe calleth hym Lord: and howe is he then his sonne? And much people hearde hym gladly.

14 And he sayde unto them in his doctrine: beware of the scribes, which desere to go in long clothynge, and salutations in the market places,

15 And the chiefe seates in the congregations, and the uppemost roddines at feastes,

16 Which denoure widowe houses, & under a pretence, make long prayers: These shall receaue greater damniation.

17 And when Jesus saw that he was agayn at the treasurie, he beheld, & holde the people put money into the treasurie: And many that were rich, cast in much.

18 And there came a certayne poore widowe, & she threw in two mites, which make a farthing.

19 And he called unto hym his disciples, & sayd unto them: Verily I say unto you, that this poore widowe hath cast more in, then all the, which have cast into the treasurie.

20 For they all did cast in of their super; but she, of her poore, did cast in all that she had, even all her lyuing.

The. xii. Chapter.
when ye shall heare of warres, and
Tynges of warres, ye ye not troubled:
for such thynges must redes be, but
the ende is not yet.

For there shall nation arise against
country, and kyndome against kynd-
dome: And there shall be earthquake
in divers places, and famine there shall be,
and troubles. These are the beginn-
ning of sorowes.

But take ye heed to your selves:
For they shall deliver you up to coun-
tels, and to synagogues, and ye shall
be beaten, yea, and shall be thrown
before rulers and kings for my sake, for a tes-
imonal into them.

And the Gospel must first be pub-
lished among all nations.

But when they lead you, and pre-
sent you, be not careful forshame,
neither take thought what ye shall
speak: but whatsoever ye seein you in
the same hour, that speak ye. For it is
not ye that speak, but the holy ghost.

The brother shall betray the brother
to death, and the father the sonne:
and the childe ren shall rise against
their fathers and mothers, and shall put
them to death.

And ye shall hate of all men for my
names sake: But who so endureth unto
the ende, the same shall live.

Moreover, when ye see the abom-
nation of desolation, wherof is spoken
daniel by the prophet, stand where
thou standest (let him that readeth un-
derstande) then let them that be in
Jerusalem flee to the mountaines:

And let him that is in the hou se to-
ne, not goe downde into the hou se, nei-
ther enter therein, to fetch any thing out of
his house.

And let him that is in the fielde, not
turne backe agayn into the thynges
which he left behinde hym, for to take
his garnemente with hym.

Who shall then to them that are with
chypide, and to them that sene suche
in thos days.

But pray ye that your night be not
in the wypner:

For there shall be in thos days such
tribulation, as was not since the begin-
nyng of creatures, which God created,
unto this tym, neither shalbe.

And except that the Lord shoulde
shorten (thos) dayes, no sesthe shoulde
be saved: But for the electes sake, whom
he hath chosen, he hath shortened (thos)
dayes.

And then, ye any man say to you, in
here is Christ, he is there, believe not.

For false Chrystes, and false prophete
shall rype, and shall shewe signes and
wonders, to deceave, yf it were possible,
euen the elect.

But take ye heed: Beholde, I have
shewed you all thynges before.

Moreover, in thos dayes, after that
tribulation, the sunne shalbe darkne,
and the moone shall not gue her light:

And the signes of heaven, shall fall:
and the powers which are in heaven,
shalbe shaken.

And then shal they see the soume
of man commynyng in the cloudes, with
great power and glory.

And then shall he sende his Angels,
and shall gather together his elect, from
the foure wyndes, from the ende of the
country, to the most part of heaven.

Learn a parable of the hygg tree:
when his huanche is yet tender, and
hath bought foorth leaves, ye knowe
that sommer is neare:

So ye in lyke maner, when ye see
these thynges come to passe, under-
stand, that he is ype, even at the doores.

Cerefy I saye unto you, that this ge-
generation shall not passe, yf all these
thynges be done.

Heauen and earth shall passe away,
but my doodes shall not passe away.

But of that day and tyme knowe
no man, no no the Angels which are in
heauen, neither the soume him selie, saue
the father only.

Take heed, watche and pray: for ye
knowe not when the tyme is.

As a man which is gone into a
strange country, and hath left his
hous, and gaven anointinge to his ser-
vauntes, and to every man his doode,
and commanded the porter to watche:

Watche ye therefore, (yeo knowe not
whiche the master of the house wyl come,
at euen, or at mydyng, whiche of the
cocke crowynge, or in the bawmynge.)

Let ye he come sordely, he synde you
lepping.

And that I saye unto you, I saye unto
all, watche.
After two days the Passover was at hand, and the chief priests and Pharisees had with them the high priest and the whole counsel of the elders, to seize Jesus by trickery anddeliver him up to death.  

But they said: not in the feast day, lest any business arise among the people.  

And when he was at Bethany, in the house of Simon the leper, even as he was at meat, there came a woman having an alabaster box of very precious ointment, and she poured it on his head.  

And there were some, that had indignation within them selves, and said: what need this ointment?  

For it might have been sold for more than three hundred pence, and have been given to the poor. And they reproved her.  

And Jesus said: let her alone, why trouble ye her? She hath poured out a fragrant ointment upon my body.  

For ye have the poor always with you, and whensoever ye will ye may do good: but the poor ye have not always.  

She hath done that which she could: for she hath poured out of her alabaster box on my body.  

Verily I say unto you: wherever this Gospele be preached through out the whole world, it shall be said of her, that she hath poured out this ointment on my body, and anointed me.  

And Judas Iscariot, one of the twelve, went away into a country, to betray him unto them.  

When they therefore heard that, they were glad, and agreed: and they said that they would give him money. And they sought him, that he would willingly betray him.  

And the first day of unleavened bread, when they dyd sacrifice the Passover, his disciples sayde unto him: Where wilt thou that we go and prepare, that thou mayest eat the Passover?  

And he sent two of his disciples, and said unto them: Go ye into the city, and there shall meete you a man bearing a pitcher of water, follow him,  

And wheresoever he goeth in, say ye the good man of the house, the master sayeth: Where is the guest chamber, where I shall eat the Passover with my disciples?  

And he shall shewe you a large upper chamber, paved and prepared: there make ready for vs.  

And his disciples went about, and came into the city, and found as he had said: and they made ready the Passover.  

And when it was nowe even, they came: with the twelve.  

And as they were at supper, Jesus sayde: Verily I saye unto you, one of you, that eateth with me, shall betray me.  

And they began to be sorry, and to say: to whom is it? and another sayde, is it I?  

He answered and sayde unto them: It is one of the twelve, even he that toucheth with me in the platter.  

The sonne of man truely goeth as it is written of him: but woe to that man by whom the sonne of man is betrayed. Good were it for that man, if he had never been born.  

And as they dyd eat, Jesus took bread: and when he had blessed, he brake it, and gave to them, and sayde: Take, eat: this is my body.  

And he took the cup, and when he had given thanks, he took to them, and sayde: Take, eat: this is my body.  

And he sayde unto them: This is my blood of the covenant, which is poured out for many.  

Verily I say unto you: I will not drink henceforth of this fruit of the vine, until that day, that I drink it newe in the kingdom of God.  

And when they had prayed [God] they went out into mount of Olives. And
27 And Jesus saith unto them: All ye shall be offended because of me this night. For it is written: I will slay the sheepeheard, and the sheepe shall be scattered.

28 But after that I am risen again, I will go into Galilee before you.

29 Peter saide unto hym: Although all men be offended, yet will I not.

30 And Jesus saith unto hym: Verely I say vnto thee: That this day, even, in this night, before the cocke crowe twice, thou shalt deny me three tymes.

31 But he spake more vehemently: no, if I should dye with thee, I will not deny thee. Lest whiles also saide they all, D

32 *And they came into a place which was named Gethsamani, and he saide to his discipes: Sit ye here, while I shall pray.

33 And he taketh with hym, Peter, and James, and John, and began to warre abasied, and to be in an agonie. D

34 And saide vnto them: *My soule is heavy, even vnto the death, tarry ye here and watche.

35 And he went sooth a little, and fell flat on the grounde, and prayed: that if it were possible, the houre myght passe from hym.

36 And he layde: *Abba father, all thynges are possible vnto thee, take away this cup from me. Neverthelesse, not that I wyll but that thou wyllst be done.

37 And he came, and founde them slepeing, and saide vnto Peter: Simon, slepest thou? Coudest not thou watche one houre?

38 Watch ye, and pray, lest ye enter into temptation: the spirite truely is redy, but the flesh is weake.

39 And agayne he went syde, syprayed, and hake the same wordes.

40 And he returned, and founde them a slepe agayne. For their eyes were heame: neither wist they what to awaide hym.

41 And he came the thirde tymes, & layde vnto them: slepe hencesseforth, and take your cale, it is enough: The house is come, beholde, the fonne of man is betrayed into the handes of sinneres.

42 Rype vp, let us go: Lo, he that betrayed me, is at hande.

43 And immediately whyile he yet spake, conneth Judas, which was one of the twelve, and with hym a great number of people, with adversaries, from the hye prieses, and scribes, and elders.

44 And he that betrayed hym, had geuen them a general token, saying: whofoever I do kysse, that same is he, take hym, and leaue hym alway barely.

45 And assonne as he was come, he goeth straightway to hym, and saide vnto hym: Baister, Baister, and killed hym.

46 And they layde their handes on hym, and toke hym.

47 And one of them that stood by, v

48 And Jesus aunswere, and saide vnto them: *Ye be come out as vnto a theefe vth hym, and with hym, and with hym with hym, for to take me.

49 I was dayly with you in the temple, teachynge, and ye took me not, but these thinges come to passe, that the Scriptures shoulde be fulfilled.

50 *And they all forsooke hym, & ranne away.

51 And there followed hym, a certaine young man, clothed in hymen vpon the bare: and the young men caught hym.

52 And he left his hymen garment, and fled from them naked.

53 *And they ledde Jesus away to the hysset pries, and with hym came all the hys prieses, and the elders, and the scribes.

54 And Peter followed hym a great way of, even til he was come into the palacie of the hys pries, and he sat with the sernamets, and warned hym selue at the hys.

55 *And the hys prieses, and all the counsell, bought for witnesse agaynst Jesus, to put hym to death, and founde none.

56 For many bare false witnesse agaynst hym, but their witnesse agreed not together.

57 And there arose certayne, and bought false witnesse agaynst hym, saying,

58 We heare hym say: *I wyll betray this temple that is made with handes, and within three days I wyll builde another, made without handes.

59 But yet their witnesse agreed not together.

60 *And the hys pries stoode vnto amongst them, and asked Jesus, saying: Arise, perceiue thou nothing: holde it is that these beare witnesse agaynst thee.
And one in the datyning, * the hye priests held a counsell, with the eiders, and the stribes, and the whole congregacion, and bound Iesus, and leved hym away, and deliered hym to Pilate.

2 And Pilate asked hym: Act thou the kyng of the Jewses: and he amnswered, and sayde unto hym: Thou sayest it.

3 And the hye priests accused hym of many thynge:

4 So Pilate asked hym agayne, saying: *Amnswerest thou nothyng? Scholde bothe many thynge theye witnesse agaist thee.

5 Iesus yet amnswered nothyng, so that Pilate marueilde.

6 At that feast, Pilate dyd deliuer unto them a pilou, whomsoever theye wolde deselle.

7 And there was one, that was named Barabbus, which lay bounde, with them that made insurrection: Which men had committed murder also in the insurrection.

8 And the people cryinge aloude, began to deliuer hym that he wolde do, according as he had orer done unto them.

9 Pilate amnswered them, sayinge: Wyll ye that I let loose unto you the kyng of the Jewes?

10 For he knewe, that the hye priests had deliuered hym of enemie.

11 But the hye priests moved the people, that he sholde rather deliuer Barabbas unto them.

12 Pilate amnswered agayne, and sayde unto them: *What wyll ye that I do unto hym, whom ye call the kyng of the Jewes?

13 And they cried agayne, crucifie hym.

14 Pilate sayde unto them: What wyll ye that I make hym to do?

15 And so Pilate, wyllinge to content the people, let loose Barabbas unto them, Math.17.6, and deliered by Iesus, when he had bounden hym, to be crucifie.

16 And the soldiers led hym away, into the hall, called Praetorium, and called together the whole bande of soldiers: And
And they clothed him with purple, and they platted a crown of thorns, and crowned him with thorns,

And began to salute him: Hail King of the Jews.

And they spat upon him, and took the reed, and laid it on his head, and bowed their knees, and worshipped him.

And when they had mocked him, they took the purple gown, and put his own clothes on him, and led him out to crucifie him.

And they compelled one that passed by, named Simon of Cyrene, (being out of the field, the father of Alexander and Rufus) to bear his cross.

And they gave him to drink: but he rereceaved it not.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

And it was the preparation of the passover, and about the sixth hour: and they crucified him.

And the title of the cause was written: THE KING OF THE JEevES.

And they crucified with him two thieves: the one on the right hand, and the other on his left.

And the Scripture was fulfilled, which saith: He was numbered among the transgressors.

And they that were gone before, cursed him, saying: Aye, thou couldst destroy the temple, and build it in three days.

Save thyself, and come down from the cross.

Lyke wyse also mocked him the people, scoffing among them, with the,idles, and layde: he laude other men, hym selfe he can not falle.

Let Christ the king of Israel descend nowe from the cross, that we may see, and believe. And they that were crucified with him, cursed him also.

And when the sixth hour was come, darkness arotte over all the earth, until the synth hour.

And at the synth hour, Jesus cried with a loud voice, saying: Eloi, Eloi, lana sabachtain: which is, Ye interpretation it: By God, my God, why hast thou forsaken me?

And some of them that stood by, when they heard that, sayde: Behold, he calleth Elias.

And one ran, and signified a lunye fyn of vineger, and put it upon his mouth, and gave him to drink: neither did he receive it.

But Jesus cried with a loud voice, and gave up the ghost.

And the vynle of the temple rent in two partes, from the toppe to the bottome.

And when the Centurion, which stood before him, sawe, that he did cry, and gave up the ghost, he sayde: Truly this man was the sonne of God.

There were also women, which came with him from Galilee, which followed him, and ministered unto him: and many other women, which came vp with him into Jerusaleme.

And when the even was come, (because it was the day of preparing, that goeth before the Sabbath)

Joseph of Aramathia, a noble counsellour, which also loked for the kingdom of God, came, and went in boldely into Pilate, and begged of him the body of Jesus.

And Pilate marueyled that he was already deade: and calleth into him the Centurion, and asked of him, whether he had been whyle dead.

And when he knoew the true truthe of the Centurion, he gaue the body to Joseph.

And he bought a linen cloth, and took him downe, and wrapped him in the linen cloth, and layde him in a sepulcher, that was hewed out of the roche, and rouled a stone unto the doore of the sepulcher.

And Marie Magdalene, and Marie Jooses, behide where he was layde.
No where the Sabbath day was past, Marie Magdalene and [the mother] of James, Salome, bought sweete sandle and myrrh, that they might come and anoint hym.

And early in the morning, the third day of the Sabbath, they came into the sepulchre, when the stone was opened:

And they layde among them clothes, who shal rout it away the stone from the doore of the sepulchre:

And when they looked, they sawe how the stone was routed away, for it was a very great one.

And they went into the sepulchre, and sawe a young man sitting on the right side, clothed in a long white garment, and they were amazed.

And he sayth unto them, be not amazed: ye seek Jesus of Nazareth, which was crucifed: he is risen, he is not here, behold the place where they had put hym.

But goe your way, and tell his disciples, and Peter, that he goeth before you unto Galilee, there shall ye see hym, as he faide unto you.

And they went out quickly, and fled from the sepulchre, for they trembled, and were amased: neither sayde they any thing to any man, for they were afraid.

When Jesus was risen early, the third day after the Sabbath, he appearead first to Marie Magdalene, out of whom he had cast seven devils.

And he went and tolde them that were with hym, as they morned and wept.

And they, when they heard that he was alipe, and had ben scene of her, beleued it not.

After that, appeared he into two of them in another srounde, as they walked and went into the country.

And they went and tolde it unto the residue: and they beleued not these also.

Afterwarde, he appeared unto the eleven, as they sate at table, and call in their teeth their unbelieues and hardines of heart, because they beleued not them which had scene that he was risen againe from the dead.

And he sayde unto them: Go ye into Math. 18 d.

all the world, and preache the Gospell to all creatures.

He that beleueth, and is baptized, shall be saue:

But he that beleueth not, shall be damned.

And these tokens shall folowe them that beleue: in my name they shall cast out devils, they shall speake with newe tongues,

They shall take away serpentes: and if they drink any deadly thing, it shall not hurt them: They shall lay their hands on the sick, and they shall recover.

So then, when the Loiske had spoken unto them, he was receaue into heaven, and sate hym downe on the right hande of God.

And they went forth, and preached euerywhere, the Loiske working with them, and confirming the Wordde with signes folowing.
The first Chapter.

And they had no chylde, because that Elizabeth was barren: and they both were nowe well striken in age.

And it came to passe, that when Zacharie executed the priestes office before God, as his course came,

According to the custom of the priests office, his lot was to burne incense, while he went into the temple of the Lord.

And the whole multitude of the people were without in prayer, while the incence was burning.

And there appeared unto hym an Angel of the Lord, standing on the right side of the altar of incence.

And when Zacharias sawe hym, he was troubled, and fear came upon hym.

But the Angel saide unto hym: Fear not Zacharie, for thy prayer is heard: and thy Wife Elizabeth shall beare thee a sonne, & thou shalt call his name John.

And thou shalt have ioy and gladness, and many shall rejoice at his birth.

For he shall be great in the sight of the Lord, and shall neither dyne before nor strong dyne: and he shall be filled with the holy ghost, even from his mothers womb.
And many of the children of Israel shall he turn to their Lord, the God of their fathers; for they shall turn to the Lord with their whole heart, and with their soul, and with all their might, to seek him, and to serve him with gladness and with joy. 

And he shall go before them, even the spirit and power of Elias; and to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; that he may make ready a people prepared for the Lord.

And Zacharias said unto the Angel: Why art thou come unto me, seeing I am an old man, and my wife is barren, and of an age in years? 

And the Angel answered and said unto him: I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to give thee salutation of great joy. 

And he said unto me: Why art thou sore troubled, Zacharias? for thy prayer and supplication is heard; and Gabriel is sent from before God unto thee, to give thee glad tidings of great joy. 

And it came to pass, that when Zacharias came into the temple of the Lord in the order of the course of his office, 

Then his wife Elisabeth conceived in her old age, and none could doubt her, and every day her soul magnified the Lord. 

And the Angel answered, and said unto her: Fear not, Elisabeth; for thou shalt bear a son, and shalt call his name John: for he shall be great in the sight of the Lord; and he shall be filled with the Holy Ghost from his mother's womb. 

And Elisabeth arose in the fifth month, and opened her mouth to speak; and her tongue was loosed, and she praised God. 

And she spake in prophesy, saying: 

And the Lord hath done great things for me, and my soul shall magnify his name. 

And his mother said: For he is great, and his name is blessed; and all generation shall call me blessed. 

And his father answered, and said: For thou shalt make many glad, my daughter. 

And he turned, and entered into the house of Zacharias, and saluted Elisabeth. 

And when Elisabeth heard the salutation of Mary, her soul magnified the Lord. 

And she spake in her heart, saying: 

And blessed is the fruit of thy womb, more than mine. 

For the Mother of my Lord is come to me. 

And blessed is the child of my sister, that is born before me. 

And Mary went into the house of Zacharias, and kindled a lamp, and set herself to serve. 

And she spake in prophesy, saying: 

And his father Eliud answered, and said: For he shall be called the son of Noah.
him, from generation to generation.
51 He hath shewed strength with his arm, he hath scattered them that are proud in the imagination of their hearts.
52 He hath put down the mighty from their seats, and exalted them of low degree.
53 He hath filled the hungry with good things, and the rich He hath sent empty.
54 He helped his servant Israel, in remembrance of his mercy,
55 (Even as he promised to our fathers, Abraham and to his seed) forever.
56 And there was Mary above her about three months, and returned again to her own house.
57 Elizabeth's (that was Zaccur's wife) called that she should be delivered, and the thought saith a sonne.
58 And her neighbours, and her cousins heard how the Lord had shewed mercy very much by her, and they rejoiced with her.
59 And it came to passe, that on the eight day they came to circumcise the childe, and called his name Zacharias, after the name of his father.
60 And his mother auenterered, and said: not so, but he shall be called John.
61 And they sayd unto her: There is none in thy kindred that is named with this name.
62 And they made signes to his father, howe he would haue hym called.
63 And he asked for writing tables, and wrote, saying, his name is John. And they marrieed all.
64 And his mouth was opened immediatly, and his tongue loosed, and spake, and prophesied God.
65 And fear came on all them that hearde them: And all these sayings were mighty abode throughout all the holy country of Iudie.
66 And all they that hearde them, laide them by in their hearts, saying: What manner of child shall this be? And the hande of the Lord was with hym.
67 And his father Zacharias was full of holy ghost, prophesying, saying,
68 Prayed he in Iudah God of Irael, for he had visited his redeemed people.
69 And raster raysed by an home of salvation unto vs, in the house of his servant David.
70 Even as he promised by the mouth of his holy prophets, which were since the world began.
71 That he would spare vs from our enimies, and from the hande of all that hate vs.
72 That he would deal mercifully with our fathers, and rememder his holy covenant.
73 And that he would preserve the oath, whereby he swore to our father Abraham, to vs.
74 That we, being delivered out of the handes of our enimies, might serve him without feare.
75 All the days of our life, in such holy and righteousnes [as are accepted] before hym.
76 And thou shalt be called the prophet of the highest: for thou shalt go before the face of the Lord, to prepare his wayes.
77 To give knowledge of salvation unto his people, by the remission of their sines.
78 Though tender mercy of our God, whereby the day spring from an high hath viseted vs.
79 To give light to them that sit in darkness, and in the shadowe of death, to guide our seete into the waye of peace.
80 And the childe grewe, and waxed strong in spirte, and was in utternesse till the day came when he should reveym hym selfe unto the Israelites.
Luke, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David,
5 To be tailed with Mary his espoused wife, which was with child.
6 And so it was, that while they were there, the days were accomplished, that she should be delivered,
7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
8 There were in a certain country shepherds abiding in the field, watching their flocks by night.
9 And loe, the Angel of the Lord stood beside them, and the glory of the Lord shone round about them, and they were sore afraid.
10 And the Angel said unto them, be not afraid: for behold, I bring you good tidings of great joy, that shall come to all people.
11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.
12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, and lain in a manger.
13 And straightway, there was with the Angel a multitude of heavenly hostes praising God, and saying,
14 Glory to God in the highest, and on earth peace, and good will to men.
15 And it came to pass, as soon as the Jæbusenes were gone away from them, into haue, the shepherds for the shepheardes, and the shepheardes for one to another, Let vs go nowe even unto Bethleuem, and see this thing that is come to passe, which the Lord hath shewed vs.
16 And they came with haste, and found Marie and Joseph, and the babe layde in a manger.
17 And when they had seen it, they publisht abroad the laying which was told them, of that childe.
18 And all they that heard it, wondered at those things which were told them of the shepheardes.
19 But Marie kept all these sayings, and pondered them in her heart.
20 And the shepheardes returned, praising and lauding God, for all the things that they had hearde and seene, even as it was tolde unto them.
21 And when the efpghth day was come, that the childe should be circumcised, his name was called Jesus, which was so named of the Angel, before he was conceived in the Womb.
22 And when the days of her purification, after the law of Moses, were accomplished, they brought him to Hierusalem, to present him to the Lord.
23 (As it is written in the law of the Lord: Every man that is begotten of the female, shall be called holy to the Lord.)
24 And to offer, as it is tolde in the law of Moses, a pair of turtle doves, or two young pigeons.
25 And beholde, there was a man in Hierusalem, whose name was Simeon: and the same man was full of the justitie of God, and looked for the consolation of Israel, and the holy ghost was upon him.
26 And a revelation was given him of the heavenly glory, that he should see the Lord's Christ.
27 And he came by inspiration into the temple: And when the father saw another brought in the childe Jesus, to do his will after the custome of the law,
28 Then take he hym vp in his armes, and praped God, and layde in:
29 Lord, nowe lettest thou thy seruant depart in peace, according to thy promise,
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all people:
32 A light to be revealed to the gentiles, and the glory of thy people Israel.
33 And Joseph and his mother maruelled at those things which were spoken of hym.
34 And Simeon blessed them, and said unto Marie his mother: This childe is let to be the fall, and the lifting up of many in Israel, and for a sign which is spoken against,
35 And moreover, the Lord (c) shall make his soul an offering for sin, and in his name shall many hearts be opened.
36 And there was a prophetesse, one Anna, the daughter of Phanuel, of the tribe of Asher, which was of a great age, and had liued with an husband fiftie years from her virginitie.
37 And she had ben a widow about fourscore and four yeeres, which departed not from the temple, but serued God with fastynge and prayers night and day.
Eph And
And the, coming at the same instant upon them, confessed likewise the Lord, and spake of hym, to all them that looked for redemption in Hierusalem.

And when they had performed all things, according to the law of the Lord, they returned into Galilee, to their owne cite Nazareth.

And the chyld crede, and warde strong in spirit, and was filled with Wisdom: and the grace of God was upon hym.

Noble, his parents went to Hierusalem every where, at the feast of the Passover.

And when he was twelve yeare old, they ascended up to Hierusalem, at the custome of the feast day:

And wise they had fulfilled the days, as they returned home, the chyld Jesus abode ftyl in Hierusalem: for Joseph and his mother knewe not of it.

But they, supposing hym to have ben in the company, came a dayes journey, and sought hym among their kinfolke and acquaintance.

And when they founde hym not, they turned backe againe to Hierusalem, and sought hym.

And it came to passe, that after three dayes, they founde hym in the temple, sitting in the mydles of the doctors, hearing them, and poysoning them.

*And all that hearde hym, were astoyned at his understanding & amulfices.

And when they founde hym, they were amazed. And his mother laid unto him: Sonne, why haft thou thus dealt with vs? Beholde, thy father and I have sought thee, travayling.

And he lade unto them: Noble is it that ye sought me? Why ye not, that I must go about my fathers businesse?

*And they underfloode not that saying which he spake unto them.

And he went doubte with them, and came to Nazareth, & was obedient unto them: But his mother kepe all these sayinges in her heart.

And Jesus increased in wisdom and stature, and in favour with God & men.

The thirde Chapter.

O. The preaching and baptism of John. 7 he baptizeth the hypocrites, &c.

6 And all flesh, shall see the salvation of God.

7 Then saide he to the people that were come forth to be baptiz'd of hym: O generation of vipers, who hath forewarned you to flee from the wrath to come?

8 Bringing forth therefore due fruite of repentance, and beganne not to say within yourselves, We haue Abraharn to our father: For I saye unto you, that God is able of these stones, to rase by chyldre unto Abraharn.

9 Noble also is the (c) are layed into the (c) roote of the trees: Every tree therofore (which bygneth not foorth) good fruite, is hidden doubte, and cast into the fire.

10 And the people asked hym, saying: (c) what shall we do then?

11 He answereth, and saide unto them, He that hath two (c) coates, let him part with hym that hath none: and he that hath meate, let hym do likewyse.

12 Then came publincans (c) also to be baptized, and saide unto hym: Master, what shall I doe then?

And he spake unto them: Require no more than that which is appointed unto you.

The sordidousukebule demanded of hym, saying: And what shall we do? And he said unto them: Do violence to no man, neither accuse any falsely, and he content with your wages.

As the people departed, all men mutt in their hearts of John, whether he were very Christ.

John answered, and said unto them all, "Indeed I Baptrize you with water: but one stronger than I commeth, whose shoes I am not worthy to unloose; he shall baptize you with the holy ghost, and with fire." 

Which hath his name in his hand, & will purge his house, & will gather the wheat into his barn: but the chaff will burn with fire, that never shall be quenched.

And many other things, in his exhortation, preached he unto the people.

Then herode the tetrarch, when he was rebuked of hym for 3erodias, his brother Philippes prese, and for all the evils which hecde dy,

Abed this above all, & shut up John in prison.

And it came to pass, as all the people were baptized, and when Jesus was baptized, and dyd præste, that the heaven was opened,

And the holy ghost came downe, in a bodily shape like a Dove, upon hym; and a boye came from heaven, which laybe, "Thou art my beloved sonne, in the I am well pleased.

And Jesus him selfe began to be about thirtie yeares of age, byng (as he was supposed) the sonne of Joseph: which was the sonne of Juda:

Which was the sonne of Mattha, which was the sonne of Leu, which was the sonne of Helch, which was the sonne of Zama, which was the sonne of Joseph:

Which was the sonne of Nathathan, which was the sonne of Simeon, which was the sonne of Lamech:

Which was the sonne of Nathusala, which was the sonne of Enoch, which was the sonne of Jard, which was the sonne of Selem, which was the sonne of Cainan:

Which was the sonne of Oren, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.
The temptation and falling of Christ. 1. He overcometh the devills, and teacheth at Nazareth with great admiration of the people. 2. A prophet is despised, teaching in his owne country. 3. He healed the man possessed with a devill; 4. the devill confessed him to be Christ; 5. he healed Peters wyues mother; 6. he healed many of divers diseases; 7. the devill confesse Christ, and are of hym repoued; 8. and he preacheth through the cities.

Chapter.

1. Math. iii. a. Mark i. b.

Elus, being full of the holy ghost, returned from Jordan, 2. was led by the spirite into an high mountain, and there was tempted with divers lusts by the devill. 3. And the devill saide unto hym: If thou be the sonne of God, command that this stone be turned into bread. 4. And Jesus answered him, saying: 

5. It is written, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 6. And the devill taketh hym into an high mountain, 7. and showed hym all the kingdoms of the world in a moment of time. 8. And the devill saide unto hym: All this power will I give thee, and with whom soever I will, I will give. 9. If thou therefore wilt fall downe before me, and worship me, thou shalt have all the same. 10. And Jesus answered, and saide before hym: 11. Hence from me, Satan: For it is written, Thou shalt worship the Lord thy God, and worship none other. 12. And he causeth hym to euerlast, and saide before hym: If thou be the sonne of God, cast thyself downe from hence. 13. For it is written, that he shall give his Angels charge over thee, to keep thee. 14. And in his hands they shall bear thee up, that thou dash not thy selfe at any stone against a stone. 15. And Jesus answered, and saide before hym: It is saide, Thou shalt not tempt the Lord thy God. 16. And assisone as all the temptations was ended, the devill departed from hym for a leacons.

17. And Jesus returned, by the power of the spirite, into Galilee: 18. there went a fame of hym, throughout all the region rounde about. 19. And he taught in their synagogues, 20. and he came to Nazareth, where he was nurtured: and, as his custome was, he went into the synagogue on the Sabath day, and stood up to read. 21. And there was delivered unto hym the booke of the prophet Elias: 22. And when he had opened the booke, he found the place where it was written, 23. And to the synagogues, because he was anointed, to preach the Gospel to the poore he hath sent me, to heale the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at libertie them that are bruised; 24. And to preach the acceptable yere of the Lord. 25. And he closed the booke, and gaue it a gsayne to the minister, and sat downe. And the eyes of all them that were in the synagogues, were fastened on hym. 26. And he began to say unto the: this day is this scripture fulfilled in your ears. 27. And all bare him witness, 28. and wonderd at the gracious words which proceeded out of his mouth. 29. And they say, Is not this Jesus the sonne of Joseph? 30. And he saide unto them: 31. He sayd, that he shall say, because he saide, he is not this Josephes sonne; 32. And he saide unto them: Be ye blind, and certainly laye unto me this puonere, pith, on heal thy selfe: 33. and whatsoever we have heard done in Capernaum, do we same here by thy selfe in thine owne country. 34. And he saide: Uerily I saye unto you, no prophete is accepted in his owne country. 35. But I tell you of a truth, many lye: 36. doves were in Israel, in the baptes of Elias, when heauen was shutte three moneths, when great sustumption was throughout all the lande: 37. And unto none of the was Elias sent, saue into Sarepta, a site of Sidon, unto a woman that was a lyddower. 38. And many lepers were in Israel, in the bapte of Elias the prophete: and none of them was cleane, sauing Naaman the Syrian.

And
And all they in the synagogue, when they heard these things, were spied with wrath:

They rose up, and thrust him out of the city, and led him even into the edge of the town: and they cast him out of the city, and stoned him. But the brethren brought him into a liberties, and he recovered of his stripes.

And they were astonished at his doctrine: For his preaching was with power.

And in the synagogue was there a man, which had an unclean spirit, and cried with a loud voice, saying: Doth thou come to destroy us? I know who thou art; even the Holy One of God.

And Jesus rebuked him, saying: Hold thy peace, and come out of the man.

And when the unclean spirit had entered into him, he came out of the man, and hurt him not.

And when they were come to him, they that were possessed with devils besought him that they might not depart from them.

And Simon anointed, and laid his hands upon them to sanctify them.

And when Simon Peter saw it, he fell down, and said unto him: Lord, depart from me; for I am a sinful man, and am not worthy that thou shouldest come under mine house.

And Simon anointed, and laid his hands upon them to sanctify them.
And it came to pass, that when he was in a certain city: 

 blasphemies, who can forgive sins but God only.

 And when Jesus perceived their thoughts, he answered, and said unto them, What think ye of the \n
 wine must be put into new vessels, and both are preferred.

 No man also that drinketh old wine, straighthway abhors the new: For he saith, the old is better.

 But that ye may know that the \n
 C. Ehe
And it came to pass, on the second Sabbath, after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat, and rubbed them in their hands.

And certain of the Pharisees said unto him: Why do ye that, which is not lawful to do on the Sabbath days?

And Jesus answered them, saying: Have ye not read what David did when he was hungry, he and they which were with him:

How he went into the house of God, and did eat the shewbread, and gave also to them that were with him, which was not lawful to eat but for the priests only?

And he said unto them: The Son of man is Lord also of the Sabbath day.

And it came to pass also in another Sabbath, that he entered into the synagogue, and taught: and there was a man, whose right hand was withered.

And the scribes and Pharisees watched him, whether he would heal on the Sabbath day: that they might find an occasion against him.

But he knew their thoughts, and said to the man which had the withered hand: Rise up, and stand forth in the presence of them all. And he arose, and stood forth.

Then said Jesus unto them, I will ask you a question: Whether is it lawful on the Sabbath days to do good, or to do evil; to save life, or to destroy it?

And he beheld them all, and said unto him: Stretch forth thy hand. And he stretched it: and his hand was restored again, as whole as the other.

And they were filled with madness, and communed together among themselves what they might do to Jesus.
The Gospel

27 But I say unto you, \( \text{\text{Mat. v. f.,} \quad \text{Ede. p. b., Tub. c.} \quad \text{Mark v.g.}} \)

28 **But I say unto you,** Which hear: **Love your enemies, Do good to them, and pray for them which hate you.**

29 **But I say unto you,** That cursed them that cursed you: **And pray for them which despitefully use you, and persecute you,**

30 **But I say unto you,** That they that hate you: **Grieve not the spirit of man, neither be they avenged.**

31 **But I say unto you,** **When ye do good, be not the light of men, to be seen of men.** **Ye are the light of the world.** **Let your light so shine before men, that they may see your good works, and glorify your Father in heaven.**

32 **Therefore I say unto you,** **Be ye perfect, even as your Father which is in heaven is perfect.**

33 **But I say unto you,** **Ye have heard that it was said, **Thou shalt love thy neighbour, and hate thine enemy.** **But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,**

34 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

35 **But I say unto you,** **If ye have love to the brotherhood, **love ye also to strangers, that ye may have fellowship with them, which have not known ye.**

36 **Therefore I say unto you,** **To every one that shal receive that which is sent unto him, will I send him blessing.**

37 **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

38 **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

39 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

40 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

41 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

42 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

43 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

44 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

45 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

46 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

47 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

48 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

49 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

50 **Therefore I say unto you,** **Judge not, that ye be not judged.** **For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be meted unto you.**

*The vii. Chapter.*

C: He healed the captaine servants, the eart of the Centurion, he rapted by the woldwes some, he is confess to be a great prophet. John Baptist sent his discipules to Christ. Christs testimorie of John, he rebuketh the Jews for their unjustunices. he earthe with the parisee, the woman washeth his feet with her Tear.

When he had ended all his sayinges, in the audience of the people, he entered into Capernaum, and a certayne Centurion, which was deare unto hym, lay sick, and was in perill of death. And when he heard of Jesus, he sent unto hym the elizers of the Jews, beseeching hym that he would come, and heate.
And when they came to Jesus, they besought him instantly, saying, he is worthy that thou shouldest do this for him.

For he touched our nation, and hath built us a synagogue.

Then Jesus went with them. And when he was not farre from the house, the Centurion sent friends to him, saying, Lorde, trouble not thy selfe, for I am not worthy that thou shouldst enter under my roofe.

Wherefore I thought not my selfe worthy to come unto thee: but say thou the word, and I shall be whole.

For I also am a man, set under po

When Jesus heard these thinges, he maruell'd at him, and turned him about, and sayde to the people that stood about him: I sayd unto you, I have not found so great faith, no, not in Israel.

And they that were sent, turned backe home againe, and founde the seruant whole, that had been sicke.

And it came to passe the day after, that he went into a cite, which is called Nain: and many of his disciples went with him, and much people.

When he came nere to the gate of the cite, beholde, there was a dead man carried out, which was the only sonne of his mother, and she was a widow: And much people of the cite was with her.

And when the Lorde saw her, he had compassion on her, and sayde unto her: Weep not.

And he came nere, and touched the beere, (and they that bare hym stood still) and he sayde: Young man, I say unto thee, arise.

And he that was dead, sate vp, and began to speake: *And he deliuered hym to his mother.

And there came a lorde on them all, & they gaine the glory unto God, sayng: *Agreat prophet is risen among vs, and verily God hath visittd his people.

And this rumeour of hym went forth throughout all Israel, & through out all the regions which he comde about.

And the disciples of John, chewed hym of all these thinges.

*And John called unto hym two of his disciples, and sent them to Jesus, saying: Art thou he that shoulde come, or shall we take for another?

When the men were come unto hym, they sayde, John Baptiste sent vs unto thee, saying: Art thou he that shoulde come, or shall we take for another?

And in that same house, he cured manye of their infirmities & plagues, and of enuill spirits, and unto many that were blind, he gane sight.

Then Jesus answered, and sayde unto them: Go your way, and bying, Wode againe to John, what thinges ye have heare and seent, how that he bynde, etc.

Then he answered, and sayd unto them: Go your way, and bying, Wode againe to John, what thinges ye have heare and seent, how that he bynde, etc.

This is he, of whom it is written: *By the face, which shall prepare thy way before thee.

For I sayde unto you, among womenes children, is there not a greater prophet then John Baptiste. Neuertheless, he that is lesse in the kyngdome of God, is greater then he.

And all the people, and the publicanes that hearde hym, *(a) delibered God, and were baptizd with the baptisme of John.

But the pharisees and lye of this generation, and what thing are they like?

They are like unto children, singing
in the market place, and crying out to another, and laying: we have pyped into you, and ye have not dammed: we have mourned to you, and ye have not wept.

Mark iii. 32 For John Baptist came, neither teaching bread nor drinking wine, and ye say he hath the devil.

33 The same of man is come, and eateth and drinketh, and ye say, beholde a gluttonous man, and an [unmeasurable] drunker of wine, a friend of publicanes and sinners.

And no one is justified of all his children.

35 And one of the pharisees desired him, that he would eat with him. And he went into the pharisees house, and sat down to meat.

36 And beholde, a woman in that city, which was a sinner, assone as the kniwe that Jesus sat at meat in the pharisees house, she brought an alabaster box of ointment:

37 And fannie at his feet behinde him, weeping, and began to wash his feet with tears, and wiped them with the ointment, and kissed his feet, and anointed them with the ointment.

38 When the pharisee which had bathed him, saw he spake within himself, saying: If this man was a prophet, he would surely know who, and what manner of woman this is, that touched him, for she is a sinner.

39 And Jesus answered, and said: 

Luke xdi. 2 And also that certain woman, which were healed of evil spirits, and infirmities, Mary which is called Magdalene, out of whom went seven devils.

And Joanna the wife of Chuza he-

rodes Stefan, and Susanna, many other which ministered unto him of their substance.

1 And it came to passe afterward, that he went into a certain city, and being preached thereunto, the kingdome of God, the twelve with him.

2 And also that certain woman, which were healed of evil spirits, and infirmities, Mary which is called Magdalene, out of whom went seven devils.

3 And Joanna the wife of Chuza he-

to hym: Simon, I have somewhat to say unto thee. And he saide: Master, say on.

41 There was a certain lender which had two daughters: The one ought two hundred pence, and the other fifty.

42 When they had nothing to pay, he forgave them both. Tell me therefore, which of them wilt thou love most?

43 Simon answered and saide: I suppose, that he to whom he forgave most. And he saide unto him: Thou hafte truly judged.

44 And he turned to the woman, and said: Simon, Scest thou this woman?

45 And at this time I entered into thy house, thou gavest me no water to wash my feet, but the host washed my feet with tears, and wiped them with the herces of her head.

46 Thou gavest me no kylus: but she fente the tymne I came in, hach not asked to kylse my feet.

47 Wherefore I say unto thee, many sinnes are forgiven her: for the loved much. To whom leffe is forgiven, the same leffe is lorne.

48 And he saide unto her: Thy sinnes are forgiven thee.

49 And they that sate at meat with him, began to say within them selves, who is this that forgiveth sinnes also?

50 And he saide to the woman: Thy faith hath saved thee, go in peace.\*
And some fell among thones, and the thones sprang up with it, and choked it.

And some fell on good ground, and sprang up, and bare fruit, an hundred fold. And as he spake these things, he spake: He that hath ears to hear, let him hear.

And his disciples asked him, saying what manner of similitude is this?

And he said, Unto you it is given to know the secrets of the kingdom of God: but to other by parables, that when they see, they understand not; and when they hear, they understand not, and they be discouraged. The parable is this. The seed is the word of God. Those that are beside the way are they that hear; then committeth the devil, and taketh away the word out of their hearts, lest they should believe, and be saved.

They on the stones, are they that which, when they hear, receiveth the word with joy; these have no roots, which for a while believe, and in time of temptation go abey.

And that which fell among thones, are they which, when they hear, go forth, and are choked with cares and riches and voluptuous living. And thy word is broken through patience. No man when he setteth a candle, couseth it with a vessel, or putteth it under a table, but setteth it on a candle-stick, that they which enter in may see the light.

For nothing is secret, that shall not come abroad: Neither any thing hid, that shall not be known, and come to light.

Take heede therefore, how ye heare. For whosoever hath, to him shall be given; and whosoever hath not, from him that have shall be taken even that same which he supposed that he had.

Then came to him his mother and his brethren, and could not come at him for the crowd.

And it was told him, that there was an heart of many divers, feeding on an hill: and they besought him, that he would suffer them to enter into them: and he suffered them.

And there was there, an heart of many divers, feeding on an hill: and they besought him, that he would suffer them to enter into them: and he suffered them.

Then went the devil's out of the man, and entered into the swine: And the swine

heard ran headlong with violence into the temple, and were choked.

34. When the headdmen saw what was done, they ran and when they were departed, they tode it in the city, in the villages.

35. Therefore they came out to see what was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus: clothed, and in his right mind, and they were astonished.

36. They also which saw it, told them by what means he that was possessed of the devils was healed.

37. Then the whole multitude of the country about about the Sadarmites, besought him that he would depart from them, for they were taken with great fear. And he sent him away into the shippe, and returned backe agayne.

38. Then the man out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying:

39. So he went agayne to thine owne house, and sayd what things so euer God hath done for thee. And he went his way, and preached throughout all the city, what things so euer Jesus had done unto him.

40. And it came to passe, when Jesus was come agayne, the people receaued hym: For they all vapted for hym.

41. And beholding there came a man named Simon, which was a ruler of the synagogue, & he fell downe at Jesus feete, praying hym that he would come into his house:

42. For he had but one daughter only, upon a twelve yeeres of age, and the tap a dyng. (But as he went, the people thronged hym.)

43. And a woman, having an issue of blood twelve yeeres, which had spent all her substance upon phisitians, neither could be holpen of any.

44. Came behinde hym, and touched the hemme of his regment: and immediately her issue of blood staunched.

45. And Jesus sayde: Who is it that touched me? Whose every man dened Peter, and they that were with hym, sayde: Master, the people thrust thee, and beare thee, and layest thou, who touched me?

46. And Jesus sayde: Some body hath touched me: For I perceive that verie is gone out of me.

47. When the woman saw that she was not hid, she came trembling, and fell at his feet: and told him before all the people, for what cause she had touched him, and howe she was healed immediately.

48. And he sayde unto her: Daughter, be of good comfort, thy faith hath saved thee, goe in peace.

49. Whyle he yet spake, there came one from the ruler of the synagogues house, which sayde to hym: Thy daughter is dead, deseale not the Master.

50. But when Jesus heard that word, he was moved with discerne, and sayd: Fear not, only, he that made whole,

51. And when he came to the house, he suffered no man to go in with hym, save Peter, and James, and John, and the father and the mother of the mater.

52. Every body wept, and sorrowed for her.

And he sayde: Where art thou, the dauid is not dead, but sleepe.

53. And they laughed hym to scorne, knowing that she was dead.

54. And he taketh them all out, and take her by the hande, and cryed, saying: Mayde, aryse.

55. And her spirite came agayne, and the sole straightway, and he commanded to give her meat.

56. And the father and the mother of her, were astonoved: But he warned the that they should tel no man what was done.


1. The Apostles are sent to preach. 2. Herode hearde of Chistie. 3. Finde thousande tolde with true loaves. 4. Divers opinions of Christ. 5. The confession of the Apostles. 6. The transfiguration of Christ. 7. Christ is to be heard. 8. The famine is healed. 9. The mislike of the Apostles. 10. They pray who should be greater. 11. None casting out devils in Chistie name. 12. The Samaritans would not receaue Christie. 13. The discipes desire benageance, and are of hym reproued. 14. Of those that would follow Christie, but after dierers sorte of loking bache.

2. And he sent them to preach the kyngdome of God, and to heale the sick.

3. And he sayde unto the: Take nothing to thy journey, neither stades, nor scrippe, neither bread, neither mony, neither.
neither have two coats.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whatsoever house ye shall enter into, when ye go out of that house, shew the eun from your feet, for a testimo-

6 And they departed, and went through the towns, preaching the Gospel, and healing everywhere.

7 And Herod the tetrarch heard of all that was done by him; and doubted, because that it was said of some, that

8 And of some, that Elias had appeared, and of some, that one of the old prophets was risen again.

9 And Herod said, John the Baptist: from what is it that I hear such things? And he desired to see him.

10 And the apostles returned, and told him all that they had done. And he took them, and spake unto them of the kingdome of God, and how he must be healed.

11 And when the day began to wear away, then came the twelve and sayde unto him: Send the people away, that they may go into the towns, and villages round about, and lodge, and get meat: for we are here in a place of wilderness.

12 But he said unto them: Go and ye shall eat: and they said: we have no bread but two loaves, and two fishes, except we should go and buy meat for these people.

13 And they were about five thousand men. And he said to his disciples: Caution the to sit down by fifts in a companie.

14 And they sat down, and made all as many as might.

15 And he took the five loaves and the two fishes, and looking up to heaven, and blessed them, and brake, and gave to the disciples to give to the people.

16 And they did eat, and were satisfied. And there was taken up of that remained to them, twelve baskets full of broken meat.

17 *And it came to passe, as he was alone praying, his disciples were with him, and he asked them, saying: Who say the people that I am?

18 They answered, and sayde, John the Baptist: some say, Elias: and some say, that one of the old prophets is risen again.

19 He sayde by to them: But what say ye that I am? (Simon) Peter answered, and said: Thou art Christ, of God, the Son of the living God.

20 And he warned them, saying them, that they should tell no man that thing.

21 Saying: The some of men must suffer many things, and be reproved of the elders, and of the hie prelates, and scribes, and be slaine, and reck agayne the third day.

22 And he said to the all: If any man take a come after me, let him deny himself, and take up his crose daily, and folde me.

23 For Whosoever sayle his lyke, that lose it: But Whosoever sayle his lyke for my sake, the same shall find it.

24 For what can a man say: if a man say, Lo, the whole world, and lose his lyke for my sake, the same shall find it.

25 For what can a man say: if a man say, Lo, the whole world, and lose his lyke for my sake, the same shall find it.

26 For Whosoever take of me, and of my woode, of hym shall he some of me be anaste, vide he com-

27 And I tell you a truth, there be some standing here, which shall not taste of death, till they see the kingdome of God.

28 And it came to passe, about an eyght days after these sayings, he toke Peter, and John, and James, and went up into a montayne to pray.

29 And as he prayed, the fashion of his countenaunce was changed, and his gar-

30 And beholde, there talked with hym two men, which were Hophes and Elias:

31 That appeared in the manner, spake of his departing, which he should end at Jerusalem.

32 But Peter, and they that were with him, were behoyn with sepre: and when they aboke, they sawe his manner, and two men standing with hym.

33 And it came to pase, as they departed from him, Peter said unto Jhesus: Baister it is good being here for vs, let vs make thee three tabernacles, one for thee, one for Hophes, and one for Elias; and why not what he sayde.

34 Whyte he thus spake, there came a cloude, and were shadowed them: and hey feared when they were come into cloude.

35 And there came a bope out of the cloude, saying: this is my beare some, heare him.
34 And alloute as the voice was past,  
Jesus was founde alone: and they kept  
it close, and tolde no man in those days  
of any of those thynges which they habbed  
seen.

35 And it came to passe, that on the next  
day, as they came downe from the hilly,  
much people met hym.

36 And behold, a man of the companion-  
cried out, saying: Master, I beseech thee  
behold my sonne, for he is all I have:

37 And he, a spirit taketh hym, and  
so deadly he receieth, and teareth hym,  
that he someth againe, & with much paine  
departeth from him, when he hath rent  
hym.

38 And I besought thy disciples to call  
hym out, and they could not.

39 Jesus answered, and said: O faith-  
less and crooked nation, howe long shall  
I be with you, and shall suffer you:  
Byng thy sonne hyther.

40 As he was yet a communing, the fiende  
rent hym, and tare hym: And Jesus  
rebuked the duckene spiritte, and healed  
the chylde, and delucred hym to his fa-  
thre.

41 And they were all amazed at the  
marvillous power of God: But whye they  
wondered every one at all thinges which  
he dyde, he lade unto his disciples,

42 Let theставлен synges fincke downe  
your care: For it wyll come to passe,  
that the somere of man shalbe delucred  
into the handes of men.

43 But they wyll not what that Wode-  
meant, and it was hyde from them  
that they understode it not: And they  
fearde to ake hym of that synging.

44 They therfore arose a disputacion  
among them, which of them should be the  
greate.

45 When Jesusereaueth the thought of  
their hearts, he tike a chylde, and  
set hym haerde by hym;

46 And lade unto them: Whosoeuer re-  
caueth this chylde in my name, receaueth  
me: And Whosoeuer receaueth me, receaueth  
hym that sent me. For he  
that is least among you all, the same  
shalbe great.
The Lord appointed other seven, and sent them two and two before him into every city and place, wherein he himself should come.

Therefore saith he unto them: The harvest is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he would send forth labourers to his harvest.

So your wages: *behold, I send you forth as lambs among wolves.*

4 Fear no man, neither stripe you, nor put you to prison: neither shall it be by the way. *Into what house ye enter, first say, peace be to this house.*

5 And if the house stand, *your peace shall rest upon it: if not,* it shall turn to you again.

6 And ye shall eat your bread by the way, sitting in the houses of them which receive you, and will receive you not, depart ye.

7 And in the same town, *eating and drinking,* whatsoever ye shall need, *the same shall give you,* and whatsoever house ye enter into, say ye, Peace be to this house.

8 But into whatsoever city ye enter, and they receive you, eat such things as they give you: *and heal the sick in their streets.*

9 And if ye enter into a house, *let nothing of that house enter you,* neither say ye, Peace be to another town: *but that same thing spake to you:* ye shall eat such things as are set for you: and he that feedeth you, shall feed you, and he that putteth you to bed, shall put you to bed.

10 But into whatsoever city ye enter, & they receive you not, go your ways out into the streets of the same, and say:

11 Even the very dust of your city, which we walked through, *behold, it is appointed unto you for a testimony.*

12 I say unto you, *it shall be more tolerable for Sodom, than for that city.*

13 Two into thee Chorazin, two into thee Bethsaida: *if the miracles which were done in thee, were done in Tyre and Sidon, these shall come nigh thee with thunder and an earthquake.*

14 But I say unto you, *it shall be more tolerable for Tyre and Sidon, at the judgement of this generation, than for thee.*

15 And thou Capernaum, which art exalted to heaven, shalt be cast down into hell.

16 *For he that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth the Father that sent me.*

17 *And the seventy returned out of their journey, saying: The demons are subject unto us, through thy name.*

18 And he said unto them: *I saw Satan as lightning fall from heaven.*

19 *Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy:* nothing shall hurt you.

20 *Nevertheless:* in this rejoicing not, that the spirits are added unto you: but rather rejoice, because your names are written in heaven.

21 That same hour rejoiced Jesus in the spirit, and saith: *I am glad for you, *O* disciples of my Father, *that you have seen things which I have not seen:* these things shall be added unto you, but that same thing spake to you:* 

22 *All things are given me of my Father:*  

23 And he turned to his disciples, *saying secretly: *Happy are the eyes which see the things that ye see.*

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

25 And behold, a certain lawyer stood up, and tempted him, saying: *Master, what shall I do to inherit eternal life?* 

26 And he said to him: *What is written in the law, how readest thou?* 

27 And he answered, and said: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.*

28 And he said unto him, *Thou hast answered right:*
11 The reason of the parishes is to be avoided. 2 Who is to be feared. 3 To confede god's name, 4 to doe it. 5 Blaspheme against the pure. 6 Be comforteth the disciples against affliction. 7 and warneth them to beware of courtesies by the multitude. 

41 And he spake unto them, the parishes & the pharisees began to be gone vehemently, to provoke hym to speak many thynges. 42 Layinge laphte for hym, and seeking to catche somethynge out of his mouth, whereby they might accuse hym.

The xij. Chapter.

1 The teuon of the pharisees is to be avoided. 2 Who is to be feared. 3 To confede god's name, 4 to doe it. 5 Blaspheme against the pure. 6 Be comforteth the disciples against affliction, 7 and warneth them to beware of courtesies by the multitude.

11 And when they bring you unto the synagogues, and unto the rules and officers, take ye no thought, neither what thyng ye shall amende, or what ye shall
shall speake.

12. For the holy ghost shall teache you in the same house what ye ought to say.

13. One of the company spake unto hym: Master, speake to my brother, that he declive the inheritance with me.

14. And he spake unto hym: Dost, who made me a judge or a divider over you?

15. And he spake to them, Take heed of the babblers of out of countieries: For no man (yea standeth) in the abundance of the thynges which he possesses.

16. And he put forth a similitude unto the, saying: The ground of a certaine ymage man brought forth plentiful fruits.

17. And he thought within him selfe, saying, what shall I do, because I have no voldme where to deposite my fruities?

18. And he spake, this vyll I do, I will destroy my barnes, and builde greater, and therein vyll I gather all my fruities and my goodes.

19. And I will lave to my soule: Soul, thou hast much goods laped up (in store) so many yeres, take thyne eale, eate, drinke, and be merry.

20. But God spake unto hym: *Thou soul, this vyll I will they fetch alwaye thy soule againe for thee: *Then whole that all those thynges be, which thou hast poured:

21. So is he that gathereth riches to himself, and is not the wyse towards God, and is no the wyse towards his soule.

22. And he spake unto his discipules: Therefore I say unto you, take no thought for your lyfe, what ye shall eate, neither for the body what ye shall put on.

23. The lyfe is more then meate, and the body is more then rayment.

24. Consider the Balancers, for they neither loue nor reap: Which neither haue fowe house nor barne, and God feedeth them: and he loude much more are ye better then theye fools?

25. *Which of you, with taking thought, can add to his stature one cubit: If ye then be not able to do that thing which is least: why take ye thought for the remnaunt:

26. Consider the Lylipes how they growe, they labour not, they spaine not: and yet I say unto you, that Solomon in all his raiownd was not clothed lyke one of these.

27. If God so clothe the grasse, which is to daye in the fielde, and to innowde is cast into the furnace, howe much more vyll he clothe you, Oye of little faith?

28. And also not ye what ye shall eate, or what ye shall drynke, neither be ye of doubtfull minde:

29. For all these thynges do ye the [Heathen] people of the wyldle fette for: and your father knodeth that ye haue neede of these fruities.

30. But rather fette ye after $ kyngdome of God, and all these thynges shall be mi- lindered unto you.

31. Fear not little flete, for it is your fa- thers pleasure to give you a kyngdome.

32. Sell that ye haue, and gree alone:

33. And prepare you bagges which were not olde, even a fature that saffeth not in heauen, where no frite commeth, neither moth corrupteth.

34. For where your fature is, there vyll your heart be also.

35. *Let your topynes be gire about, and your lyghites shenynge,

36. And ye your fues like unto men, that waurre for ther Lodge, when he vyll returne from the Weddeng, that when he commeth, and knocketh, they maye open vnto hym immediately.

37. Happy are those terrnautes, who the Lodge, when he commeth, shall fynde wakynge. Verly I say vnto you, that he shall girdes him selwe, and make them to sit doune to meate, and vyll come forth, and minutter vnto them.

38. And if he come in the seconde watche, yea if he come in the thirde watche, and fynde them so, happy are those terr- nautes.

39. This undersande, that yf the good man of the house knew what houre the thiefe woulde come, he woulde surely watche, and not suffer his house to be digged through.

40. *Be ye therefore redy also, for yf some of man vyll come at an houre when ye thynke not. o

41. Then Peter saide unto hym: *Master, tellest thou this similitude vnto us, or to all (men)?

42. And the Lord saide: who is a faithful and wyldle stervarde, whom his lodge shall make ruler over his househode, to geue them their portion of meate in due seacon;

43. Happy is that terrnaute, whom his Aposelle Iodde when he commeth, shall fynde so doingye.

The Gospel

1 The xiij. Chapter.

1 Of the Galileans, 4 and those that were appalled at Siloe. 6 Of the sycamore tree that bare no fruit. 11 The woman having a spirit of infirmity beashed. 13 The hole of the Sabbath. 18 He declared by diets similitudes what the kingdom of God is. 24 If we enter into the kingdom of Christ, 32 He repouseth Herode and Hierusalem.

There were present at the same scene, certain men, that knew him of Galileans, whose blood Pilate hadde mingled with their old vine, facrifice.

And Jesus admonished, and sayde unto them: Suppose ye that these Galileans, were greater sinners than all the others Galileans, because they suffered such punishment?

I tell you naye: but except ye repent, ye shall all lykedely persyle.

But that ye are all persyle. A taxe B taine man had a sycamore tree planted in his vineyarde, and he came, and sought fruite theron, and founde none.

Then sayde he to the dresser of his vineyarde: Veholde, this tree pere I have come, and sought fruite in this sycamore tree, and finde none: cut it downe, why remaineth it the ground?

And he audmistered, and sayde unto him: Lord, let it alone this pere also, till I digge rounde about it, and doe it.

And ye bear fruite, thou shalt depart thence, thy ouer shall have made good the bynok nite.
24. Strype (c) to *enter in at the straute gate: for many I say unto you, Will seek to enter in, and shall not be able.
25. When the good man of the house is risen up, and hath shut to the doore, and ye begin to stand without, and to knock at the doore, saying, Lord, Lord, open unto us: and he shall answer and say, I know you not whence ye are.
26. Then shall ye begin to say: We have eaten and drunken in thy presence, and thou hast taught in our streets.
27. And he shall say: I tell you, I knew you not, whence ye are: depart from me all ye that work iniquity.
28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye shall be *cast out.
29. *And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.
30. And behold, *there are last, which shall be first: and there are first, which shall be last.
31. The same day, came there certain of the pharisees, and sayde unto hym: Get thee out, and depart hence, for Herode will kyl thee.
32. And he sayde unto them: Go ye, and tell that hence, beholde, I cast out devils, and heale the people to day, and to morowe, and the third day I shall be perfected.
33. Nevertheless, I must walk to day and to morowe, and the day following: For it can not be, that a prophet perisheth any where else but at Hierusalem.
34. *Dierusalem, Hierusalem, Which kyllest prophets, and stonest them that are sent unto thee, holy often would I have gathered thy children together, as a hen doth gather her young under her wings, and ye would not.
35. Beholde, your house is left unto you, desolate. Verily I say to you, ye shall not see me, until ye shall see the signe come that ye shall say, *Reffes is he that commeth in the name of the Loide.
And it came to pass, that he went into the house of one of his chief pharisees, to eat bread on the Sabbath day: and they watched him.

And behold, there was a certain man before him, which had the dipsey.

And Jesus answered, and spake by to the lawyers and pharisees, saying: 'Is it lawful to heal on the Sabbath day?'

And they held his peace. And he took bread, and blessed it; and brake, and gave unto them, and said: 'Take, eat; this is my body.'

And they understood none of these things: and they felt on him, and would have taken him; but they feared the people, and left him, and departed: neither did they in word report him.

But the Pharisees, being filled with malice, said unto themselves: 'Why do we not take this man to witness against him?'

And they sent demand to her husband, saying: 'Is it lawful to give a woman a bill of divorcement, and to put her away?'

But Jesus answered them, saying: 'He that is without sin among you, let him be the first to condemn her.'

Then said unto them Jesus: 'He that is without sin among you, let him be the first to condemn her.'

And he that had dipped his hand in the money bag lifted up, and said: 'This is not mine.'

Then said Jesus unto them: 'Let him that is without sin among you cast the first stone at her.'

And the scribes and Pharisees brought unto him a woman which was taken in adultery, and in the presence of all, began to accuse her,

And said unto her: 'Woman, where are the things of thy husband? Answer me.'

But Jesus, being entered into the temple, driving out all them that trafficked therein, said unto them: 'It is written, My house shall be called a house of prayer: but ye have made it a den of thieves.'

Then said unto them Jesus: 'If any man come to me, and hate his father, or mother, or wife, or children, or brethren, or sisters, yea, and his own life also, he cannot be my disciple.'

And whosoever shall follow me, let him deny himself, and take up his cross, and follow me.

And when they came to Jerusalem, he went into the temple, and began to cast out them that sold and bought in the temple; and when the buttock-sellers were in the temple, he cast them out, and said unto them: 'It is written, My house shall be called a house of prayer: but ye have made it a den of thieves.'

And the scribes and Pharisees began to persecuted him, and to say unto him: 'Thou hast cast out wicked spirits in the name of the主's, thou art no friend of the Pharisees.'

And Jesus answered and said unto them: 'Every plant, which my Father hath not planted, shall be rooted up.'
The xv. Chapter.

C: The Pharisees murmured because Christ rendered sinners. 4 The great mercy of God is set forth in the parable of the lost sheep, and of the piece of silver lost, and of the prodigal sonne.

1. Then resolved unto hym all the publicans and sinners, for to heare hym.

And the Pharisees and scribes murmured, saying: He receaueth sinners, and eateth with them.

3. But he put forth this parable unto them, saying:

4. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the baue- nek, and go after that which is lost, until he finde it?

5. And when he hath found it, he layeth it upon his shouder with joy:

6. And assonne as he calleth home his shouder, he calleth together his louers and neighboures, saying unto them: Rejoyce with me; for I have found my shepe which was lost.

7. I say unto you, that lyke lykevous toy shalbe in heaven over one sinner that repenteth, more then over ninety and nine just persons, which neede no repentance.

8. Either what woman, having tenne pieces of curre, if she lose one of them, doth not light a candle, and waue the house, and slee diligently till she finde it?

9. And when she hath found it, she calleth her louers and her neighbours together, saying: Rejoyce with me; for I have found the piece which I had lost.

10. Lykevous I say unto you, hall there be joy in the presence of the Angels of God, over one sinner that repenteth?"
The Goellpell.

...and Joab answered, and said unto Joab, I will not leave thee; but as my lord the king appointeth, so shall I do. For my lord the king is wise, and will behold all that shall come to pass. Nevertheless, Joab said unto Abishai, ...
can not digge, to begge I am ashamed.

4 I wote what to do, that when I am put out of the stewardschippe, they may回收 me into their houses.

5 So, whiche he had called all his masters betteres together, he sayde unto the first: holde much owste thou out of my masters.

6 And he sayde, an hundred measures of oyle. And he sayde unto hym: Take thy oyle, and lyt downe quickly, and write siste.

7 Then sayde he to another: holde much owste thou: And he sayde, an hundred measures of wheate. He sayde unto hym: Take thy byll, and write foursorde.

8 And the Lord commended (a) the biseke steward, because he had done wisely. For the chyldren of this woldde are in their nation, Wile then the chyldren of lyght.

9 And I yave into you, make you (b) friends of the bournestes (c) Mammon, that when ye shalle have neede, they may receaue you into everlasting (a) habitations.

(a) He that is faithfull in that which is least, is faithfull also in much. And he that is bournest in the least, is bournest also in much.

(b) So then, ye have not ben faithfull in the bournestes Mammon, who shall trust you in the true cereale?

(c) And ye have not ben faithfull in another mans businesse, who shall gene you that which is your owne.

11 No man can serve two masters: For either he shall hate the one, and loue the other: or els, he shall leaue the one, and desyre the other. Ye can not serve God, and Mammon.

12 All these thinges heard the pharisites, also, which were cautous, and they mocked hym.

13 And he layde vnto them, ye are they which influe your selues before men: but God knoweth your heartes. For that which is highly esteemed among men, is abominable in the lyghte of God.

14 *The lawe & the prophete (e) raigned* until John, and seene that lyke, the kyngdome of God is preached, every man straung to go in.

15 *Gasper is it for heauen and earth to pershe, the one title of the ladwe to failte,

16 *Who soever forsaketh his wyfe, and

17 *And he that marrythe her that is denouezed from her husband, commiteth ad- ulterie (also.)

18 *Ther was a cernete rich man, whiche &

19 *And ther was a cernayne begger, namde Lazarus, which was layde at

20 *And desiring to be refreshed with the

21 *And it came to passe, that the begger

22 *And it came to passe, that the begger

23 *And being in hell in tormentes, he left

24 *And he cryed and sayde: Father Abra- ham, have mercy on me, and ende La- zarus that he may bippe the tipp of his


26 *Beyond this all the pleasure, is to do that they

27 *Then he layde: *ye praye theerefore &

28 *For I have sone brethren, that he may

29 *Abraham layde unto hym: they have

30 *And he layde, saynt Abraham: but

31 *He layde unto hym: If they heare

C Eye
E layde unto the disci-
pies, it can not be but
offences will come,
nece sestit, * do
unto hym, though
whom they come.

It were better for
hym, that a millstone
were hanged about
his neck, and cast into
the sea, then that he
should (b) offend one
of these little ones.

Take heed to your fucres: * If thy
brother trespass agaynst thee, rebuke
hym: and if he repent, forgive hym.

And though he trespass agai nst thee
seven times in a day, and seven
(times in a day turne agaynst thee to say,
it repenteth me, thou shalt forgive hym.

And the Apostles layde unto the
Lo禹: increase our fayth.

And the Lo禹 layde: * If ye had
faith as much, as a grayne of
mustard seed, ye should lay unto this
Sycamore tree, plucke by thy fide by the
roots, and plant thy fide in the fand, it
shoulde obey you.

But which of you, hauing a fcruant
plowing, or feeding eartell, woulde lay
unto hym by ? when he were come
from the fefide, go and set dothone at the
table:

And woulde not rather lay unto hym,
ysses, wherewith I may suppe, 
ygrde by thy fide, and ferue me, till I have
eaten and drunken, and afterward fete
thou, and dyjkte thou.

Doth he thank that fcruant, because
he dyd the thynges that were
commanded unto hym? I trodde not.

So trclypse ye, when ye have done
all thynges which are comman-
ded you, say, We are unpoftable
fcruantes, we have done that
which was our duty to do.

And so it was, as he went to Hier-
fe, he was taken, that he passed through the my-
des of Samaria and Galile.

And as he entred into a certaine
towne, there met hym ten men that
were lepers, which stood a farre of,

And put forth their boyes, & layde:

Jesu maifter, have mercy on vs,
14 when he faw them, he layde unto
them: * Go and fende your fules unto the
prifeces. And it came to passe, that as
they went, they were clend.

And one of them, When he faw that
he was healed, turned backe (againe)
and with a loude boylee praised God:

16 And fell downe on his face at his fee,
and gave hym thankes: And the fame
was a Samaritan.

17 And Jesus anumbered, and layde:
Are there not ten clended? But where
are thone that?

18 There are not founde that returned
againe, to goue God payle, sole mony
this strange

19 And he layde unto hym: aryfe, go thy
way, thy fayth hath made thee whole.

20 When he was demanded of the
pharifees, when the kyngdome of God
shoulde come: he anumbered them, and
layde, The kyngdome of God shall
not come with obseruacion.

21 Neither shall they lay te, to thee, or to
there: For the kyngdome of God is
(b) within you.

22 And he layde unto the discipies:
the
dapes will come, when ye shall behoYe
foe one (c) day of the fomme of man,
and ye shall not fee it.

23 And they shall lay to you, See here,
fee there: Go not after them, no; folowe
them.

24 For as ye laydyp, that lyghtned
out of the one part that is under hea-
uen, and fhyneth unto the other part
which is under heaven: so fhall the
fomme of man be in his (d) daye.

25 But fefl must he fuffer many thy-
ges, and be refudef of this nation.

26 And as it was in the dapes of Eo: if
shalt it be also in the dapes of the fomme
of man.

27 They dyd eate, and dyjkte, they
marred Bulles, and were marred, even un-
to the fame day, that Eo went into the
Arke: and the floodde came, I deftroyed
them all.

28 Lychiefly also as it was in the dapes
of Lot: they dyd eate, they drank, they
bought
The xvii. Chapter.

2 Christ teacheth to continue in prayer, by the example of the wicked Judge and the widow. 10 The prayers of the Pharisee and the publican. 16 To children belongeth the kingdom of God. 18 Of the way to salvation. 20 And what things hinder the reward promised to his servants. 21 He foresaw his death. 22 He rejoiced a blind man to his sight.

10 Two men went up into the temple to pray; one a Pharisee, and the other a publican.

11 The Pharisee stood, and prayed thus with himself: O Lord, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or as this publican.

12 I fast twice in the week; I give tithes of all that I possess.

13 And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man departed just when the publican returned home, rather than the other. 15 For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. 16 But Jesus, when he had seen that man, said unto him, Go home, thy faith hath saved thee.
And fell into them: * Behold, we go up to Hierusalem, and all things shal be fulfilled to the same of man, that are written by the prophets.

32 For he shalde delievered unto the gentiles, and shalt mocked, and spitefully entreated, and spit on:

33 And when they have scourged hym, they will put hym to death. * And the thynge day he shall arise agayne.

34 And they understande none of all these thynge. And this saying was by from them, so that they peere not the thynge which were spoken.

35 And it came to passe, that as he was come neare unto Hierusalem, a certayne bynde & man fale by the wayes side, beggyn. And when he hearde the people palle by, he asked what it meant. And they sayde unto hym, that Jesus of Nazareth passed by. And he cryed, saying: Jesus thou some of David, have merite on me. And they which went before, rebuked hym, that he should holde his peace: but he cried so much the more, * thou some of David, have merite on me. And Jesus stoope thy, & comman
ded hym to be boughht unto hym. And when he was come neare, he asked hym. Saying: what sayst thou that I do unto thee? And he saide: Lo, that I may receaue my right. And Jesus sayde unto hym: receaue thy right, thy fath hast laued thee; And immediatly he receaued his right, and followe hym, praysing God: And all the people, when they sawe it, gave praise unto God. 

The xix. Chapter.

Of Zachaeus. 1: The ten pieces of money despenced to the servants. 28 Christ sypped into Hierusalem, a weeping over it, for the destruction thereof. 45 He easter
yers and sellers out of the Temple.
And when they all said it, they murmured, saying that he was gone in to tarry with a man that is a sinner.

And Zacheus stood forth, and spake unto the Lord: Behold, Lord; the half of my goods I gave to the poor, and if I have taken from any man by false accusation, I restore him fourfold.

Jesus spake unto him: This day is salvation come to this house, because he also is a chief of the house of Abaihan.

And as they heard these things, he added and spake a parable, because he was not to Hierusalem, because they thought that the kingdom of God should shortly appear.

He spake therefore: A certain noble man went into a far country to receive for himself a kingdom, and to come again.

And he called his ten servants, and delivered unto them ten pieces of money, saying, Take, go into your several cities, and deal there as it shall please you.

And it came to pass, that when he had received his kingdom, and returned, he called his servants to whom he had bequeathed the money, and said unto them, I thought, when I sent mine unto you, I should have said, when thou takest a certain piece, lookest it, and layest it up until thou takest another which is six times as much: as thou hast, be thou content, but as thy Lord hath said, give it him not.

And he spake unto them: Of thine own mouth wilt thou judge thee, thou crude servant. Neekest thou that I am a stern man, taking up that I layed not downe, reapping that I dyed not sowe:

And whatsoever thou dost thou do in the day, and at my comings I might have required mine owne with vauntage:

And he spake unto them, saying: Take from him that is parted away, and give it to him that hath ten pieces.

And they spake unto him: Sir, we have none:

And he spake unto them: Go and make a feast to my Lord, and say, Thus saith thy Lord: Peace be among you.

And he came to pass, when he was come, to Bethphage and Bethanie, and was at the mount which is called Olivet, he sent two of his disciples,

Saying: Go ye into the town which is over against you, into the white, and whatsoever ye shall find there, see that ye do it, and that is the Lord's cup at his hand.

And as they went, he commanded them, saying: Whosoever goeth to you, let him not say to them, I come to drink water: but whatsoever ye shall be assayed, saith, I come to ben do thy will, and thy son is a king.

And they brought him, and he said unto them: Behold, I have laid upon you the kingdom, and ye shall sell it and let their rayment on the coin, and let Jesus thron.

And as he went, they spread their clothes in the way.

And when he was made come into Bethphage and Bethanie, and was at the mount which is called Olivet, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice, for all the miracles that they had seen.

Saying: Blessed be the kyng that cometh in the name of the Lord, peace in heaven, and glory in the highest.

And some of the Pharisees and the chief priests took counsel against him.

And he spake unto them: I tell you, that if
peace, and when he was come nearer, he beheld the crie, and wept on it.

42 Saying: If thou haddest known the things which be come to thy peace, even in this thy day: But noibe are they hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a banke about thee, and compass thee rounde, and hope thee in on every side;

44 And make thee even with 2 grounde, and thine children which are in thee: and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation,

45 And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying into them, it is written: By house is the house of prayer, but ye have made it a den of thieves.

47 And he taught daily in the temple: and the chief of the people, went about to destroy him,

48 And could not find what to do: for all the people stakk by hym, when they heard hym.

The xx. Chapter.

4 Christ speacheth the Pharisees mouthes with another question, who he wright their destructive by a parable of the vineyard. 17 Christ the sorne reproved, 19 the priests take to kill hym. 22 Tribute to be payde. 27 Gente to Caesar, and to God, whiche to them belongeth. 27 He disputeth with Sadurues of the resurrection. 41 Christ the soome of Davud, he describeth the seruants.

A

And it came to passe, that on one of those days, as he taught by people in the temple, he reached the Gospell, he spake to his people, and the seruants of God, and the seruets came vpbb hym, with the elders.

And spake unto hym, saying: Tell us by what authoritie dost thou these thynge? Either who is he that gathee this authoritie?

Jesus ansuwered, and sayde to them: I also wille the one thing, amensuer me.

The baptisme of John, was it from heauen, or of men?

And they reasoned within the seruens, saying, If we fast from heauen, he will say, Why then belongeth not hym not?

But and if we fast of men, all the people wolle stone us: For they be perswaded that John is a prophete.

And they ansuwered, that they could not tell whyt it was.

And Jesus ansuwered, and sayde to them: Neither tell I you by what authoritie I do these thynge.

Then began he to put forth to the people this parable, A certayne man planted a vineyard, and let it fortho to busbande men, and went hym selfe into a strange country for a great season.

And when the time was come, he sent a seruant to the husbande men, that they shoulde givene hym of the fruite of the vineyard. And they beat hym, and sent hym alway emptie.

And againe, he sent yet another seruant; and hym they did beat, and entreated hym shamefully, and sent hym alway emptie.

And when the husbande men sawe E hym, they reasoned within them selves, saying: This is the hepe, come, let us kill hym, that the inheritance may be ours.

And they cast hym out of the vineyard, and killed hym. What shall the Lord of the vineyard therefore doe unto them?

He shall come and destroye thehusbande men, and shall let out his vineyard to other. When they heard this, they sayde, God foiled hym.

And he beheld then, and sayde: What is this then that is witten. The stone, that the buiders refusde, the same is become the head of the corner.

Who soeuer这两 stumble upon that stone, halfe broken: but on who soeuer it faileth, it wille givene hym to powder.

And the lye paiesth & the seruets, the same...
same hour went about to take handes on hym: and they feared the people.

For they perceived that he had spoken this similitude against them.

And they watched hym, and sent forth spies, which should saye them slues righteous men, to take hym in his works, and to deliever hym into the power and authoritie of the deputie.

And they asked him, saying: Master, we knowe that thou sayest and teachest right, neither considerest thou the outward appearance of any man; but teachest the way of God truly:

Is it lawful for vs to give tribute unto Caesar, or no?

He per ceaued their craftynesse, and saide unto them: Why tempt ye me?

Shew me a pence, whose image and superscription hath it? They shewed him, and sayde, Caesars.

And he sayde unto them: Give then unto Caesar, the thynges which belong unto Caesar, and to God the thynges that pertain unto God.

And they could not reproue his say nging before the people: and they marrie led at his aunswere, and helde their peace.

Then came to hym certaine of the scribes, which denying that there is any resurrection, and they asked hym,

Saying: Master, why-sayest thou that Christ is Daubs sonne?

And David hym selfe sayeth in the booke of the plaines: The Lord saide to my Lord, thy sonne on my right hand,

Tell I make thine enimies thy foo de.

David therefore calleth hym Lord, and saith he is his (9) sonne:

And in the audience of all the people, he saide unto his disciples.

Belavre of the tribes, which is thyselfe, go in long robes, and love greetings in the markets, and the olde seated in the synagogues, and the chiefe roubles at feastes:

Which devour doiboves howles under colour of longe prapers: The same shall receaue greater damndation.

The xxj. Chapter.

The liberalitie of the poore tyboode. He was warneth of the destruction of Hierusalem. 8 of false teachers. 9 of tenes is troubles to come. 10 of the ende of the woode. 34 of rye and brokhemelle. 35 he taught in the temple.
5 And into some, that spake of the temple, holy it was garnished with goodly stones and figures, he sayde.

6 Are these the thynges whiche ye looke upo? The thynges bevill come, in which there shall not be left one stone upon another, that shall not be thrown downe.

7 And they asked him, saying: Waister when shall these thynges be? and what signe lopp there be, when these thynges shall come to passe?

8 And he sayde: Take heed, that ye be not deceived. For many shall come in my name, saying I am Christ, and the pyne diadmed neare. Followe ye them therefore not.

9 But when ye heare of warres, and dis- tresses, be not afraid: for these thynges must stert come to passe, but the end followeth not by and by.

10 Then sayde he unto them: Nation shall rise against nation, and kingdom against kingdom.

11 And great earthquake shall be in divers places, and hunger, and pestilence, and fearsome thynges shall there be from heauen.

12 But before all these, *they shall lave their handes, and perfecute you, delurcung you to the synagogues, and into palons, and shall byng you unto kings and rulers for my names sake.

13 And it shall turne to you for a testimo- niall.

14 We at a sure point therefore in your heares, not to stode before what ye shall anw覆ere:

"I will give you a mouth, and prophesie, where agaiynst, all your aduertisers shall not be able to speake no resist.

15 For ye shall be betrayed also of your parents, and brethren, and kynsfolk, and friends, and 
fome] of you that they put to death.

16 And hated shall ye be of all men for my names sake.

17 And there shall not one heere of your head perish.

18 And there shal not one eare of your head perish.

19 Postell ye your soule by patience. And whie ye beleeve Hierusalem besieged with an haunted, then shere that the de- solation of the same is nere.

20 Then let them which are in Judea, flee to the mountaynes, and let them which are in the myndes of it, depart out: and let not them that are in other countreys enter them.

21 For these be the dayes of bengame, that all things which are written, may be fulfilled.

22 But woe unto them that are with childe, to them that have sucke in those dayes: For they shall great distresse in the lande, and woe over this people.

23 And they shall fall through the edge of the woode, and shalbe led alwayes captiue into all nations: And Hierusalem shalbe renuer doyntne of the gentiles, and the pyne of the gentiles be fulfilled.

24 And there shall be signs in the aunie, and in the moone, in the stars: and upon the earth trouble among the nations, with perperitie. The sea and the water shalbe roze.

25 And mens heartes shal sayle them for feare, and for looking after those thynges which shal sound on the woode: For the poyers of heaven shalbe shaken.

26 And then shall they see the some of man come in a cloude, with power and great gloie.

27 And when these thynges began to come to passe, then shalbe, and shalbe by your heades, for your redemptio dall- eth yne.

28 *And he shewed them a similitude: Beholde the figge tree, all the trees.

29 When they sounde fasth (there bode) ye see and knowe of your owne trees, that sommer is then yne at hande.

30 So likewise ye, when ye see these thun- ges come to passe, be ye sure that the pyngdomne of God is yne.

31 Uerly I say unto you, this generation shall not passe, eyll all be fulfilled.

32 Heauen and earth shall passe, but my Woodes shall not passe.

33 Heauen and earth shall passe, but my Woodes shall not passe.

34 Take heed to your soules, lest at any tyme your heartes be overcomne with lurtung and bockenne, and cares of this lyfe: and to the dape come upon you ynderaces.

35 For as a snake shall it come on at them that dwell on the face of the whole earth.

36 Watche ye therefore, and pray continu- ally, that ye may be accustomed Watchy to escape all these thunges shall come, that ye may stand before some of man.

37 In the dape he taught in the temple: and at night he went out, and abode in the mount that is called Olivet.

38 And all the people came in to hym, in the temple, to heare hym.
Then entered Satan into Judas, whose surname was Iscariot, which was of the number of the twelve.

And he went his way, and communed with the scribes and officers, how he might betray him unto them.

And they were glad, and promised to give him money.

And he consented, and sought opportunity to betray him unto them, when the people were alway.

Then came the day of sweete bread, when [of necessity] the passover must be offered.

And he sent Peter and John, saying: Go and prepare us the passover, that we may eat.

They said unto him: Where wilt thou that we prepare?

And he said unto them: Behold, when ye enter into the city, there shall a man meete you, bearing a bucket of water, goe into the same house that he enreth in.

And ye shall say unto the good man of the house, the master hath sent me, where is the guests chamber, where I shall eat my passover with my disciples?

And he shall shew you an upper chamber, prepared, there make ready.

And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the twelve apostles with him.

And he said unto them: I have earnestly desired to eat this passover with you, before that I suffer.

For I say unto you, hereunto I say unto you, hereunto I will not eat of it any more, until it be fulfilled in the kingdom of God.

And he took the cuppe, and gave thankes, and saide, Take this, and divide it among you:

For I say unto you, I will not drinke of the fruit of the vine, until the kingdom of God come.

And he took bread, and when he had gave thankes, he brake it, and gave unto the, saying, This is my body, which is given for you: This do in remembrance of me.

Lykewise also, when he had supplie, he took the cuppe, saying: This cuppe is the new testament in my blood, which is shed for you.

And behold, the hande of hym that betrayeth me, is with me on the table.

And truly the sonne of man goeth as it is appointed: but who is that man by whom he is betrayed?

And they began to enquire among them selves, which of them it was that should do it.

And there was a strife among them, which of them should seeme to be the greatest.

And he said unto them: The kings of nations raigne over them, and they that have authorities before them, are called gracious lords.

But ye shall not be so. But he that is greatest among you, shall be the younger, and he that is chief, shall as he that doth minster.

For whether is greater, he that sitteth at meat, or he that serveth? Is it not he that sitteth at meat? But I am among you, as he that serveth.

Ye are they, which have bydded me in my temptations.

And I appoint unto you a kingdom, as my father hath appointed unto me.
30 There may eat and drink at my table in my house, and be my guests, and be my company, and he that was called Judas, one of the twelve, went before the rest, and passed me unto Jesus to kiss him.

48 But Judas said unto him, Lord, it is I. And when he had said that, he went forth again. And when he was gone out, Jesus said, One of you shall betray me.

49 And when they together about him, which would betray him, they said, Lord, shall he in the mouth of man with a kiss?

50 And one of them smote him with the reed of the mouth piece, and broke of his right ear.

51 Jesus answered and said, Suffer ye thus farce forth. And when he had touched his ear, he healed him.

52 Then said Jesus unto them, when I was daily with you in the temple, ye stretched forth no hands against me: but this is thy hour, and the power of darkness.

53 Then took they the hymn, and led him hymn, and brought him to the hypocrates house; and Peter followed a farce of.

54 And when they had kindled a fire in the midst of the house, and were set down together, Peter also sat down among them.

55 But when a certain woman beheld him, she bare him a little while by mouth, and said, This same fellow was also with him.

56 And he denied him hymn, saying, Woman, I know him not.

57 And after a little while, another saw hymn, and said, Thou art also of them. And Peter said, Man, I am not.

58 And about the space of an hour after, another affirmed saying, Truly this fellow also was with him, for he is of Galilee.

59 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crowed.

60 And the Lord turned back, and said upon Peter: And Peter remembered the word of the Lord, how he had said, before the cock crow, thou shalt deny me thrice.

61 And Peter went out, and wept bitterly.

62 And the men that helde Jesus, mocked hymn, and smote hymn.

63 And when they had blindfolded hymn, they broke hymn on the face, and smote hymn,
him, saying: Arise, who is it that smote thee?
65 And many other things blasphemously
spake they against hym.
66 And as soon as it was day, the elders
of the people, and the hye priests, and
scribes, came together, and led hym into
their counsel, saying:
67 Art thou the Christ, tell us? And
he sayde unto them: If I tell you, you
will not belieue:
68 And if I saye you, you will not au-
swer me, nor let me go:
69 Hereafter shall the sonne of man sit
on the right hand of the power of God.
70 Then said they all: Art thou then the
sonne of God? He sayde: Ye say I am.
71 And they sayde: What neede we any
further witnesse? For we our selues
have heard of his owne mouth.

The xxiii. Chapter.

1 Jesus is accused before Pilate, and is sent to Herode. 2 Herode mocketh hym. 25 Bar-
 rabas is set at libertie, and Jesus gведен to be crucified. 26 Simon of Cyrene. 27 The
women lament Christ crucified. 34 he prayeth for his enemies. 40 One of the thieves
rapeceth on hym, 41 and the other is staid by faith. 46 He generly by the ghost, and is
buried.

2 *The whole multitude of them arose, &
led hym unto Pilate.
And they began to accuse hym, saying: We
founde this fellow perverting the people,
and forbydding to paye tribute to Caesar,
saying that he is Christ, a lyng.
3 And Pilate apposed hym, sayng: Art
 thou the king of the Jews: He an-
swered hym, and sayde: Thou sayest it.
4 Then said Pilate to the hye priests,
and to the people: I finde no fault in
this man.
5 And they were the more fierce, sayng:
he moveth the people, teaching them
to revolt against Caesar, and began at Galilee,
cen to this place.
6 When Pilate hearde mention of Ga-
illee, he alised whether the man were of
Galilee.
7 And as soon as he knewe that he be-
longed unto Herodes jurisdiction, he
sent hym to Herode, which was also at
Jerusalem at that tyne.
8 And when Herode sawe Jesus, he
was exceeding glad: For he was de-
rous to see hym of a long season, because
he had hearde many things of hym,
and he trusted to have seene some mira-
cle done by hym.
9 Then he questioned with hym many
woudes: But he answered hym no-
thing.
10 The hye priests and scribes noode
sooth, and accused hym straightly.
11 And Herode with his men of warre
defiled hym: and when he had mocked
hym, he arrayed hym in hyppye clothing,
and sent hym agayne to Pilate.
12 *And the same day Pilate and Herode
were made friends together: For be-
fore they were at variance.
13 And Pilate called together the hye
priestes, and the rulers, and the people,
14 And said unto them: Do you have brough-
t this man unto me, as one y perverting
the people: and behold, I examine him
before you, and finde no fault in this man
of those things whereof you accuse hym:
15 Do, or yet Herode: For I sent you to
hym, and loe nothing worthy of death
is done to hym.
16 I will therefore chasten hym, and let
hym loose.
17 *For of necessitie he must have let one
loose unto them at the feast.
18 And all the people cryed at once, say-
ing: Ayday with hym, and budge to vs
Barabas.
19 Which for a certaine insurrection made
in the citie, and for murther, was cast
in pyson.
20 Pilate spake againe to them, bypylyng
to let Jesus loose.
21 But they cryed, sayng: Crucifie hym,
crucifie hym.
22 He sayde unto them the third time:
what enuill bate he done? I finde no
cause of death in hym, I will therefore
chasten hym, and let hym go.
23 *And they were infant with loud
voices, requiring that he might be cru-
cified. And the voices of them, and of
the hye priestes prevalied.
24 And Pilate gaue sentence, that it
should be as they required.
The Gospel

25 And he let loose unto them, him that for inhumanity and murder was cast into prison, whom they had delivered [into them] Jesus, to do with him what they would.

26 And as they led him away, they caught one Simon of Cyrene, whom they compelled to carry his cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women, which bewailed and lamented him.

28 But Jesus turned back to them, and said: [Ye] daughters of Jerusalem, weep not for me, but weep for your fathers, and for your children.

29 For behold, the days will come, in which they shall say: Happy are the barren, and the wombs that never bare, and the pappies which never gave suck.

30 Then shall they begin to smart to the mountains, fall on us, to the hillocks, cower vs.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were two crucil doers, led with him to be stryched.

33 [And after that] they were cometo the place which is called Calvary, there they crucified him, and the crucified doers, one on the right hand, and the other on the left.

34 Then said Jesus, Father forgive them, for they know not what they do. *And they parted hisanielment, *and cast lobbies.

35 And the people stood, and behelde: and the rulers mocked him with them, saying: He saved other; [men] let him save himself, if he be very Christ the chosen of God.

36 The soldiers also mocked him, and came and offered him vinegar.

37 And said: If thou be the King of the Jews, save thy selfe.

38 *And a superscription was written over him, with letters of greke, and latin, and hebreue, This is the King of the Jews.

39 And one of the crucil doers which were hanged, railed on him, saying: If thou be Christ, save thy selfe and vs.

40 But the other answered, and rebuked him, saying: Fearest thou not God, seeing thou art in the same damnation we are righteouslie (punneth) for we receive according to our deeds: But this man hath done nothing amisse.

41 And he layde unto Jesus: Lord, remember me, when thou commnest unto thy kingdom.

42 And Jesus said: This day shalt thou be in paradise.

43 And Jesus said unto them: Truly I say unto you, to day shall thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth, but till the ninth hour.

45 And the sun was darkned, and the vayle of the temple was rent, even tho' rove the middes.

46 And when Jesus had cried with a loud voice, he layde: Father into thy handes I commnede my spirit. *And when he thus had layde, he gane by the ghost.

47 When the Centurion saw what was done, he gloried God, saying: Truly this was a righteous man.

48 And all the people that came together to that light, saw the thinges which were done, shone their vesseles, and returned.

49 And all his acquantance, *and the women that followed him from Galilee stood a farce of, beholding these thinges.

50 And behelde, there was a man named Joseph, a counsellour, and he was a good man, and a just.

51 The same had not consented to the counsel, and deede of them, which was of Iramathia a city of the Jews, which same also vapted for the kingdoms of God.

52 He went unto Pilate, and begged the body of Jesus.

53 And toke it downe, and wrappd it in a linen cloth, and layde it in a sepulchre that was hewn in stone, wherein no man before was layde.

54 And that day was the preparinge of the Sabbath, and the Sabbath drew on.

55 The women that followed after, which had come with him from Galilee, behelde the sepulchre, and how his body was layde.

56 And they returned, and prepared sweete odours and ointmentes; but rested the Sabbath day, according to the commandement.
At the first day of the Sabbathes, very early in the morning, they came unto the sepulchre; and brought sweet ointments which they had prepared, and other women with them.

And they found the stone rolled away from the sepulchre,
And they went in: but found not the body of the Lord Jesus.
And it came to pass, as they were amazed thereat: behold, two men stood by them in glory garments.
*And as they were amazed, and bowed down their faces to the earth, they said unto them: Why seek ye the living among the dead?
He is not here, but is risen: Remember how he spake unto you, when he was yet in Galilee,
Saying: that the sonne of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise againne.
And they remembered his words,
And returned from the sepulchre, and told all these things unto those eleven, and to the remnant.
*It was Mary Magdalene, and Joanna, and Mary the mother of Jachob, and other that were with them, which told these things unto the Apostles.
And their voices seemed unto them sayned thynges, neither believed they them.
Then arose Peter, and ran unto the sepulchre, and looked in, and saie the linen clothes layde by them seules, and departed, wondering in him selfe at that which was come to passe.
*And beholde, two of them went that same day to a towne called Emmaus, which was from Hierusalem about threecro s furlonges.
And they talked together of all these thynges that were done.
And it came to passe, that whyle they communed together, Jesus him selfe drewe neare, and went with them.
But their eyes were holden, that they C should not knowe him.
And he sayde unto them: What manner of communications are these that ye have one to another as ye walke, and are sad?
And the one of them, whose name was Cleophas,answereth, and sayde to him: Art thou only a stranger in Hierusalem, and hast thou not known the thynges which are come to passe there, in these dayes?
He sayde unto them: What thynges?
And they sayde unto him: Of Jesus of Nazareth, which was a prophet, mightie in deed and worde before God, and all the people:
And holde the hye priests, and our rulers deliered him to be condemned to death, and haue crucified him.
But we trusted that it had ben he which shoulde have redeemed Israel: And as touching all these thynges, to day is even the thirde day, that they were done.
*Pea, and cerayne women also of our companie made vs asonmed, which came early unto the sepulchre,
And founde not his body, and came, sayinge that they had seen a vision of angels, which sayde that he was aigne.
And cerayne of them which were with vs, went to the sepulchre; and founde it empty so as the women had sayde: but hym they sawe not.
And he sayde unto them: O fooles and stolfe of heart, to beliue all that the prophets have spoken.
Ought not Christ to have suffered these thynges, to enter into his glory?
And he began at Moses, and all the prophets, and interpreted unto them in all Scriptures which were written of hym.
And they dwelt nye unto the towne which they went unto, and he made as though he would have gone further.
And they *constrayned hym, sayinge:"
Mark.xv.b. 30 And it came to passe, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.
31 And their eyes were opened, and they knew him; and he vanished out of their sight.
32 And they sayde betweene themselves: Dyd not our heartes burne within vs, whyle he talked with us by the way, and opened vnto vs the scriptures?
33 And they rose vp by the same houre, and returned [agayne] to Ierusalem, and founde the eleven gathered together, and then that were with them.
34 Saying: The Lorde is ryzen in dede, and hath appeared to Simon.
35 And they tolde what thynges were done in the way, and howe they knewe him in breaking of bread.
36 And as they thus spake, Iesus him selfe stode in the midst of them, and saide vnto them: Peace be vnto you.
37 But they were abash'd and afaynde, supposed that they had seene a spirite.
38 And he sayde vnto them: Why are ye troubled, and why do thoughtes arise in your heartes?
39 Beholde my handes and my feete, that it is eu'n I my selfe: handle me and see, for a spirite hath not fleshe and bones, as ye see me haue.
40 And when he had thus spoken, he showed them his handes and his feete.
41 And whyle they yet believed not for joy, and wondered, he sayde vnto them:
42 Have ye heare any meate?
43 And they offered him a peecce of a bopled fish, and of an hony combe.
44 And he took it, and dyd eate before them.
45 Then opened he their ow[n] vittes, that they might understand the scriptures.
46 And layde vnto them: Thus is it written, and thus it behooved Chylde to suffre, and to rise agayne from death the third day:
47 And that repentance and remission of sinesse shoulde be preached in his name among all nations, and must begin at Ierusalem.
48 And ye are witnesses of these thynges.
49 And beholde I wil lende the promisse of my father vpon you: But tary ye in the cite of Ierusalem, untill ye be endued with power from an hpe.
50 And he led them out into Bethane, and left by his handes, & blessed them.
51 And it came to passe, as he blessed them, he departed from them, and was caried vp into heauen.
52 And they worshipped him, and returned to Ierusalem with great joy,
53 And were continually in the temple, praising and lauding God. Amen.

Here endeth the Gspell by Saint Luke.
The First Chapter.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. He was not that light; but was sent to bear witness of the light. That light was the true light, which lighteth every man that cometh into the world. He was in the world; and the world was made by him, and the world knew him not. He came among his own, and his own received him not.

But as many as received him, to them gave he power to be born of God, even them that believe on his name. Which were born, not of blood, nor of the will of the肉se, nor of the will of man, but of God. And the same word became flesh, and dwelt among us (and we beheld his glory, as the glory of the only begotten of the father), full of grace and truth. 

And John bore witness of him, and cried, saying: This was he of whom I spake, he that cometh after me; for he was before me.

And of his fulness have we receaved, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time: The only begotten Son which is in the bosom of the Father, he hath declared him.

And this is the record of John: When the Jews sent priests and Levites...
leaveth from Hierusalem, to ask to hym: what art thou?
20 And he confessed and denied not, and said, Playfully, I am not that Christ.
21 And they asked hym: What thinkest thou? And he saith, I am not.
*Art thou that prophet? And he answered, no.
22 Then saide they unto hym: What art thou? that we may give an answer to them that sent us: What sayest thou of the自我?
23 He sayde: *I am the bopep of a river in the wilderness; make straight the way of the Lord, *as sayde the prophet Elias.
24 And they which were sent, were of the pharisees.
25 And they asked hym, and sayde unto hym: Why baptiseth thou then, yf thou be not Chuite, nor Elias, neither that prophet?
26 John answered them, saying: *I baptize with water, but there standeth one among you, whom ye know not.
27 He it is, which though he came after me, was before me, whose shoes lest I am not worthy to bind.
28 These things were done in Bethabara beyond Jordan, *where John dyd baptize.
29 On the next day, John seeth Jesus comming unto him: and faith, *Behold the lamb of God, which taketh away the sinne of the world.
30 This is he of whom I sayde, After me commeth a man, which is preferred before me, so he was before me.
31 And I knew hym not: but that he should be declared to Israel, therefore am I come, baptizing with water.
32 *And John bare recorde, saying: I saw the spirit descend from heaven, like unto a dove, and abode upon hym.
33 And knew hym not: but he that sent me to baptize with water, the same sawe upon me: upon whom thou shalt see the spirit descend, and tary stille on hym, the same is he which baptizeth with the holy ghost.
34 And I sawe, and bare recorde, that he is the sonne of God. *s
35 The next day after, John strode againe, and two of his disciples.
36 And he behelde Jesus as he walked by, *saying: behold the lambe of God.
37 And the two disciples hearde hym
speak, and they followed Jesus,
38 And Jesus turned about, and saide them following hym, *saying unto them: what seek ye? *They sayde unto hym: Rabbi (which is to say by one interpret it, Master) where dwelleth thou?
39 He sayde unto them: come and see. They came, and sawe where he dwelt, and abode with hym that day: for it was about the tenth hour.
40 One of the two which hearde John speak, *following hym, was Andrew, Simon Peters brother.
41 The same founde his brother Simon first, and saide unto hym: we have founde Messias, which is by interpretation, the Christ.
42 And brought hym to Jesus. And Jesus behelde hym, and sayde: Thou art *Simon the sonne of Jona, thou shalt be called Cephas, which is by interpretation, a stone.
43 The day followyng, Jesus woulde goe into Galilee, *founde Philip, and saide: *Follow me, follow hym, follow hym, follow hym, follow hym, follow hym.
44 *Philip was of Bethsaida, the city of Andrew and Peter.
45 Philip founde Nathanael, and saide unto hym: we have founde Messias, of whom Moses in the law, and the prophets, dyd wittese: Jesus of Nazareth, the sonne of Joseph.
46 And Nathanael sayde unto hym: *Can there any good thing come out of Nazareth? Philip sayde unto hym: come and see.
47 Jesus found Nathanael coming unto hym, *saying unto hym: Behold a righteous Israelite, in whom is no guile.
48 Nathanael sayde unto hym: whence knoweth thou me? Jesus answered, and saide unto hym: Before that Philip called thee, when thou wast under the sygge tree, I sawe thee.
49 Nathanael answered, and saide unto hym: Rabbi, thou art even the sonne of God, thou art the sonne of God, thou art the sonne of God, thou art the sonne of God, thou art the sonne of God, thou art the sonne of God.
50 Jesus answered, *saide unto hym: Because I sayde unto thee, I saw thee under the sygge tree, thou onely believed. Thou shalt see greater things then these.
51 And he sayde unto hym: Verely, verily I saye unto you, hereafter shall ye see heaven open, and the Angels of God ascending and descending upon the sonne of man.
Thrice begateth to work miracles, and turned water into wine, 12 he went to Capernaum, and to attendeth to Hierusalem. 14 he calleth bispers and sellers out of the temple, & he forewarneth his death and resurrection, 15 and many believe in him when they see his miracles.

And the third day, was there a marriage in Cana [a citie] of Galilee, and the mother of Jesus was there. And Jesus was called, and his disciples unto the marriage.

And whilst the wyne savel the mother of Jesus savel to hyn: they have no wyne.

Jesus saith unto her: Woman, what have I to do with thee, myne house is yet not yet come.

And there were set there, three water pottes of stone, after the manner of the purifying of the Jews, containing two or three batins a piece.

Jesus saith unto them: Fill the water pottes with water. And they filled them up to the hyn.

And he saith unto them: drink ye out of water, and beare unto the governour of feast. And they bare it.

When the ruler of the feast had tasted the water that was made wyne, and knewe not whence it was (but the ministers which drebew the water knewe) the governour of the feast calleth the bypedgrone:

And saith unto hyn. Every man at the beginnyng both set southe good wyne, and when men have well dronke, then that which is worse: But thou hast kept the good wyne until nowe.

This beginnyng of miracles dyd Jesus in Cana of Galilee, and shewed his glory, & his disciples beleued on hym.

After this, he went doctoe to Capernaum, he, and his mother, and his brethen, and his disciples, and there continued not many dayes.

And the Jews Pasover was at hand, 7 Jesus went up to Hierusalem.

And founde setting in the temple, thole that sold ore, and thepe, and doues, and chaungers of money.

And when he had made as it were, a scourge of small cordes, he drove them all out of the temple, with the theape, the ore, and pouzed out the chaungers money, and ouerthrew the tables.

And sade unto them that sold doues: Have these thinges hence, and make not my fathers houle an houle of mar-chandize.

And his disciples remembered that it was written: The salr of thine houle hath even eaten me.

Then annulerust the Jews, & sayde unto hym: What token wert thou done unto vs, seeing that thou dost these things?

Jesus annulerast, & sayde unto them: *Destrue this temple, & in three dayes will I recreate it by."

Then sayde the Jews, fourtie and fere peres was this temple a buldying, and wolt thou recreate it by in three dayes?

But he spake of the temple of his body.

Alone therefore, as he was riven from death againe, his disciples remembered that he thus had sayde: And they beleued the scripture, & the wyodes which Jesus had sayde.

When he was in Hierusalem at the Pasover, in the feast day, many beleued on his name, when they sawe his miracles which he dyd.

But Jesus dyd not commit hym selfe unto them, because he knewe all men.

And needed not, that any shouldbe testifie of man: For he knewe what was in man.
The Gospel

The 11th Chapter.

11 Chapter.

There was a man of the pharisees, named Nicodemus, a ruler of the Jews.

The same came to Jesus by night, and said unto him: Rabbi, we know that thou art a teacher come from God: for no man could do these miracles that thou doest, except God were with thee.

Jesus answered: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him: How can a man be born when he is old? can he enter into his mother's womb, and be born again?

Jesus answered: Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

Maruaple not thou that I say to thee, ye must be born again.

The wind bloweth where it listeth, and thou hearst the sound thereof; but cannot tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.

Nicodemus answered, and said unto him: How can these things be?

Jesus answered: Art thou a master of Israel, and knowest not these things?

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

If thou hast borne children, why dost thou marvel that I have borne one? But as thy father criest: He who is born after the flesh is flesh, and he who is born after the Spirit is spirit.

And no man can receive this doctrine, except he be born again.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him may have eternal life;

15 For God so loved the world, that he gave his only begotten Son, that all who believe in him might have eternal life; 16 because the Son of God was given for all mankind, that they may believe and receive eternal life.

17 For God sent not his Son into the world to condemn the world: but that the world through him might be saved.

18 He that believeth in him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation: that men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they may be esteemed true, which he hath done.

22 After these things, Jesus and his disciples went into the land of Judea, and there dwelt;

23 And John also was baptizing in Enon, beside Jerusalem, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 And there arose a question between John's disciples and the Jews, about purifying.

26 And they came unto John, and said unto him: Rabbi, he that was with thee beyond Jordan, whom thou didst know, beholds the same baptizeth, and all men come to him.

27 John answered, and said: A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear witness that it is true: for I say nothing of my own: but as the Father taught me, I spake.

29 He that hath heard and hath not believed, is condemned: he that hath not heard, and believe, is condemned.

30 He that receiveth my word, and believeth him that sent me, hath eternal life: he that believeth not is condemned already.

31 He that receiveth my word, and believeth him that sent me, hath eternal life.
And what he hath seen and heard, that he testifieth: and no man receiveth his testimony.

He that hath receiveth his testimony, hath testifieth, that God is true.

For he whom God hath sent, speaketh the words of God: *For God giveth not the spirit by measure unto hym.

The father loveth the sonne, *and Luke hath gien all things into his hands.

*He that beleeueth on the sonne, hath eternall luyfe: *he that beleeueth not the sonne, shall not see luyfe, but the wrath of God abideth on hym.

The iiiij. Chapter.

7 Christ wered, at eth watter of the woman of Samaria, *The litle watter. 24 He reacheueth trie worshipppe. 26 He confesst hym selfe to be Messias. 29 The woman breueth the citiizens that Christ is come. 30 The Samaritane beueth Chyist. 45 Chyist is reaueth of the Galilias. *He heaueth f rulers sonne.

Soone as the Lord knew, bow the pharisies had heaued that Jesus made and baptizd no disciples then John.

(Though thout John) heaueth hym selfe baptizd not, but his disciples: *he leaueth Jurie, and departed agayne into Galilee.

For (it was to that) he must needs go through Samaria.

Then caueth he to a city of Samaria, which is called Siichar, besides the possession that Jacob gaue to his sonne Joseph.

And there was Jacobs well. Jesus then beueng very of his journey, sat thus on the well. And it was about the 5te houre: 7 And there caueth a woman of Samaria to drawe watter: Jesus saueth her, gie me dryke.

For his disciples were gone alwaie, but to the towne to byre meate.

Then saueth the woman of Samaria unto hym: bowe is it, that thou beueng a Jewe, askest dryke of me, which am a Samaritane: *For the Jewes meddle not with the Samaritane.

Jesus saueth, and saueth unto her: pyt thou knowest the gyst of God, a bbb it is that thyeth to thee give me dryke, thou wouldest have afked of hym, and he woulde haue geuen thee watter of lyfe.

The woman saueth unto hym: *She, bowe hast nothing to drawe with, and the well is deep: from whence then haue thou that water of lyfe?

Art thou greater then our father Jacob, which gaueth the well, and he hym selfe dranke therof, and his chyldren, and his cattell?

Jesus saueth, and saueth unto her: Whose ouer dryketh of this watter, shall thyfe sting agayne: 14 But whose ouer dryketh of the watter that I shall gauethe hym, shall neuer be nore a thyfe: but the water that I haue gaueth him, shall in hym a well of water, springing by into eternall luyfe.

The woman saueth unto hym: *She, gie me of that water, that I thyfe not, not, neither come hither to drabbe.

Jesus saueth unto her: Go, call thy hune, and come hither.

The woman saueth, and saueth unto hym: *I haue no hunbe, Jesus saueth unto her: Thou haft well saueth, I haue no hunbe.

For thou hast had five hunbeades, and he whom thou now hast, is not thy hunbeade. In that saueth thou truly.

The woman saueth unto hym: *She, *I perceaueth that thou art a prophyete.

Our fathers worshipppe in this mountayne, and ye say that in Hierufalcm is the place, where men ought to worshippe.

Jesus saueth unto her: Woman beleue me, the house commeth, when ye shall neither in this mountayne, noz yet at Hierufalcm, worshipppe the father.

We worshipppe ye were not what, We knowe what we worshipppe: *For saluation eexod.xxe.xeption commeth of the Jewes.

But the house commeth, and no file is, when the trew worshipppees, shall worshipppe the father in spiritte, and in the truth: For heu that the father also requireth to worshipppe hym.

God is a spiritte, and they that Worshipppe hym in spiritte,
D 25 The woman sayeth unto him, I know that 
that which is called Christ, when he is come, he will tell us 
all things.
26 Jesus saith unto her, I that speake 
unto thee, art he.
27 And immediately came his disciples, 
and marveled that he talked with 
the woman: Yet no man said, What 
seest thou, or why talkest thou with 
her?
28 The woman then left her water pot, 
and went her way into the city, a 
latter to the men.
29 Come, see a man which tolde me all 
things that ever I dyd: Is not he 
Christ?
30 Then they went out of the city, and 
came into hym.
31 In the mean while his disciples 
played hym, saying: Master, eat.
32 He saide unto them: I have meate to 
cafe that ye wot not of.
33 Therefore saide the disciples among 
them selves: Hath any man brought 
hym ought to eate?
34 Jesus saith unto them: My meate is 
to do the will of hym that sent me, and 
to finifh his workes.
35 Say not ye, there are yet sone 
moneathes, and then commeth harreffe: He 
holdeth, I laye before you, lyft by your eyes, 
and loke on the regions: for they are 
whyle alreadie into harreffe.
36 *And he that reapeth, recaapeth 
wages, and gathereth fruite into the 
earthens: that both he that soweth, 
and he that reapeth, maye reioyece 
together.
37 For here is the saying true, that one 
soweth, and another reapeth.
38 I sene you to reappe that, whereon ye 
beholded no laboure. Other men 
laboured, and ye are entered into their 
labours.
39 Many of the Samitarines of that 
city believed on hym, for the saying of 
the woman, which tolde that he tolde 
her all that ever she dyd.
40 So, when the Samitarines were 
come into hym, they behought hym 
that he would tarry with them: And he 
abode there two dayes.

41 And many no beleued, because of his 
owne worde.
42 And layde unto the woman: Noble, 
we beleue, not because of thy sayinge: for 
we have heard hym our selues, and 
know that this is euere Christ, the lument 
of the worlde.
43 After two dayes he departed there 
and went (away) unto Galile.
44 *For Jesus hym selle testifie, that a 
prophete hath none honour in his owne 
country.
45 Then, assone as he was come into 
Galile, the Galileans receaund hym, 
when they had seen al the thynges 
that he dyd at Jerusalem, at the day of 
the feast. For they went alfo unto the 
feaf day.
46 So Jesus came agayne into Cana of 
Galile, where he turned the water 
into wyne. And there was a cerayne 
ruler, whose sone was sick at Capera 
num.
47 Assone as the same hearde that Je 
us was come out of Judie into Galile, 
he went unto hym, and befough hym 
that he woulde come downe, and heale 
his sone: For he was wery at the point 
of death.
48 Then saide Jesus into hym: except 
ye fee synes and wonderes, ye wyll not 
beler.
49 The ruler sayeth unto hym: Say come 
downe ye, euere that my sone dy.
50 Jesus saith unto hym: So thy way, 
yth thy sone lythe. The man beleued 
the wyde that Jesus had spoken unto 
hym, and he went his way.
51 And as he was novee going downe, 
the terruynes met hym, and tolde hym, 
sayng, thy sone lythe.
52 Then enquire he of them the hour, 
when he began to amende. And they 
sayde unto hym: Yesterday at the 
fourth thour, the feuer left hym.
53 So the father kneele, that it was the 
same thour, in the thich Jesus sayde 
to hym the sone lythe: *And he 
belered, and all his househilde.
54 This is agaynde the seconde maracre, 
that Jesus dyd, when he was come out 
of Judie into Galile.
After this, there was a feast day of the Jews, and Jesus went up to Jerusalem. And there is at Jerusalem by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In which lay a great multitude of sick folk, of both sides, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and stirred up the water; whoever then first got into the pool after the stirring of the water was made whole of whatsoever disease he had. And a certain man was there, which had been diseased thirty and eight years. When Jesus saw him lie, and knew that he had already lain there a long time, he said to him: Wilt thou be made whole? The sick man answered him: Sir, I have no man when the water is stirred up to put me into the pool: but while I am about to come another stepeth down before me. Jesus saith unto him: Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked. And the same day was the Sabbath. The Jews therefore said to him: It is the Sabbath, and he is in the pool. But he answered them: That which is born of the water is born into water, for the water is not able to cleanse that which is defiled by the spirit of God. And they answered him: Art thou greater than our father Joshua, which brought them out of the land of Egypt? And he answered them: My Father worketh even to this day, and I work. For this cause the Jews sought the more to kill him, because he not only did these things on the Sabbath, but also said that God was in himself. Therefore the Jews sought the more to kill him, because he not only said that God was in himself, but also said, Whereunto I was born, and my mother conceived me. But there was among the Greeks among them that sought to come unto the feast: These spake unto Philip and said: We would see Jesus. ThenPhilip goeth and telleth unto Andrew: Andrew goeth and telleth to Simon Peter. And Simon Peter and Andrew goeth and telleth to Jesus. And Jesus answereth: What would ye that I do for you? They say unto him: Lord, we would that thou shouldest make us to sit in thy kingdom. But Jesus saith unto them: You know not what you ask. Of what sort of kingdom will you that I make you sit, of this sort? They say unto him: Lord, we will that thou make us to sit in thy kingdom, like as thou hast set before us them that sit with thee on thy right hand, and on thy left hand. Jesus saith unto them: You shall drink of the cup that I shall drink, and be baptized with the baptism that I shall be baptized with, except you love one another, you shall not sit in my kingdom.
The Gospels

27 And hadst gener hym power also to judge, because he is the sonne of man.

32 But the just shall come forth, they that have done good, into the resurrection of life, and they that have done evil, into the resurrection of damnation.

30 I can of mine owne selfe do nothing: As I hear I judge, and my indigence is wise, because I see not mine owne will, but the will of the father which hath sent me.

31 If I should desire witnesse of mine selfe, my witnesse were not true.

32 There is another that beareth witnesse of me, and I am sure that the witnesse which he beareth of me is true.

33 Ye sent me into John, and he bare witnesse unto the truth.

34 But I receive not the record of man. Nevertheless, these things I say, that ye might be safe.

35 He was a burning and a shining light, and ye for a season have rejoiced in his light.

36 But I have greater witnesse, then the witnesse of John: For the wothes which the father hath gener me to se

10 Christ fedeth his choulds with socks and two fishes. 15 The people would have made hym king. 19 He wasshing the feet, followed the disciples which were troubled in a ditch with a great tempel. 26 They see Christ, to be sedde. 29 Faith is the work of God. 30 They ask signes and wonders. 31 Of the bread of life. 40 Of faith. 66 The carnall are offended at hym. 67 Some of his disciples offended, for sake hym. 69 The apostles confess hym to be the søone of God. 71 Judas is a devil.

1 After these thynges, * Jesus went his voyage over the sea of Galilee, which is the sea of Liberias.

And a great multitude followed hym, because they sawe his miracles which he dyd on them that were diseased.

And Jesus went in to a mountayne, there he sat with his disciples.

And the Passover, a feast of sods, was nye. 5 When Jesus then lyft his eyes, and sawe a great company come unto hym, he saith unto Philip: Whence shall we buy bread, that these may eat?

(Thys he saide to yowre hym: for he hym lyfte knoue what he wold do.)

7 Philip answereth hym: * Two hundred pence worth of bread are not sufficient for them, that every man may take a little.

3 One of his disciples, Andrew, * Simon Peteres brother, sayth unto hym:

9 There is a little ladde here, which hath fyve barly loaves and two fishes, but what are they among so many?

10 And Jesus saide: Make the people sit doon. There was much grass in the place. So the men fete doon, in number about fyue thousand.

11 And Jesus toke the bread, and when he hadde thankedes, he gave to the disciples, and the disciples to them, they were set doon, and lykedysse of the fysh, as much as they woulde.

12 When they had eaten enough, he saide unto
unto his disciples: Gather by the broke meat that remaineth, that nothing be lost. 18 And they gathered it together, & filled twelve baskets with the broken meat of the five barley loaves, which (broken meat) remainned unto them that had eaten.

14 Then those men, when they had seene the miracle that Jesus did, said: This is of a truely the same prophet that should come into the world. 15 When Jesus therefore perceived, that they would come and take him to make him king, he departed againe into a mountain hym self alone.

16 And when even was novide come, his disciples went downe into the sea. 17 And gat by into a shippe, and went ouer the sea, towards Capernaum: And it was novide barke, and Jesus was not come to them. 18 And the sea arose, with a great wynde that blew.

19 So, when they had rowed about xvi. or xvi. furlongs, they sawe Jesus walking on the sea, and daylingnere into the shippe, and they were afraide. 20 But he saith unto them: Iet is I, be not afraide.

21 And they Wythlyngly receaue hym into the shippe, and immediately the shippe was at the lande Wythere they went.

22 The day solloving, when the people, while they stode on the other side of the sea, saue that there was none other shippe there, saue that one whereinto his disciples were entered, and that Jesus went not in with his disciples into the shippe, but that his disciples were gone away alone:

23 Howbeit there came other shippes fro Theras, yne into the place, where they dyd eate bread, after that the Lord had given thankes. 24 When the people therefore sawe that Jesus was not there, neither his disciples, they also toke shipping, and came to Capernaum, sollyng fro Jesus.

25 And whe they had sounded hym on the other side of the sea, they lade him ynto, Rabbi, when cannet thou sollyze: Jesus answered them, and saide: 26 Verly verly I saye you, ye seke me, not because ye haue the miracles, but because ye dyd eate of the loaves, & were fylled.

27 Labour not for the meat which perisheth, but for that which endureth; into everlasting luy, which [meate] the some of man shall gene unto you: For hym hath God the father seased.

28 Then saide they unto hym: What shall we do, that we might worke? 29 Jesus answered, & saide unto them: This is the worke of God, that ye believe on hym whom he hath sent.

30 They said therefore unto hym: What signe will thou then, by we may see, & believe thee: What doest thou woorke? 31 Our fathers dyd eate manna in the desert, as it is written: Be gave them *bread from heauen to eate.

32 Then Jesus said unto them: Verly verly I saye you, Peoples gave you not bread fro heaven, *but my father geneth you a true bread fro heauen.

33 For the bread of God, is he which co-neth doynne from heauen, and geneth luyse into the world. 34 Then saide they unto hym: Lore, evermore gene vs this bread.

35 And Jesus saide unto them, I am the bread of life: He that commeth to me, shall not hunger: and he that belueth on me, shall never thirst. 36 But I say unto you, that ye also have seene me, and yet ye beleue not.

37 All that the father geneth me, shall come to me: and hym that commeth to me, Icast not abay.

38 For I came doynne from heauen, not to do that I wyll, but that he wyll, which hath seased me.

39 And this is the fathers wyll which hath seased me: that of all which he hath gonne me, I shall lose nothing, but carpe it up agayne at the last day.

40 And this is the wyll of hym whiche sente me: that etery one which solkyeth the soume,* & solkyze on hym, hath everlastynge luy: And I wyll ryfle hym up at the last day.

41 The Jews then murmured at him, because he sayde: I am the bread of life, which came doynne from heauen. 42 And they said: Is not this Jesus, the sonne of Joseph, whose father and mother we knowe: howe is it then that he & sayth, I came doynne from heauen?

43 Jesus answered, & saide unto them: I am not begotten, not anong your felenes, & 44 No man can come to me, except the father which hath seased me, haue doynne by hym:
The Gospel

Ex. vii. 11. i. John. ii. 5.

He that eateth, saith he, of the same shame hath the Word, and liveth by it. 42. That is, of the same word, hath the Word, and liveth by it. 43. That is, of the same Word, hath the Word, and liveth by it. 44. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 45. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 46. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 47. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 48. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 49. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 50. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 51. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 52. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 53. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 54. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 55. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 56. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 57. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 58. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 59. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 60. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 61. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 62. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 63. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 64. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 65. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 66. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 67. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 68. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 69. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 70. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 71. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 72. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 73. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 74. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 75. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 76. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 77. He that eateth, saith he, of the same Word, hath the Word, and liveth by it. 78. He that e...
For there is no man that doeth anything in secret, and he saith it not in public. If thou do such things, show them to the world. For his brethren believed not in him. Then Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.
man spake as this man doth.

17 Then answered the Pharisees and the scribes, saying, Why dost thou? But they answered him nothing.

18 Then answered some of them, saying, He hath not spoken good, because he eateth with publicans and sinners.

19 And he said unto them, The son of man is come eating and drinking; and ye say, Behold, a glutton and a drunkard, and a friend of publicans and sinners: but wisdom is justified of all her children.

20 And again, they said, Who is this that speaketh blasphemies? It were better for him if he had never been born.

21 Jesus answered and said unto them, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

22 For whosoever shall save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

23 And he said unto them, Verily I say unto you, There is no doctor, but they that are sick; as long as they are sick, they have need of the doctor.

24 But when they are made whole, they no longer need a doctor.

25 Again I say unto you, That where your treasure is, there will your heart be also.

26 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

27 But if thine eye be bad, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

28 No one can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Thou canst not serve God and mammon.

29 Then came to him the father of the woman which was possessed with a spirit, and fell at his feet, and благословеный son.

30 And he answered him, and said, Every one that is angry with his brother, he shall be in danger of the council: again, whosoever shall say, Thou fool, he shall be in danger of hell fire.

31 Then came to him a lawyer, and tested him, saying, Master, what shall I do to inherit eternal life?

32 He said unto him, What is written in the law? what dost thou read? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

33 And he said unto him, Thou hast answered right: this do, and thou shalt live.

34 But he, desiring to justify himself, said unto Jesus, And who is my neighbour?

35 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

36 And there came by a certain priest that way: and when he saw him, he passed by on the other side.

37 And likewise also a Levite, when he was at the place, came and there forsook him, going out again.

38 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

39 And went to him, and bound up his wounds, pouring in oil and wine thereof; and set him on his own beast, brought him to an inn, and took care of him.

40 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more than these two pence, I will repay thee when I come again.

41 He answered him, Lord, what shall I do, that I may inherit eternal life? 42 And he said unto him, Why speakest thou of what thou shouldest do? dost thou not know what it is written, The man that is kind after God, he shall inherit the life everlasting? 43 Then said he, Which is my neighbour? 44 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

45 And by chance there came a certain Samaritan, and when he saw him, he had compassion on him,

46 And went to him, and bound up his wounds, pouring in oil and wine thereof; and set him on his own beast, brought him to an inn, and took care of him:

47 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more than these two pence, I will repay thee when I come again.

48 For the Son of man is come to seek and to save that which was lost.

49 And as they continued to speak there, Jesus took the five loaves, two fishes, and bestowed upon his disciples, and brake, and gave to them to eat.

50 And they all ate, and were filled: and they gathered up twelve baskets full of the fragments that remained.

51 And they that did eat were about five thousand men, beside women and children.

52 And he said unto his disciples, The kings of the Gentiles exercise dominion over them; and they that exercise power over them are called masters.

53 But ye shall not be called masters, for one is your Master, even Christ; and all ye are brethren.

54 And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.
Then saye they unto hym: Where is thy father? Jesus answered, He neither knew me, nor yet my father: If ye had known me, ye should have known my father also.

These words spake Jesus in his treas-ure, as he taught in the temple, and no man laughe hardes on hym, for his hour was not yet come.

Then saye Jesus againe unto them: If I go my way, and ye shall seke me, and shall dye in your synnes, why then do ye not yet believe that I am he, ye shall dye in your synnes.

Then saye they unto hym: who art thou? And Jesus faith unto them: Even the very same thyng that I saye unto you, is from the begynnynge.

I haue many thynges to saue, and to judge of you. Pea, he that sent me, is true: And I speake to the world, those thynges which I haue heard of hym.

Holddebeit, they understood not that he spake to them of his father.

Then said Jesus unto them: When ye haue lifft up[21][an bye] the sonne of man, then shall ye knowe that I am he, and that I do nothing of my selfe: but as my father hath taught me, even so I speake these thynges.

And he that sent me, is with me. The father hath not left me alone: For I do alwayes those thynges that please him.

As he spake those wordes, many beleued on hym.

Then saye Jesus to those Jewes which beleued on him: If ye continue in my word, then are ye my very disciples. And ye shall knowe the truth, and the truth shall make you free.

They[20] answered hym: We be Abrahames seme, and were never bondes to any man: hовe layest thou then, ye that haue made me free.

Jesus answered them: Verily, verily I saye unto you, that whosoeuer beareth michte same, is the semeault of same.

And the semeault abideth not in vs: for: but the same abideth ever.

If the semea therefore shall make you free, then are ye free in deed.

I know that ye are Abrahames seed, but ye seke [means to kill me, because my wordes hath no place in you.

I speake that which I haue seene with my father: and ye do that whiche ye haue seene with your father.

They answered and saide unto him: Abraham is our father, Jesus faith by to them: If ye were Abrahames childe, ye would do the wores of Abraham.

But now ye go about to kill me, and that hath told thee the truth, which I have heard of god: this did not Abraham.

Ye do the deeds of your father. Then said they to him: We be not home of for- mation, we have one father, even God.

Jesus saide unto them: If God were your father, truly ye would lover me: For I proceeded from God, and came from God: neither came I of my selfe, but he sent me.

Why do ye not believe my speache, even because ye cannot hear my word.

Ye are of your father the devyll, and I am of one: The lustes of your father yielde ye do. He hath a murderer from the begin- nyng, and abode not in the truth: be- cause there is no truth in hym, when he speakeith a lye, he speakeith of his owne: For he is a lyer, and the father of the same lye.

And because I told you the truth, ther- fore ye beleue me not.

Which of you rebeuketh me of sinne? If I say the truth, why do ye not beleue me?

He that is of God, heareth gods word: Ye haue not liste nor heare the not, because ye are not of God.

Then annswered the Jewes, saide unto hym: Say we not well that thou art a Samaritane, and hast the deuill?

Jesus annswered, I have not the devill: but I honour my father, and ye have dishonoured me.

If ye be not my owne obline paule, there is one that sekeith, and judgeth.

Uercly verily I saye unto you, ye a man kepe my laying, he shall never see death.

Then saye the Jewes unto hym: Now know we that thou hast a devill.

Abraham by Saint John.
Abraham is dead, & the prophets: and 
thou sayest, a man kepe my sayings, he 
shall never taste of death).
53 Art thou greater than our father Abra-
ham, which is dead: and the prophets 
are dead: whom maketh thou thy selfe?
Jehu answered: By I honour my selfe, 
much honour is nothing. It is my father 
that honoureth me, which ye say 
is your God:
54 And yet ye have not known him, but 
I know him: And if I say I know 
him not, I shall a lyer lyke unto you.
55 But I knowe hym, & kepe his sayings.
56 Your father Abraham (b) was glad to 
see my day: and he saw it, and reproved 
57 Then said the Jews unto hym: Thou art 
not yet fifty yeeres olde, & hast 
seene Abrahain.
58 Jesus sayde unto them: Verily, verily, 
I saye unto you, before Abraham 
was, I am.
59 Then took they vp stones to cast at 
hym: but Jesus hid hym selfe, & went out of the temple,

The ix. Chapter,

1 Christ restored sight upon the Sabbath day, to him that was borne blind.
2 The Pharisees reason with him that was blind. 27 The Pharisees recommunicate those 
that believe in Christ: 24 they recommunicate hym that was borne blind. 25 Christ 
teacheth hym, and be beleued. 29 To whom blind men Christ restored sight.

11 He answered and sayde: The man 
that is called Jesus made clapse, and an-
ointed mine eyes, and sayde unto me, 
go to the poole Siloe, and wash: And 
when I went and washed, I received 
my sight.
12 Then sayde they unto hym, Where is 
you? he sayde, I can not tell. 
13 They brought to the Pharisees, hym, 
that a little before was blind.
14 And it was the Sabbath day when 
Jesus made clapse, opened his eyes.
15 Then againe the Pharisees asked 
hym, howe he had receaved his sight.
16 Therefore sayde some of the Pharisees, 
this man is not of God, because he 
kepeth not the Sabbath day. Other laid: D 
How can a man that is a sinner do such 
miracles? And there was a stryfe am-
ongst them.
17 They spake unto the blind man aga-
aine: What sayest thou of him, because 
he hath opened thine eyes? he sayde, 
he is a prophet.
18 But the Pharisees not beleue the 
man, because that he had bin blind, and 
receaved his sight, until they called 
the father, and mother of hym that had 
receaved his sight:
19 And they asked them, saying: Is this 
your sonne, whom ye say was borne 
blind? howe (c) he never saw them:
20 His father and mother answered them, 
and sayde: We knowe that this is our 
sonne,
The x. Chapter.

1 Cepheus the true shephearde of the doore, 4 Christes shepe heare his boype, and will not heare a straunger. 10 Ife shepheardes are byrlinges and thieues, 13 Christe willingly geyche his life for his shepe. 16 The calling of the Gentiles. 7 Discerption among the Jewses about his worde. 34 They also pe he Christe. 38 Wherefore the Jewses bekele not. 31 The Shepheare would haue stoned hym, and called his preaching blasphemen, 34 Priestes, called Gods, 37 Christes worde declared hym to be God.

sone, and that he was borne bynde:
21 But he what meane he now seeth, he can not tell: Or who hath openes his eyes, can not be tell, he is old enough, alke hym, let hym awenbore for himselfe.
22 Such worde spake his father another, because they feared the Jewses: For the Jewses had decreed already, that if any man dyd confess that he was Chrisme, he should be communique out of the synagogue.
23 Therefore sayde his father another, he is old enough, alke hym.
24 Then agayne called they the man that was bynde, and sayde vnto hym: Gene God the preyde, be knovde that this man is a sinner.
25 He answered, and sayde: whether he be a sinner or no, I can not tell: One thing I am sure of, that whereas I was bynde, nowe J see.
26 Then sayde they to hym agayne: what dyd he to thee: Hode opene he thyne eyes?
27 He answered them: I tolde you yper where, and ye dyd not heare: Wherefore would pe heare it agayne: Wylle ye also be his disciples?
28 Then rapted they hym, and sayde: Bese thou his disciple: We are Moses disciples.
29 We are sure, that God speake vnto Moses: So for this feleode, we knovde not from wherence he is.
30 The man answered, and sayde vnto them: this is a marviulues thyng, that ye dyd not from wherence he is, and yet he hath opened myne eyes.
31 For we be sure, that God heareth not sinners: But vnder any man be a vroughypere of God, and obedient vnto his WILL, hym heareth he.
32 Sence the Woude began, was it not hearede, that any man opened the eyes of one that was borne bynde.
33 If this man were not of God, he coulde haue done nothing.
34 They answered, & sayde vnto hym: Thou art altogether done in sone, and dost thou teache vs: And they cast hym out.
35 Jesus hearede that they had excomintimate hym, & when he had stonned hym, he sayde vnto hym: Dost thou beleue on the sone of God?
36 He answered and sayde: who is he Loide, that I might beleue on hym?
37 And Jesus sayde vnto hym: Thou art both beleue hym, & it is he that talcketh with thee.
38 And he sayde, Loide, I beleue: And he Wothipped hym. 39 And Jesus sayde vnto hym: I am come vnto iudgement into this Wodde, that they which see not, myght see: And that they which see, myght be made bynde.
40 And some of the pharisees which were with hym, hearede these worde, & sayde vnto hym: Are we bynde also?
41 Jesus sayde vnto them, If ye were bynd, ye shoulde haue no sinne: But noilde ye say, we see, therefore your sinne remayneth.

John. xii.c. 4. The x. Chapter.

1 God, the true shephabet X (the door, 4 Christ sees sheperd his people, and will not hear a stranger. 10 False shepherds are thieves and rascals, 13 Christ willingly gave his life for his sheep. 16 The calling of the Gentiles. 7 Description among the Jews about his words. 34 They also say he is Christ. 38 Wherefore the Jews declare not. 31 The Shepherd would have stoned him, and called his preaching blasphemy. 34 Priests, called Gods, 37 Christ's words declared him to be God.

Chapter.

1 Cepheus, verily, I say unto you: he that entereth not in by the door, is the thief and a robber.
2 But he that entereth in by the door, is the shepherd of the sheep.
3 To hem the porter openeth, and the sheep heareth his voice, and he calleth his own sheep by name, and leadeth them out.
4 And when he hath sent forth his own sheep, he goeth before them, and the sheep followeth him: for they know his voice.
5 A stranger will they not follow, but will flee from him: for they know not the voice of strangers.
6 This parable spake Jesus unto them: But they understood not what parables
24. Then came the Jews round about him, and laid hands on him: *humbled thou make us doubt? Whom thou be Chrisse, tell us pappuly.
25. Jesus answered them: *I tolde you, and ye believe not. The works that I do in my fathers name, they bear witness of me.
26. But ye believe not, because ye are not of my sheepe, as I sayde unto you.
27. *By theepe hearre my boye, and I knowe them, and they follow me:
28. And I gave you to them, and they believed me:
29. My fathre which gave them me, is greater then all: and no man is able to take them out of my fathre hands.
30. *I and my fathre are one.
31. *Then the Jews againe toke vp stones, to stone him; [withall,
32. Jesus answered them, Many good works haue I shewed you from my fathre; for which of these do ye stone me?
33. The Jews answered them: *Is it not written in your laide, *I sayde ye are Gods:
34. *If he called them Gods, unto whom the voice of God was spoken, and the scripture can not be broken:
35. *Say ye of hym whom the fathre have sanctified and sent into the worlde, thou blasphemest, *because I saide I am the some of God:
36. *If I do not the works of my fathre, believe me not:
37. But *if I do, and ye believe not me, believe the works: that ye may knowe and beleue, that the fathre is in me, and I in hym.
38. *Agayne they went about to take hym: and he escape out of their hande.
39. And many of them saide: *He hath the devil, and mad, why heare ye him?
40. Other saide: *These are not the words of hym that hath the devell. Can the devill open the eyes of the blinde?
41. *And it was at Jerusalem, the feast of the dedication, and it was winter;
42. And Jesus walked in the temple, even in Solomons porche.
Certaine man was sicke, named Lazarus of Bethanie, the tōbūne of Mary and her sister Martha. (It was that Mary * which anointed ᾽Ioh 12:1-11 ᾿Ioh 11:1-16 ᾿Ioh 12:1-11) with ointment, and wiped his feet with her hair, whose brother Lazarus was sicke.)

Therefore, his sisters sent unto hym, saying: Lorde, behold, he whom thou louest is sicke.

When Jesus heard that, he sayde, this infirmitie is not unto death: but for the glory of God, that the sōune of God, might be glorified thereby.

Jesus loved Martha, and her sister, and Lazarus.

When he had heard therefore that he was sicke, he abode two days still in the same place where he was.

Then after that, sayde he to his discipul̂̂es: Let vs go into Iurie agayne.

His discipul̂̂es sayde unto hym: Master, the Jewes lately sought to stone thee; and sayde thou go shitter agayne?

Jesus answered: Are there not twelue hours of the day? If any man walke in the day, he stumbleth not, because he seeth the light of this world.

But if a man walke in the night, he stumbleth, because there is no light in hym.

These thynges sayde he, and after that, he sayde unto them: Our sienede Lazarus is leped, but I go to wake hym out of slepe.

Then sayde his discipul̂̂es: Lorde, ye lēpe, he shall do well enough.

Hobbeit, Jesus spake of his death, but they thought that he had spoken of the natural slepe.

Then sayde Jesus unto the playnely, Lazarus is dead:

And I am glad for your sakes, that I was not there, because ye may beleue. Hearerethelisio, let vs go unto hym.

Then sayde Thomas, which is called Didymus, unto his fieLeod discipul̂̂es: let vs also go, that we may lēpe with hym.

Then went Jesus, and founde that he had lēpe in his græue, four dāpes already.

(Thelisio was iû̂e unto Hierusalem, about 15 fītūres fīlūnges of.)

And many of the Jewes came to Martha and Mary to comfort them over their brother.

Martha answere as the hearde that Jesus was commyng, went and met hym: but Mary sate still in the house.

Then sayde Marthe unto Jesus: Lorde, * if thou haddest ben here, my brother had not dyed:

Hearerethelisio, nothe I knowe that whatsoeuer thou askest of God, God will gene it thee.

Then sayde Jesus unto her: Thy brother shall ryle agayne.

Martha sayde unto hym: I knowe that he shall ryle agayne in the resurrection at the last dāp.

Jesus sayde unto her, I am the resurrection, and the lyse: * He that beeth on me, yea, though he were dead, yet shall he lyue.

And Whosoever lyue, and believeth on me, shall never dye. Believt thou this?

She sayde unto hym: Yea Lorde, I belieue that thou art Christe the sōune of God, which should come into the world.

And alsoone as she had so sayde, she went her way, and called Mary her sister secretely, saying: The Master is come, and calleth for thee.

Alsoone as the hearde that, she arose quickly, and came unto hym.

Jesus was not yet come into the tōbūne: but was in that place where Marthe meuter.

The Jewes then which were with her in the house * comforted her, when they sawe Mary that she rose by hallelye, and went out, followed her, saying: She goeth unto the græue, to seep there.

Then when Mary was come where Jesus
Jesus was, and saw him, and fell downe at his feate, and layde into him:
Lorde, yf thou haddest been here, my brother had not ben dead.

And sayde: Where haue ye layde him? They layde into hym: Lorde, come, and see.

Jesus sayde to the Jews: Behoive howe he loued hym.

And some of them sayde: Could not he which *opened the eyes of the blinde, haue made also, that this man shoule not haue dyde?

Jesus therfore agayne gredon in hym selue, and came to the grave. It was a caue, and a stone layde on it.

Jesus layde: Take ye alwaye the stone, Martha, the sister of hym that was dead, layde into hym, Lorde, by this tense he thinketh: For he hath ben dead foure yeres.

Jesus sayde unto her: Sayde I not unto thee, that if thou dydest beleue, thou shouldest see the glory of God?

Then they toke alwaye the stone from the place where the dead was layde. And Jesus lyft up his eyes, and sayde: Father, I thynke thee that thou haft hearde me.

Hodie we knowe, that thou hearest me alwayes: but *because of the people which stande by, I sayde it, that they maye beleue that thou haft sent me.

And when he thus had spoken, he cryed with a loude voyce: Lazarus, come foorth.

*And he that was dead, came foorth, bounde in hannde and foote, with grave clothes, and his face was bounde with a napkin. Jesus layde into them: loose hym, and let hym go.

Then many of the Jewses which came to Parce, and had seen these thynges which Jesus dyde, beleued on hym.

But some of them went their wayes to the pharisses, and tolde them what Jesus had done.

Then gathered the hye priestes and the pharisses a councll, and layde:
What do we? For this man doth many miracles.

If we let hym scape, all men wyll beleue on him, and the Romaynes shall come, and take awaye both our crowne and the people.

And of one of them named Calaphas, beyng the hye priest that same yere, sayde unto them: Ye perceau nothingat all,
Not consider, that *it is expedient for vs, that one man dyde for the people, and not that all the people perithe.

This shaketh he, not of hym selue, but beyng hye priest that same yere, he prophesied that Jesus shoulde dyde for the people,

And not for the people only: but that he shoulde gather together in one, the children of God, that were scattered abroad.

*Then from that day foorth, they take council together, for to put hym to death.

Jesus therfore walchen no more openly among the Jewses: but went his way thence, unto a countrey npe to a wildernesse, into a cite which is called Ephraim, and there continued with his disciples.

*And the Jewses Easter was npe at hannde, and many went out of the countrey by to Hierusalem before the Easter, to purifie them selues.

Then sought they for Jesus, shaketh among them selues, as they stode in the temple: *What thinke ye, that he commeth not to the feast day?

The hye priestes and pharisses had geuen a commandement, that if any man knewe where he were, he shoulde thede it, that they myght take hym.
when Jesus, lye days before the Passover, came to Bethany, where Lazarus had been dead, whom he raised from death.

There they made a supper, and Martha ferued: but Lazarus was one of them that sat at the table with him.

Then took Marry a pound of ointment of Spikenard, very costly, and anointed Jesus feet, and lifted his fecte with her hands: and the house was filled with the odoare of the ointment.

Then layde one of his discipels, even Judas Iscariot Simons sonne, which should betray hym.

Why was not this ointment sold for three hundred pence, and given to the poor?

This he layde, not that he cared for the poore: but because he was a thief, and had the bagge, and bare that which was sein.

Then layde Jesus: Let her alone, against the day of my burying hath she this kept.

For the poore alwayes shall ye haue with you; but me haue pe not alwayes.

Much people of the Jews therefore had knowledge that he was there. And they came not for Jesus sake only: but that they might see Lazarus also, who had been raised from death.

But the ye peates helde a councell, that they might put Lazarus to death also.

Because that for his sake, many of the Jews went away, and believed on Jesus.

On the next day, much people that were come to the feast, when they heard that Jesus should come to Hierusalem, took branches of palm trees, and went forth to meete hym, and cryed:

Hosanna: blessed is he that in the name of the Lord commeth, king of Israel.

And Jesus got a young Asse, and sat theron, as it is written:

* Fear not what is said to Sion, behold, thy king commeth, sitting on an Asse colte.

These thynges understode not his discipels at the first: but when Jesus was glorified, they remembered they that such thynges were written of him, * that such thynges they had done boute hym.

The people that was with him, when he called Lazarus out of his grave, and raised hym from death, bare recorde.

Therefore met hym the people also, because they heard that he had done such a miracle.

The pharisees therefore layde among them furies: persecute ye, howe ye preuilege. Beholde, [all the whole] world goeth after hym.

* There were certaine Grekes among them, that came to worship at the feast:

* The same came therefore to Philip, which was of Bethsaida, a citie of Galilee, and desired hym, saying: Sir, we would [be]are of Jesus.

* Philip came and tolde Andrew; and againe, Andrew & Philip tolde Jesus.

* And Jesus answeered them, saying:

* The hour is come, that the son of man must be glorified.

* Telerpy, beply, I laye unto you,

* except the whead come fall into the grounde, and dye, it a bidereth alone: If it dye, it bringthe forth much fruit.

* He that looueth his lyfe, shall destroy it: and he that detrefheth his lyfe in this world, shall keepe it unto lyfe eternall.

* If any man murther bunte me, let hym solowe me: And * where I am, there shall also my murtherer be. If any man murther bunte me, hym will my father honour.

* Obde is my soule troubled, and what shall I say? Father, save me from this houre: but therefore came I into this houre.

* Father, gloue thy name. Then came there a boype from heaven [saying] I have both gloues it, and wyll gloue it agayn.
The Gospel

John xii. c.

29 The people therefore that stood by, and heard it, sayde that it thundred: Other sayde, an Angel spake to hym.

30 Jesus answeréd and sayde: This voyce came, not because of me, but for your sakes.

31 And I sayde to them: This is a judgment of this worde: *No man shall the prince of this worde be cast out.

32 And I, if I were lyft up from the earth, would draw all men unto me.

33 (This he sayde, signifying what death he should undergo.)

34 Then Jesus sayde unto them: Yet a little while is the light with you. *Walk in while ye have light, lest the darkness come upon you: for he that walketh in the dark, wotteth not whither he goeth.

35 Whyle ye have light, believe on the light, that ye may be the chylde of the light. *These thynges speke Jesus, and departed, and hid hym self from the.

36 But though he had done so many marvells before them, yet believed not they on hym.

37 That the laying of Eliaas the prophet might be fulfilled, which he spake: *Lorde, who shall beleue our sayngs: And to whom is the arme of the Lorde declared?

38 Therefoe coude they not beleue, because that Eliaas sayd agayne:

39 The xii. Chapter.

1 Chrile was called the Apostles seete. 2 Peter refuted to be washed, but afterwardes con- senteth. 10 The Apostles are cleanse. 11 Chrile, Lode, and Wafer. 14 Ershaping to humil- itie and charitie. 25 Chrile theweth who shall betray hym. 27 Satan entred into Judas. 30 He goeth out to the pharisees. 1 Chrile erobrath 3 disciples to love. 36 Whereby Chrile's disciples are known. 38 He sae waverneth Peters denyall.

23 For the feast of the Passover, when Jesus knew that his hour was come, he hould the departe out of this world into the father: when he loved his which were in the world, into the ende he loved them.

40 *He hath bluded their eyes, and hardened their heart, that they should not see with their eyes, lest they should understand with their heart, and should be converted, and I should heale them.

41 Such thynges sayde Eliaas, when he fade his glory, and spake of hym.

42 Neuerthelesse, among the chiefe rulers also, many beleued on hym: But because of the pharisees, they dyd not confesse hym, lest they should be excommunicate.

43 *For they loved the peace of men, more then the peace of God.

44 Jesus answered, and sayde: *He that be- leueth on me, believeth not on me, but on hym that sent me.

45 And he that beleeueth seeth hym that sent me.

46 *I am come a light into the world, that whosoever believeth on me shall not abide in darkness.

47 And ye any man hear my woordes, and believe not, I judge hym not: For *I came not to judge the woilde, but to save the woilde.

48 He that refuseth me, receaueth not my woordes, but the father which sent me, he gave me a commandement what I should say, and what I shoude speake.

49 And I knoade that his commandement is lyke everlastyng. Whatsoever I speake therefore, even as the father had me, so I speake.
Then came he to Simon Peter. And Peter sayde vnto hym: Loorde, doest thou wash my feet?

Jesus answered, and sayde vnto hym: What I do, thou knowest not, but thou shalt knowe hereafter.

Peter sayeth vnto hym: Thou shalt never wash my feete. Jesus answered hym: If I wash thee not, thou haue no part with me.

Simon Peter sayeth vnto hym: Loorde, not my feete only, but also the handes, and the head.

Jesus sayeth to hym: He that is washed, needeth not to haue his feete washed, but is cleane every whit. And ye are cleane, but not all.

For he knewe who it was that should betray hym. Therefore sayde he: ye are not all cleane.

So, after he had wafted their feete, and receaued his clothes, and was set downe agayne, he sayde vnto them: Wote ye what I haue done to you?

He calleth Maister, and Loorde, and ye say well, for so am I.

If I then your Loorde and Maister, have wafted your feete, ye also ought to wafthe one another's feete.

For *I have gereen you an enample, that ye shoude do as I haue done to you.*

Ye knowe these thynges, *happy are ye, ye do them.*

I speake not of you all. I knowe whom I haue chosen. But that the scripture may be fulfilled: *he that eateth bread with me, hath lift vp* (a) his heele against me.

Nobly (a) tell I you before it come: that when it is come to passe, ye myght believe that I am he.

Urrily, verply, I sayde vnto you: *The scriuane is not greater then his maister, neither the messenger greater then he that sent hym.*

If ye knowe these thynges, *happy are ye, ye do them.*

I speake not of you all. I knowe whom I haue chosen. But that the scripture may be fulfilled: *he that eateth bread with me, hath lift vp* (a) his heele against me.

Nobly (a) tell I you before it come: that when it is come to passe, ye myght believe that I am he.

Urrily, verply, I sayde vnto you: *he that receaueth whomsoever I sende, receaueth me: And he that receaueth me, receaueth hym that sent me.*

When Jesus had thus sayde, he was troubled in spirite, and teched, & sayde: Urrily, verply, I sayde vnto you, that one of you shal bere me.

Then the disciples looked one on another, doubting of whom he spake.

There was one of Jesus disciples, leaunynge on Jesus doosome, *[cuen he] John, xix. e.* Whom Jesus loued.

To hym beckened Simon Peter therefore, that he shoulde aske who it was of whom he spake.

He then, when he leaned on Jesus brete, sayde vnto hym: Loorde, who is it?

Jesus answered hym: He it is to whom I giue a sop when I haue dippes it. And D he set the sop, and gaued it to Judas Iscariot, Simon's sonne.

And after the sop, Satan enterred into hym. Then sayde Jesus vnto hym: That thou doest, do quickly.

That vifte no man at the table, for what intent he shalke vnto hym.

Some of the thought, because Judas had the bagge, that Jesus had layde vnto hym, bye those thynges that we haue neede of against the feate: or, that he shoulde giue somethynge to I poore.

Asdone then, as he had receaued the sop, he went immediatly out: and it was nyght.

Therefore, when he was gone out, Jesus sayde: *Nobly is the somme of man gloyset: And God is gloyset in hym.*

If God be gloyset in hym, God shal also gloyset hym in hym felte, and shal stranglyday gloyset hym.

Little children, let a little whyle am I with you. *Be shall seeke me: and as* John, vii. e.

I sayde vnto the Scriuernes, whiche I go, thyster can ye not come. Also to you say I noke:

A newe commaundement giue I vnto you, that ye lonne together, as I have louned you, that euon to ye lonne one another.

*By this shall all men knoue that ye are my disciples, ye haue lonne one to another.*

Simon Peter sayde vnto hym: Loorde, whichter goest thou? Jesus answered hym: Whichter I go, thou canst not folloewe me nowe, but *thyn shall folloewe me afterwarde.*

Peter sayde vnto hym: Loorde, why cannot I folloewe thee nowe? *I will* ieparde my lyfe for thyn sake.

Jesus answered hym: uype thou ieparde thy lyfe for my sake: Urrily, verply, I sayde vnto ther, *the Coche shall not crowe, tyll thou haue derpped me thrille.*

T. The
20 And if ye shall ask any thing in my name, I will do it. 
21 But if ye love me, keep my commandments. 
22 And if ye shall pray and ask anything, I will not be 
23 I will not be the world shall pray for thee, and the world will not 
24 And if ye shall love me, keep my commandments, and ye will love 
25 And if ye shall ask anything in my name, I will do it.
26 But the comforter, which is the holy ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27 Peace I leave with you, my peace I give unto you: Not as the world giveth, give I unto you. Let not your hearts be troubled, neither let them be afraid.
28 Ye have heard how I said unto you, I go away, and come again unto you.
you. If ye loved me, ye would be very rejoiceth, because I sayde, I goe unto the father: for the father is greater then I. 29 And now have I shewed you before it cometh, that when it is come to passe, ye might believe. 30 Hereafter shall I not talk with many you.  

Jn 15.15 Henceforth shall I call you not servants, but ye shall be called friends, for I have called you my friends, as the Father hath called me, and hath revealed me to them.

lxv. 15 Henceforth shall I call you not servants, but ye shall be called friends, for I have called you my friends, as the Father hath called me, and hath revealed me to them.  

You. If ye loved me, ye would be very rejoiceth, because I sayde, I goe unto the father: for the father is greater then I. 29 And now have I shewed you before it cometh, that when it is come to passe, ye might believe. 30 Hereafter shall I not talk with many you.  

Jn 15.15 Henceforth shall I call you not servants, but ye shall be called friends, for I have called you my friends, as the Father hath called me, and hath revealed me to them.

lxv. 15 Henceforth shall I call you not servants, but ye shall be called friends, for I have called you my friends, as the Father hath called me, and hath revealed me to them.
26 But when the Comforter is come, *whom if I shall send unto you from the father, even the Spirit of truth, which proceedeth of the Father, he shall testify of me.

27 And ye shall bear witness also, because ye have been with me from the beginning.

The xv. Chapter.

1 Christ consecrated the disciples, putting them in remembrance of affliction and trouble. 7 Of the holy ghost, and his office. 17 Of Christ's attention. 23 To ask in the name of Christ. 23 Peace in Christ, afflictions in the world.

These things have I said unto you, because ye should not be offended.

*They shall excommunicate: yea the time shall come, that whosoever killeth you, will think that he doth God service.

*And such things will they do unto you, because ye have not known the Father, neither me.

But these things have I told you, that when the time is come, ye may remember then that I told you. *These things will I not say unto you at the beginning, because I was present with you.

5 But now I go my way, to him that sent me, & none of you asketh me, why the things thou.

6 But because I have said such things unto you, your hearts are full of sadness.

7 Nevertheless, I tell you the truth, it is expedient for you that I go away. For if I go not away, that comforter will not come unto you: but if I depart, *I will send him unto you.

8 And when he is come, he will rebuke the world of sin, and of righteousness, and of judgment.

9 Of sin, because they believe not on me.

10 Of righteousness, because *I go to my Father, and ye shall see me no more.

11 Of judgment, because the prince of this world is judged already.

12 I have yet many things to say unto you, but ye can not hear them at all now.

13 Nevertheless, when he is come, which is the spirit of truth, he will lead you into all truth. He shall not speak of himself: but whatsoever he shall hear, that shall he speak, and he will shew you things to come.

14 He shall glorify me: For he shall receive me, and shall shew me.

15 *All things that the Father hath are mine: Therefore saith he I (unto you) that he shall take of mine, & shew unto you.

16 *After a while, and ye shall not see me, and againe after a little while ye shall see me: for I go to the father.

17 Then saith one of his disciples betwene them selues: What is this that he saith unto us, after a while, & ye shall see me, and again, after a little while ye shall see me, and that I go to the father?

18 They saie therefore: What is this that he saith, after a while: We can not tell what he saith.

19 Jesus perceived that they would ask him, and saide unto them: Do ye enquire among your selues what I said after a little while, and ye shall see me, & again, after a while ye shall see me.

20 Veryly verily I say unto you, ye shall wepe and lament, the world shall rejoice: ye shall sorrow, but *your sorrow shall be turned to joy.

21 A woman, when the transept, hath sorrow, because her youre is come: but & as soon as she is delivered of the child, the remembrance no more the anguish, for joy that a man is born into the world.

22 And ye noth therefore have sorrow: but I will peace between you, & againe, and your hearts shall rejoice, and your joy shall no man take from you, from where you.

23 And in that day shall ye ask me no question. *Veryly verily I say unto you, whatsoever ye shall ask the Father in my name, he will gene it you.

24 Hypotherto have ye asked nothing in my name: Ask, ye shall reache, that your joy may be full.

25 These things have I spoken unto you by proverbs. The time will come, when I shall no more speake unto you, by proverbs: but I shall shewe you plainly of my father.
by Saint John.  lxvi.

26 And I say not unto you, that I will pray unto my Father for you.
27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
28 I went out from the Father, and came into the world: again, I leave the world, and go to the Father.
29 His disciples said unto him: Lo, now speakest thou plainly, and speakest no more parable.
30 Jesus answered them, saying: Do ye now believe?
31 And yet a great many of the people believed on him, and said: That he is the Christ, the king of Israel. But they went not up to him for fear of the Jews.
32 And he went out of the region of Judea, and entered again into the region of Judea, and gathered his disciples together. And he said unto them, I have found my sheep which were lost.
33 And I have given them life eternal, and they are in my name, and I came to my Father, that they might also be one, as we are.
34 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
35 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
36 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
37 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
38 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
39 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
40 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
41 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
42 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
43 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
44 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
45 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
46 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
47 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
48 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
49 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
50 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
51 And now I am not in the world, but these are in the world, and I come to them, and the world knoweth me, but they know not where I go, for they follow me, not for mine own sake, but for the sake of my Father, who sent me.
The Gospel

22. And the glory which thou gavest me, I have given them, that they may be one, as we also are one.
23. In them, and thou in me; that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
24. Father, I will that they whom thou hast given me, be with me where I am, that they may see my glory which thou hast given me. For thou lovedst me before the foundation of the world.
25. "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
26. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and in me."

The xviij. Chapter.

1 Christ is betrayed by Judas. 6 The soldiery fall backwards. 10 Peter three times of Malchus ear. 11 Christ bought before Annas and Caiaphas. 15 Peter and John so called Jesus to Caiaphas house. 22 Christ spoken by a servant. 23 what he answered. 37 Peter denied him. 38 He is led before Pilate. 39 and testified him what his kingdom is. 40 The Jews alle Barabias to be let loose.

Math 26.d.
Mar. 15.d.
Luk.xxii.d.

When Jesus had spoken these words, "he went forth with his disciples over the brooke Ebron, where was a garden, into the which he entered, his disciples.

2 Judas also which betrayed hym, knew the place. For Jesus oftentimes resorted thither, with his disciples.

3 Judas then, after he had received a band of men, and officers of the synagogues, and of the chief priests, came thither with lanterns, and torches, and weapons.

4 And Jesus, knowing all things that should come upon him, went forth, and spake unto them, whom he saith:

5 They understood him: Jesus of Nazareth. Jesus saith unto them, I am he. Judas also which betrayed hym, stood with them.

6 As soon then as he spake unto them, I am he, they went backward, fell to the ground.

7 Then asked he them again, whom he spake. They said: Jesus of Nazareth.

8 Jesus answered them: I have tolde you, that I am he. If ye knew me, ye would know my Father also.

9 That the saying might be fulfilled which he spake: Of whom whom thou gavest me, have I not lost one.

10 Then Simon Peter, having a sword, drew it, and smote the servant of the high priest, and cut off his right ear. The name of his name was Malchus.

11 Therefore saith Jesus unto Peter: Put up thy sword into the sheath: thou hast not drunk of the cup which my Father hath given me:

12 Then the companie, and the captain, and officers of the Jews, took Jesus, and bound hym.

13 And led hym away to Annas first; for he was father in law unto Caiaphas, which was he priest that same year; [And Annas sent Christ bound unto Caiaphas the high priest.]

14 *Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 *And Simon Peter followed Jesus; and so did another (b) disciple. That disciple was known unto the high priest, who was with Peter, and entered in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto the damsel that kept the door, and brought in Peter.

17 Then saith the damsel, that kept the door, unto Peter: Art thou also one of this mans disciples? He saith, I am not.

18 The servants and officers stood there, which had made a fire of coals, (for it was cold) and they warned the disciple, Peter also stood among them, and warmed hym.

19 *The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him: I spake openly to the world, I ever taught in the synagogue, and in the temple, whether all the Jews resist, in secret have I spake
John vi.

by Saint John.

Ixxvii.

sawde nothyn.

21 why alkest thou me: As he thich
heard me, what I have sayd unto thee:
Scholoe, they can tell what I sayde.

22 When he had thus spoken, one of the
officers which stande by, smote Jesus
with a snare, saying: Amsil.order thou
the lyce priest fo:

23 Jesus amsilorder hym, If I have
certil spoken, beare witness as the curn:
but ye have well spoken, why byster
thou me?

24 Nobe Amsas had sent hym boldo
unto Caaphas the lyce priest.

25 Simon Peter stood upright
before. Then sayde they unto hym: Art
not thou also one of his discipules: He
deped it, and sayde, I am not.

26 One of the seruantes of the lyce priestes,
am son whose ear Peter bekefo
sayde unto hym: Dye not I see thee in
the garden with hym?

27 Peter therefore despised againe: And
immediately the Cocke crie-

28 Then led they Jesus fro Caaphas into
the hall of judgement. It was in
the morning: And thay them selues
went not into the judgement hall, lest
they shoule be defyled: but that they
myght heare the Pass主要有er.

29 Pilate then went out unto them, and
said: What accusatid byng you against
this man?

30 They amsilordered, and said unto hym:
If he were not an curn doer, we would
not have delibuerd hym unto thee.

31 Then sayde Pilate unto them: Take
ye hym, and judge him after your owne
lawe. The Jews therefore sayde unto
 hym: It is not lawfull (c) fo ye to put
any man to deat.

32 That the wordes of Jesus myght be
fulfull, which he shoke, signifying
what death he shoulde be.

33 Then Pilate enterd into the judge-
ment hall againe, and called Jesus, and
sayde unto hym: Art thou the lyng of
the Jews?

34 Jesus amsilordered: Sayest thou that
of thy selfe,02 did other tell thee of me:

35 PILATE amsilordered: am I a Jewe?
Thyne obvne nation lyce priestes have
delibered thee unto me, what hast thou
done?

36 Jesus amsilordered: My kyngdome is
not of this wold, 02 if my kyngdome
were of this wold, then woulde my
servauntes surely fght, that I shoulde
not be delibured to the Jews: but now
is my kyngdome not from hence.

37 Pilate therefore sayde unto hym: Art
6 thou a lyng then? Jesus amsilordered:
Thou sayest that I am a king. For this
cause am I home, 02 for this cause came
I into the wold, that I shoulde beare
witness unto the truth: And all that
are of the truth, heare my voyce.

38 Pilate sayde unto hym: What? (thyn)
is truth: And when he had sayde thisi,
he went out agayne unto the Jews, s
ayde unto them, I lynde in hym no
caus at all.

39 Ye have a custome, that I shoulde de-
libuer you one looks at ? Pass主要有er: wyll
ye that I loose unto you the lyng of
the Jews?

40 Then cryed they all agayne, saying:
*Hot hym, but Barabbas. This Bar
rabbas was a robber.

q The xix. Chapter.

1 Christ is whippd, beaten, and crowned. 4 Pilate woulde haue delibuered hym.
5 but the Jews oft the hym to be cruiced. 11 All power of God, 13 Pilate delibuered
Christ to be cruiced. 19 The cieke set upon the croffe. 21 Christis garments haue
deeued. 27 He comforted his mother to John. 30 After Christ faile the hunger he
bresh. 2 The legges of the therues broken. 34 Christis lyde pearied with a hearre.
38 Joseph of Arimathea beggeth his body, 40 and he and Nicodemus buryed it.

1 [Christ is whippd, beaten, and crowned. 4 Pilate woulde haue delibuered hym.
2 but the Jews oft the hym to be cruiced. 11 All power of God, 13 Pilate delibuered
Christ to be cruiced. 19 The cieke set upon the croffe. 21 Christis garments haue
deeued. 27 He comforted his mother to John. 30 After Christ faile the hunger he
bresh. 2 The legges of the therues broken. 34 Christis lyde pearied with a hearre.
38 Joseph of Arimathea beggeth his body, 40 and he and Nicodemus buryed it.

Then Pilate take Jesus thercfofe, and scourged hym.

3 And sayde, haue large king of the Jews:
And they stroke hym with roddes.
4 Pilate went forth agayne, and sayde
unto them: Scholde, I byng hym
forth to you, that ye may knowe that
I lynde no fault in hym.

Then
Then came Jesus into, wearing a robe of purple, and a robe of purple: And he laid him on them, behold the man.

When Pilate heard that saying, he was the more afraid. And went again into the judgment hall, and said unto Jesus, Whence art thou? But Jesus gave him none answer. Then said Pilate unto him: Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to set thee free? Jesus answered: Thou couldest have no power at all against me, except it were given thee from above: Therefore that thou didst me into this, hast the more sin. And from thenceforth sought Pilate [mean] to lose him. But the Jews cried, saying: If thou let him go, thou art not Caesar's friend. For who is able to make thee a king, speaketh against Caesar. When Pilate heard that saying, he brought Jesus forth, and he sat in judgment, in the judgment seat, in a place that is called the Praetorium, but in the Hebrew tongue, Capharnaum. It was the preparation of Passover, and about the sixth hour: And he saith unto the Jews, Behold your King. They cried, away with him, away with him, crucifi him. Pilate saith unto them: Shall I crucifie your King? The Jews answered: We have no king but Caesar. Then delivered he him unto them, to be crucified. And they took Jesus, and led him away.

And they took his cross, and went forth into a place, which is called a place of dead men's stakes, but in Hebrew Golgota: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

But Pilate wrote a title, and put it on the cross. The writing was: Jesus of Nazareth, King of the Jews.

This title read many of the Jews: For the place where Jesus was crucified, was called the place of a Jews: but, that he saied, I am king of the Jews. Pilate answered: What I have written, that have I written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat. The coat was without seam, woven from the toppe throughout. They therefore among them fellies: Let be not denied, but cast lottes for it, who shall have it. That the scripture might be fulfilled, saying: They parted my ramment among them, for my coat dyd they call lottes. And the lottes dyd such thinges in deed. There stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Marie Magdalene.

When Jesus therefore saw his mother and the disciple standing by, *Whom (a) John.xix. 26 he loved, he bath into his mother: Woan, behold thy son. Then saide he to the disciple, behold thy mother. And from that hour, the disciple toke her unto his owne.

After these thinges, Jesus knowing that all thinges were now pereit, and that the scripture might be fulfilled, he said, I thirst. So there stood a vessel full of bineger: *Therefore they filled a sponge with bineger, and put it upon aloe, and put it to his mouth.

Alasone as Jesus then receaue of the bineger, he saide, *It is (b) fulfilled: and bode his head, and gave up the ghost. The Jews therefore, for because it was the preparation of the Sabbath that the bodyes should not remaine upon the cross, but that they should be taken downe. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with hym:
The xx. Chapter.

1. Marie comitteth to the sepulchre, and after, to ride the disciples that he was taken away: Peter and John runne to see. The apostles were ignorant of the resurrection. 2. Marie weepeth at the sepulchre, and saw a thousand of angels. 3. Jesus spake to Marie: 4. He the seventh the disciples. 5. Jesus appeared to the apostles: 6. He came the holy ghost, and sent them to preach. 7. Thomas believed not that Christ was risen. 8. Christ appeared againe. 9. Thomas, who confessed Christ to be God, 10. The scriptures written, are sufficient unto salvation.

But when they came to Jesus, he said that he was dead already, they brake not his legges. 34. But one of the soudyers with a spear smit into the side, and straightway came there out blood and water: 35. And he that saw it, bare record, and his record is true: he knoweth that he saith true, that ye might believe. 36. For these things were done, that the scripture should be fulfilled: He shall not brake a bone of his. 37. And againe another scripture faith: They shall take on hym whom they pleased. 38. After this, Joseph of Aramathia, (which was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take downe the body of Jesus. 39. And Pilate gaue hym lincture. He came therefore, and toke the dye of Jesus. 40. Then toke they the body of Jesus, and wounde it in linen clothes, with the oodres, as the manner of the Jews is to bury. 41. And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was never man yet layde. 42. There layde they Jesus therefore, because of the preparing (of the Sabbath) of the Jews: for the sepulchre was vacant at hande. 43. In the first day of the sabbathes, came Marie Magdalene early, when it was yet darke, into the sepulchre, and saw the stone taken away from the grave. 44. Then the same day, and to Saint Peter, and to the other disciple (which Jesus loved) he saide into the: They have taken away the Lord out of the grave, we can not tell where they have layde him. 45. Peter therefor went forth, and that other disciple, he came to the sepulchre. 46. They ranne both together, and the other disciple did outrun Peter, and came first to the sepulchre. 47. And when he had stopt bred, downe, he sawe the linen clothes lying, yet went not in. 48. Then came Simon Peter following hym, and went into the sepulchre, and sawe the linen clothes lying, 49. And the napkin which was about his head not lying with the linen clothes, but wrapped together in a place by it self. 50. Then were in also that other disciple, which came first to the sepulchre, and he sawe, and believed. 51. For as yet they knew not the scripture, that he should ride againe from death. 52. Then the discipules went away againe unto their owne house. 53. This is Mary Magdalene without at the sepulchre weeping: So, as she wept, she beeke her selfe into the sepulchre, and seid, the one at the head, and the other at the feet, Where the body of Jesus was layde. 54. They laye unto her: Woman, why weepest thou? She said unto the: For they have taken away my Lord, and I know not where theyhave layde him. 55. When she had thus layde, she turned her selfe bache, and sawe Jesus standing, and knewe not that it was Jesus. 56. Jesus saith unto her: Woman, why weepest thou? Whom sekest thou? She supposing that he had been the gardener, said unto him: Sir, if thou have borne him hence, tell me where thou hast layde him, and I will sethyn. 57. Jesus saith unto her, Marie. She turned her selfe, and saide unto hym: Rabbi, which is to say, Master.
The Golghead

Jesus went unto her: Touch not me, for I am not yet ascended unto my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.

Mary Magdalene came and told...that he had spoken these things unto her.

And when he had said this, he breathed upon them, and said, Receive ye the Holy Ghost. And when he had said this, he breathed upon them, and said, Receive ye the Holy Ghost.

Whosoever soweth me...reapeth. But Thomas, one of the twelve, which was called Didymus, was not with them when Jesus came.

And after eight days, again his...and Thomas with them: Then came Jesus, when the doores were shut, and stood in the midst of them, and saith unto them, Peace be unto you.

After that said he to Thomas: Bring thy finger, and reach thy hand, and thrust it into my side; and be not faithless, but believing.

Thomas answered, and said unto him: My Lord and my God.

Jesus saith unto him: Because thou hast seen me, thou hast believed: Blessed are they that have not seen, and have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

The xxij. Chapter.

1 Chirist appeared to his disciples when they were abasing, and they take a great multitude of fishes, Peter leapt into the water, and Christ rebuked Peter to his face, and commended him to feed his sheep. Peter therefore warmed Peter of his death and perfection.

But when the morrow was come, Jesus stood on the shore: Nevertheless the disciples knew not that it was Jesus.

Jesus saith unto them: Children, have ye any meat? They answered, No.

And he saith unto them: Cast out the net on the right side of the ship, and ye shall find abundance. They cast out therefore, and an hundred and fifty three great fishes, and one of them. Simon Peter was one of the disciples.

Simon Peter said unto them: Lo, I will go fishing. They said unto him: We will also go with thee. They went therefore, and entered into a ship immediately, and that night caught they nothing.

But when the morning was come, Jesus stood on the shore: Nevertheless the disciples knew not that it was Jesus.

And he saith unto them: Cast out the net on the right side of the ship, and ye shall find abundance. They cast out therefore, and an hundred and fifty three great fishes, and one of them. Simon Peter was one of the disciples.

Simon Peter said unto them: Lo, I will go fishing. They said unto him: We will also go with thee. They went therefore, and entered into a ship immediately, and that night caught they nothing.

The other disciples came by ship, and met him.
(for they were not farre from lande, but as it were two hundred cubites.) And they drewe the net with fishes.

9 Allone then as they were come to lande, they sawe what coats, and fishes layde theron, and bread.

10 Jesus saith unto them: Byng of the fishes which ye have nowe caught.

11 Simon Peter went up, and drave the net to the lande, full of great fishes, an hundred and andie, and three: And for all there were so many, yet was not the net broken.

12 Jesus saith unto them, come and dyne. And none of the disciples durst ask hym, who art thou? For they knewe that it was the Lord.

13 Jesus then cane, and toke bread, and gave them, and fishes lyke chylde.

14 This is nowe the third dyne that Jesus appeared to his discipul, after that he was risen agayne from death.

15 So when they had dyne, Jesus saith to Simon Peter: Simon, thou art mad, thou hast no right to this dyne: Pee, Lo! Lo! Thee. He saith unto hym: Feede my lambs.

16 He saith to hym agayne the seconde dyne: Simon, thou hast no right to the seconde dyne: Pee, Lo! Lo! Thee, he saith unto hym: Feede my sheape.

17 He saith unto hym the thirde dyne: Simon, thou hast no right to the thirde dyne: Pee, Lo! Lo! Thee, he saith unto hym: Feede my sheape.

18 Verily verily I saith unto thee, when I was young, thou grydest thy sheepe, and walkest gretely that thou wouldest: But when thou shalt be olde, thou shalt stretch forth thy handes, and another shall gypse thee, and lead thee wherethou wouldest not.

19 That spake he, signifying by what death he should glorifie God. And when he had spoken this, he layth hym, and folowe me.

20 Peter turned about, and sawe the disciple, whom Jesus loved, sitting at table, who also leaued on his dress at supper, and saide, Lo! Lo! Thee, that betrayeth thee.

21 When Peter therefore sawe hym, he saith to Jesus: Lo! Lo! Thee, that he doth.

22 Jesus saith unto hym: If I saith not, thou hast hym to tary till I come, what is that to thee: Folowe me.

23 Then went this saying abroad among the brethren, that that disciple should not dye: Yet Jesus saith not to hym, he shall not dye: But, if I saith that he tary till I come, what is that to thee?

24 The same disciple is he, which testifieth of these thynges, and wrote these thynges. And he knoweth that his testimony is true.

25 There are also many other thynges, which Jesus dyd, the which ye should be written every one, I suppose the world could not containe the booke that should be written.

Here endeth the Gospell by Saint John.
The first Chapter.

1. For former treatise of Theophilus, we have spoken of all that Jesus began to do and teach.

2. Until the day in which he was taken up, after that he through the holy ghost, had given commandments unto the Apostles, whom he had chosen,

3. To whom also he showed himself alive after his passion, and that by many tokens, appearing unto them forty days, and speaking of the kingdom of God,

4. And gathering them together, commanded them that they should not depart from Jerusalem, but wait for the promise of the father, "Wherof (lately

5. ye have heard of me.

6. For John truly baptized with water, but ye shall be baptized with the holy ghost, after these few days.

7. When they therefore were come together, they asked of him, saying: Lorde, wilt thou at this time restore againe the kyngdome to Israel?

8. And he spake unto them: "It is not for you to know the times, or the seasons, which the father hath put in his owne power.

9. But ye shall receive power, after that the holy ghost is come upon you: And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in all Samaria, and even unto the uttermost part of the earth.

And
And while they looked steadfastly up to the heaven, as he went, behold, two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, even as ye have seen him go into heaven.

Then returned they unto Jerusalem, from the mount that is called Olives, which is from Jerusalem a sabbath day's journey.

And when they were come in, they went up into a parlor, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren.

And in those days, Peter stood up in the midst of the disciples, and said, The number of names together were about an hundred and-twenty.

And men and brethren, let me declare unto you the word which was before spoken unto you by the mouth of all the apostles.

For he is not now far from you all that maketh you holy, and calleth you by his name, from the day of John the Baptist, who was forerunner to the Baptist, and that baptism of repentance, wherein he was baptized for the remission of sins, which he spake by the Holy Ghost, as he also said;

For it is written in the book of psalms, 'Let his habitation be desolate, and let no man dwell therein: And his bishoprick let another take.'

Wherefore, after that the apostles had overcome them, they appointed two, Joseph which was called Barsabas, and Matthias, to whom they gave the choice.

And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that it may be known, by one of them, who it beest, which hath been ordained to be apostle unto this people, and this nation in baptism, and to shed his blood for the forgiveness of sins, as Moses spake in the book of this generation, according to the law of this people: for the promise, that thou hast made to Abraham, and to his seed for ever, hath he fulfilled thereof.

And they gave forth their lot by the casting of lots, and they have sold the lot for four hundred and fifty pieces of silver; and they have given the charge of this matter, that it might be done according to the law of Moses.

The holy ghost came upon the apostles and priests, and they were all full of the spirit, and began to speak with every tongue, as the spirit gave them utterance.
The acts

22 As yet Peter spake these words, when the holy ghost fell on all them which heard the word of Peter.  And they paid him that he was John that Baptist; for he was baptised with water.  But Peter said, 23 Ye men and brethren, let me make known unto you by what mean things and signify things in the prophetic writings, 24 How that the Holy One of God should suffer, and should be the first to rise from the dead, and should make his people witnesses, who by faith should have hope of the mighty power of God.  So that ye see, ye men of Israel, how that the hope of glory, which was promised to our fathers, 25 In the mouth of David, this all prophesied, saying through the mouth of our Saviour Jesus Christ, 26 Of whose death and burial, we publish unto you good tidings, that the holy spirit, which was promised, by the mouth of David, saith, 27 How that this Jesus of Nazareth whom they crucified, hath God raised up, which by the right hand of power hath received his resurrection; 28 Repent therefore, and be converted, that your sins may be blotted out; and that times of refreshing may come from the Lord; 29 And that he hath sent the Holy Ghost, which was promised, by John the Baptist, saying, 30 The baptism of John, whereunto ye came forth, was the baptism of repentance, for the remission of sins, which shall be fulfilled by the coming of Jesus Christ; 31 Whose feet were no washing; 32 Forasmuch then as God hath raised him from the dead; 33 Who also said, 34 I will lay to you the foundation of this thing: 35 That there is no other name under heaven, given among men, whereby we must be saved. 36 And now, brethren, I would not burden you, to go beyond the limits of our commission; 37 But to be obediency unto them that believe, 38 And that these may be made perfect who have believed; 39 For the working of the saints is one.  So then, my brethren, be even more excellent in all good works. 40 And withal pray ye for us also: for we trust that we shall see you face to face. 41 In your prayers, construe mercy for us also, and that we may be strengthened with you in the same grace, in Christ Jesus. 42 And the grace of our Lord Jesus Christ be with you.  Amen.
39 For the promise was made to you, and to your children, and to all that are a savor of, even as many as the Loarde our God shall call.

40 And with many other words bare he witness, and exhorted them, saying: Save your souls from this untoward generation.

41 Then they that gladly received his word, were baptized; And the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the Apostles doctrine and (b) fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul. And many wonders and signs were done by the Apostles.

44 And all that beleued, kept them selves together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they continued daily with one accord in the temple, and break bread from house to house, and eate their meat together, with gladness and singleness of heart.

47 Praying God, he had favour with all the people. And the Loard added to the Churche daily, such as should be bamed.

q The iii. Chapter.

Dive Peter and John went vp together into the temple at the nymth hour of paper.

And a ccerne man, that was lame from his mothers wombbe, was brought, whom they layde dayly at the gate of the temple which is called Beautiful, to albe almes of them that entred into the temple.

When he sawe Peter and John that they woldde go into the temple, he desire to receave an almes.

And Peter fastening his eyes upon hym with John, sayde: Looke on vs.

And he gare heede into the, trusting to receave something of them.

Then sayde Peter: Suffer and golde have I none, but such as I have, gene I thee: In the name of Jesus Christe of Nazareth, rply vp,and walke.

And he toke hym by the righte hande, and layf hym vp. And immediatly his seee and ancle bones receaved strength.

And he spagh, roode, and walked, and entred with them into the temple, walckynge, and leaping, a praising God.

And all the people falle hym walke, and prase God.

And they kneele hym, that it was he, which satte and begge at the beautiful gate of the temple. And they wondred, and were for affrayed at that which had happened unto hym.

11 And as the lame which was healed, helde Peter and John, all the people ran amased unto them, in the *poetl, that is called Solomon's.

12 And when Peter sawe that, he ame Flerver into the people: Be men of Israell, why marrie ye at this, or why loke ye to vs, as though by our owne power or (b) godlynesse, we made this man to goe.

13 The God of Abraham, and of Israell, and of Jacob, the God of our fathers, hath glorified his sonne Jesu, whom ye betrayed, and devere in the presence of Pilate, when he had judged hym to be loosed.

14 But ye denied the holy and just, *and delered a murtherer to bee gaven yow,

15 And killed *the Lord of lyfe, whom God hath raised from the dead: of the which we are witnesses.

16 And his name, through the faith in his name, hath made this man sounde, whom ye see and know: And the faith which is by hym, hath gaven to this man health, in the presence of you all.

17 And noble brethren, I wote that though ignorarce ye dpy it, as dpy also your rulers.

18 But those thynges which God before had shewd by the mouth of all his prophets, that Christe should suffer, he hath to fulfilled.

19 Repent ye therefore and convert, that D ytes sines may be done away, when, Math.iii.11.

---

* Poetical names are used in the original manuscript, which may require interpretation for modern readers.
The actes

1. As they spake unto people, the priests and the ruler of the temple, and the fanctuary, came upon them, telling them seriously that they taught the people, and preached in Jesus the resurrection from the dead.

2. And they laid their hands on them, and put them in holde, until the next day: for it was now even.

3. And it came to passe on the morowe, that their rulers and elders, 

4. And Amas the chiefest priest, and Caiaphas, and John, and Alexander, and as many as were of the inuicde of the tye priests, were gathered together at Hierusalem.

5. And when they had set them before them, they asked: by what power, or in what name have ye done this:

6. Then Peter, full of the holy ghost, saide unto them: Ye rulers of the people, and elders of Israel,

7. If we this day be examined of the good deed done to the sike man, by what meanes he is made whole:

8. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised agayne from the dead: even by him doth this man stande here before you whole.

9. What is this word which is cast aborde of you buysters, which is the head of the temple:

10. Neither is there salvation in any other name, for none other name is given among men, whereby we must be saved.

11. And behyng this all the man which was heade, standing with them, they could not say against it.

12. But commaunding them to go aside out of the counsel, and comfined among them selves,

13. Saying: What shall we do to these men? For a manifest signe is done by them, and is openly knoued to all them that dwell in Hierusalem, and we can not deene it.

14. But that it be not told no farther among the people, let vs threaten and charge them that they speake henceforth to no man in this name.

15. And they called them, and commaunding them, that in no hype they should speake, nor teache in the name of Jesu.

16. But Peter and John answered, and saide unto them: Whether ye be sight in the sight of God, to hearken unto you more then to God, judge ye.

17. For we cannot but speake that which we have seene and hearde.
So threatened they them, and let them go, and found nothing how to punish them, because of the people: for all men prayed God, because of that which was done. For the man was about fourscore, on whom this miracle of healing was shewed. Then all done as they were let go, they came to their fellows, and shewed all that the bye priests and elders had laved unto them. And when they heard that, they left up their voices to God with one accord, and sayde: Lord, thou art God, which hast made heaven and earth, the sea, and all that in them is, which by the mouth of thy servant David, hath laved: Why dyd the heathen rage, and the people imagine vaine things? The kings of the earth stode by, and the rulers came together, against the Lorde, and against his Childe. And of a truth, against thy holy Childe Jesus, whom thou hast anointed, both Herode and also Pontius Pilate, with the Gentiles, and the people of Israel, gathered them selves together, for to do whatsoever thy hande shal thy counsel determined before to done. And no lode Lorde, belo vde their threats: laved unto thy fervenutes, that with all boldnesse they may speake thy word. So that thou stretch forth thine hande, that heaping, and signs, and wonders, be done by the name of thy holy Childe Jesus. And as done as they had prayed, the place money where they were assembled together, and they were all filled with the holy ghost, and they spake the word of God boldly. And the multitude of them that be, were of one heart, and of one soule: Neither laved any of them, that ought of their things which he possessed, was his own: but they had all things common. And with great power gave the Apostles testimonie of the resurrection of the Lorde Jesus: And great grace was with them all. Neither was there any among them, that lacked: For as many as were poftes of landes, or houles, solde them, brought the price of the things that were solde, and laved it downe at the Apostles feete: And distribution was made unto every man, according as he had need. And Joies, which was also called of the Apostles Barnabas (that is to say) the sonne of consolation, being a Leuite, and of the country of Cyper, when he had solde, solde it, and laved the money done at the Apostles feete. Miracles are done by the Apostles. The Angel of God byngeth them out of prison. They are brought before the councell. The sentence of Gamaliel. The Apostles are beaten. They rejoice in trouble.
9 Then Peter spake unto her: Why
have ye agreed together, to tempt
the spirit of the Lord? Behold, the seer
of the which have buried thy husband,
are at the door, and shall tarry thee out.
10 Then fell the dowe straightway at
his feet, and pented by the ghost. And
the young men came in, and found her
dead, and carried her out, and buried
her by her husband.
11 And great fear came upon all the
Church, and upon as many as heard
these sayings.
12 And by the handes of the Apostles,
were many signes and wonders (meade)
among the people. (And they were all
together) unto one accord in 'Solomons
pouche.
13 And of other lust no man loue hym
selfe to them, nevertheless, the people
magnified them.
14 The number of them that beleued in
the Lord, both of men and women,
grewde more and more.)
15 In so much that they brought the sike
into the streets, & layde the on beddes
and touche, that at the least way, the
shadofe of Peter when he came by,
might shadofe some of them.
16 There came also a multitude of the
cities ronde about, unto Hierusalem,
byngynge sike folkes, and them which
were bereed with uncleane spirtes: And
they were healed every one.
17 Then the chiefe priesse rose up, and all
they that were with hym, which is the
seet of the Saducetes, and were full of
indigation:
18 And laped handes on the Apostles,
and put them in the common prison.
19 But the Angel of the Lord by night
opened the pison doozen, and brought
them thirth forth, and laped:
20 Go, and speake in the temple
to the people, all the worbes of this lyfe.
21 And when they heard that, they en-
tred into the temple early in the morning,
and taught: But the chiefe priesse came,
and they were with hym, & called
a coumage together, and all the elders
of the chyldren of Israel, and sent to the
pison to let them.
22 But when the officers came, & founde
them not in the pison, they returned,
and tolde:
23 Saying: The pison truly founde
we shut with all diligence, & the keepers
standynge without, before the doores:
But when we had opened, we founde
no man within.
24 Then when the chiefe priesse and the
ruler of the temple, and the lyre priesse
heard these sayings, they doubted of
them, whether this woulde groode.
25 Then came one and theved them,
saying: Behold, the men that ye put in
pison, stande in the temple, and teache
the people.
26 Then went the ruler of the temple,
with the officers, and bought them
without violence: (For they feared the
people, lest they should have beenstoned)
27 And when they had bought them,
they set them before the counsell. And
the chiefe priesse asked them,
28 Saying: *byd not we straglyth com-
maunde you, that ye should not teache
in this name: And beholde, ye have ty-
led Hierusalem with your doctrine, and
intende to byng (b) this mans blood
upon vs.
29 Then Peter and the other Apostles
amunibered, and sayde: *we ought most
to obey God then men.
30 The God of our fathers rapsed by Je-
fus, whom ye slewe, & hanged on tree.
31 Hym hath God lyst by with theght
hande, to be a prince and a saunour, to
gene repentanture to Israel, and for-
grenenesse of smyes.
32 And we are recordes of these thynges
which we say, & is also the holy ghost,
whom God hath geneu to them that
obey hym.
33 When they hearde that, they clame a
funder, and sought meanes to slay the.
34 Then flode there by one in the coun-
tell, a phariseer named Gamaliel, a doc-
tour of laude, had in reputation among
all the people, and commanded the
Apostles to go aside a little space,
35 And laped unto them: Ye men of Is-
rael, take heed to your selves, what ye
entende to do, as touching these men.
36 For before these daies rose by one
Theudas, boilynge hym selfe, to whom
reliost a number of men, about a four
hundred, which was slayne: and they
all which beleued hym, were scattered
abode, and brought to naught.
37 After this man, arose up one Judas
of Galilee, in the daapes of tribute, and
preved alway much people after hym:
He also perished, and all, euyn as many
gs
of the apostles.

When they had called the apostles, they bade them, and commanded that they should not speak in the name of Jesus, and let them go.

And they departed from the council, reproving that they were counted worthy to suffer rebuke for his name.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Then seven deacons are ordained in the church. 11 Seven is accused.

And in those days, when the number of disciples was multiplied, there arose a grudge among the Greeks against the Hebrews, because their words were spoken in the hebrew, in the daily ministic.

And the twelve called the multitude of the disciples together, and said: It is not good that we should leave the word of God, and sit at tables.

But they will go out from us, and to the ministic of the word.

And the saying pleased the whole multitude, and they chose seven, a man full of faith, and of the holy ghost, and wisdom, to whom they gave the name of the seven.

And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the word.

And seven deacons are ordained in the church. 11 Seven is accused.

Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, where his father was dead, he brought him into this land wherein ye dwelt first.

And they said to this priest: Are these things so? And he said: Ye men, heareth, and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Chelopatarnia, before he dwelt in Charran,
And he gave hym none inheritance in it, no not the breadth of a foote: and promised that he would give it to hym to possess it, and to his seede after hym, when as yet he had no childe.

Bevery braveke in this byse, that his seede shoude soueraine in a strange lande, and that they shoude kepe it in bondage, and entreate them euyl soure hundredth (e) peres.

And the nation vnto whom they shalbe in bondage, wyll I judge, sayde God: And after that, (shall they come forth,) serve me in this place.

And he gave hym the covenante of circumcision: And he begate Isaac, and circumcised hym the eight day, and Isaac (begate) Jacob, and Jacob (begate) the twelve patriarches.

And the patriarches named with enuer, solde Joseph into Egypt: and God was with hym.

And delivered hym out of all his adversitie, and gane hym favour & wisdome in the sight of Pharaoh king of Egypt: and he made hym governour ouer Egypt, & ouer all his housethould.

But there came a beahte ouer all the land of Egypt and Chanaan: and great affliction, that our fathers founde no sustenance.

But when Jacob hearde that there was come in Egypt, he sent our fathers first.

And at the second time, Joseph was knowen of his brethren, and Josephes kinebe was made knowen into Pharaos.

Then sent Joseph, and caused his father to be brought, and all his hyme, three foce and fiftene soules.

And Jacob defended into Egypt, and byed, both he and our fathers,

And were carried ouer into Sichem, and layde in the sepulche, that Abrahame bought (b) for money of the sonsse of Enoe, the sonne of Sichem.

But when the tyne of the promisde dreve ne, whiche God had borned to Abrahame, the people grewe and multiplied in Egypt.

Ely another king arose, which knew not of Joseph.

The same kynde substey with our kin-erde, and euyl entreated our fathers, & made them caste out their young chyldren, that they shoude not remayne a-

lyue.

* The same syne was Mopses born, and was acceptable outo God, and nourished by in his fathers house three monethes.

And when he was cast out, Pharaos daughter toke hym by, & nourished hym for her owne sonne.

And Mopses was learned in all matter of wise-dome of the Egyptians, and was myghtie in deedes and in wordes.

And when he was full fourtie yeres olde, it came into his heart to visite his brethren the chyldren of Israel.

And when he Steve one of them suffer wrong, he defended hym, and avenged his quarril that had the harme done to hym, and smote the Egyptian.

For he supposed his brethren would have understande, howe that God by his hande shoule dyeuer them: But they understande not.

And the next day he shewed hym selfe vnto them as they stowe, and would haue set them at one agayne, saying: Sies, ye are brethren, why do ye weep one to another?

But he that did his neighbour wrong, tisnot hym wise, saying: who made thee a ruler and a judge ouer vs?

Wyl thou Kill me, as thou diddest the Egyptian yesterday?

Then fledde Mopses at that saying, and was a stranger in the land of Madian, where he begate tow sonnes.

And whose fourtie yeres were expired, there appeared to hym in the hynmer of mount Sinai, an Angel of the Lord in a flame of fire in a bulpe.

When Mopses sawe it, he wondered at the sight: And as he draw neare to behold the voyce of the Lord came into hym.

I am the God of thy fathers, & God of Abraham, and the God of Isaac, and the God of Jacob. Then Mopses trembled, & durst not beholde.

Then seyde the Lorde to hym: *Put of thy shoses from thy feete, for the place where thou standest, is holy grounde.

I have seen, I have seen the afflic- tion of my people which is in Egypt, and I have heare their groaning, and am come downe to delouer them: And now come, & I will sende thee into Egypt.

This Mopses, whom they solutoke & saying, who made thee a ruler and a judge: the same dyd God lende, to be a ruler
ruler, and a deliuerer, by the handes of the angell, which appeared to hym in the bush.
36 He brought them out, heuying won- 
37 des and figures in Egypt, in the read sea, in the wylderness fourtie yeres.
38 This is that Moses which bade vs to the chyldren of Israel: A prophet
39 shal the Lorde your God raise up vnto you of your brethren, lyke unto him, whom shall ye heare.
40 This is he that was in the Churche in wylderness with the angell, which spake to hym in the mount Sinai, and with our fathers: This man receaued the worde of lyke to geue vnto vs.
41 To whom our fathers would not obe, but slayd it from them, and in their hearts turned backe againe into Egypt,
42 Saying vnto Aaron, Make vs gods to go before vs. For as for this Moses that brought vs out of the lande of Egypt, we vorte not what is become of hym.
43 And they made a Calee in those dapes, and offered sacrifice vnto the idol, and recouered once the booke of their owne handes.
44 Then God turned hym selue alway, & gave them vp to worship the heart of heauen, as it is written in booke of the prophets: If ye house of Israel, have ye offered to me flayne, & sacrificies, by the space of fourtie yeres in the wylderness:
45 And ye rote vnto you the tabernacle of Mose, and the starre of your god Reuha, figures which ye made to worship them: And I will carry you away beyond Babylon.
46 Which sounde vnaunt before God, and would slayne have sounde a tabernacle
47 for the God of Jacob.
48 Holy be the, that he is hyset of al, hebreo
49 let not in celes made with (h) handes, as sayth the prophete:
50 Heaven is my seate, and earth is my footstool. Whate house wilt ye build for me, faith the Lorde? Which is the place of my seat?
51 Hath not my hande made all these thynges?
52 Pe hysterecked and of vntirucnityes
53 hearts and eares, ye have alwayes res
54 sisted the holy ghost: as your fathers
did, so doe ye.
55 Which of the prophets have not your fathers percutted: And they have 
56 slayne them which spake before of the cominng of that other, of whom pe are nowe the betrayers and nurcherers:
57 Which also have receaued the laide, by the disposition of angels, and Haunt not kep it.
58 When they hearde these thynges, their hearts slawe a londer, and they quaished on hym with their teeth.
59 But he being full of the holy ghost, lo
60 ked up seckfastly into heauen, and lawe the glas of God, and Jesus standing on the right hande of God,
61 And sayde: Beholde, I see the heavens open, & the some of man standing on the right hande of God.
62 Then they gaue a shoute with a loude boyce, and stopped their eares, and ran 
63 upon hym all at once.
64 And cast hym out of the citie, and
65 ned him, and 9 witnesthes layde downe 
66 their clothes at a young mans feete, whose name was Saul.
67 And they stoned Steuen, calling on, and 
68 sayning: Lorde Jesus reeceau my 
69 spirithe.
70 And he kneelded downe, and 
71 with a loude boyce: Lorde lay not this 
72 sinne to their charge. And when he had 
73 thus spoken, he fell a sleepe.
Saul perished with the Christians. 4 The Apostles are scattered abroad.

Philip commeth into Samaria. 5 Simon Magus is baptized, and he inflameth. 6 Philip baptizeth the Eunuch.

1 And Saul* confeuned unto his death. And at that time there was a great persecution against the Church which was at Jerusalem, And they were all scattered abroad thro' the regions of Judea, and Samaria, except the apostles.

2 And devout men were carefully together touching Steven, and made great lamentation over hym.

3 As for Saul, he made havoc of the Church, and entered into every house, he drew out both men and women, and put them into prison.

4 Therefore, they that were scattered abroad, went everywhere preaching the word of God.

5 Then came Philip into the citie of Samaria, preached Christ unto the.

6 And the people gae heed unto those things which Philip spake with one accord, hearing and seeing the marvells which he dyd.

7 For, vnaure spirits, crying with loude voyce, came out of manye that were possessed with them. And many taken with paiues, many that haunt, were healed.

8 And there was great joy in that citie.

9 But there was a certayne man called Simon, which before tyne in the same citie vnde witchcraft, and beefodied the people of Samaria, saying that he was a man that could do great shynese:

10 Whom they regarded from the leaft to the greatest, saying: This man is the great poower of God.

11 And bym they sette much by, because that of long tymne he had beefodied the with fatuaries.

12 But assone as they gae credence to Philip preaching of the lyving doun of God, and of the name of Jesus Christe, they were baptized, both men & women.

13 Then Simon hun fetel behene also: And whyle he was baptized, he continued with Philip, & worked, beholding the marvells & signes which were shewed.

14 When the apostles which were at Jerusalem, heard say that Samaria had receaue the word of God, they sent unto them Peter and John.

15 When which they were come downe, prayed for that they might receaue the holy ghost.

16 (For as yet he was come downe upon none of them, but they were baptized only in the name of Christ Jesus.)

17 Then laid they their hands on them, and they receaue the holy ghost.

18 And when Simon falke, that though laying on of the apostles handes, holy ghost was gane, he offered the money.

19 Saying: Give me also this powere, that on whomsoever I put the handes, he may receaue the holy ghost.

20 But Peter layde unto him: Thy money perish with thee, because thou hast thought that the gyste of God may be obtained with money.

21 Thou hast neither part nor portion in this businesse: For thy heart is not right in the lyght of God.

22 Repent therefore of this thy wickednesse, & pray God. for perhaps thou hast thought of thine heart may be foguen thee.

23 For I perceaueth, thou art (b) in the gall of bitternesse, & wrapped in (c) michtes.

24 The answere of Simon was said: Praye ye to the Lord for me, that none of these things whiche ye have spake fall on me.

25 And they, when they had testified, and preache the word of the Lord, returned toward Jerusalem, and preache the Gospell in many townes of the Samaritanaus.

26 And the Angell of the Lord spake unto Philip, saying: Arystele, and goe toward the South, into the waye that goeth downe from Jerusalem into Gaza, which is desert.

27 And he arose, and went on: and behold a man of Ethiopia, an Eunuch, of great autonome with Candace, Queene of the Ethiopeas, had the rule of all her treasure, came to Hierusalem to vnde the Lord.

28 And as he returned home againe, lyting in his charite, he read Eiuanus the propher.

29 Then the spirit said unto Philip: Go neare, & passe thy lyte to vnder charite.

30 And Philip ranneth to him, & heard hym read the propher Eiuanus, & saide: Understand what thou readest.

31 And he said: how can I, except I had a guider.
a gupde: And he desired Philip that he would come up, and sit with hym.

32 The renour of the scripture which he read, was this: *He was leade as a shepe to the Daughter, *by a lambe punche before his hearde, so opened he not his mouth.

33 In his Humilitie, his judgement is exalted: But who shall declare his generation? For his lyse is taken from the earth.

34 And the Eunuche aunswered Philip, and lapyde: I pray thee of whom speakest the prophet this: Of hym false, of some other man:

35 Then Philip opened his mouth, and began at the same scripture, and preached unto hym Jesus.

36 And as they were on their way, they came unto a certayne water, and the

Eunuche sayde: See, here is water, what doth let me to be baptised?

37 Philip sayde: [unto hym] If thou beliewest with all thine heart, thou mayest. And he aunswered, and lapyde: I believe that Jesus Christ is the Sonne of God.

38 And he commanded the charite to stande still: and they went downe both into the water, both Philip and also the Eunuche; and he baptised hym.

39 And as soon as they were come out of the water, the spiritue of S Saul caught away Philip, that the Eunuche sawde hym no more. And he went on his way rejoycing.

40 But Philip was founde at Azotus. And he walked throughout the countrey, preaching in all the cities, till he came to Celaera, &

The ix. Chapter.

3 The conversion of Saulus. 23 Paulus eipeth the Jewes conspiracies. 25 he goeth up to the Apostles. 34 Peter healeth Eenag, 40 and rayeth by Tabitha.
Linde (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, & be filled with the holy ghost.

And immediately there fell from his eyes as it had been scales, & he received sight forthwith, and arose, and was baptized.

And received meat, and was conferred. Then was Saul certaine days with the disciples which were at Damascus.

And straightway he preached Christ in the synagogues, that he was the Sonne of God.

But all that heard him, were amazed, and sayde: Is not this he that destroyed them which called on this name in Hierusalem, and came by these for that intent, that he might dye the bondage unto the eye pricets?

But Saul increas the more in strength, and confounded the Jewses which dwelt at Damascus, afforning that this was very Christe.

And after that many days were suffiled, the Jewses take counsel together to kill hym.

But their laying alwaye was known of Saul. And they watched his gate day and night to kill hym.

Then the disciples took him by night, and put hym through the wall, and let hym downe in a basket.

And when Saul was come to Hierusalem, he assayde to compe hym selfe to the discipes: but they were al aafayde of hym, and belieued not that he was a disciple.

But Barnabas took hym, & brought hym to the Apostles, and declared to them howe he had seene the Lord in the way, that he had spoken to hym, and howe he had beene boldly at Damascus in the name of Jesus.

And he had his conversation with the at Hierusalem.

Speaking boldly in the name of the Lord Jesus. And he spake and disputed against the Greeks: but they went about to se a hym.

Which whiche the brethren knewe, & they brought hym to Cesarnea, and sent hym forth to Tarus.

Then had the Churches rest throughout all Judea, and Galilee, and Samarita, and were edified, and walked in the fear of the Lord, & multiplied by the comfort of the holy ghost.

And it came to passe, as Peter walked F throughout all quarters, he came also to the Saints which dwelt at Lydya.

And there he found a certaine man, named Eneas, which had kept his bed eight yeres, & was lichte of the palpue.

And Peter sayde unto hym, Eneas, Jesus Christe make thee whole: arype, and make thy bedde. And he arose immediately.

And all that dwelt at Lydya, and Saran sawe hym, and turned to the Lord.

There was also at Joppa a certaine woman, a disciple, named Tabitha, which by interpretation is called Doxas: the same was full of good workes and almes deedes, which the dyb.

And it came to passe in those daies that she was sichte, and dyd: whom when they had walled, they layde her in an upper chamber.

And so amuch as Lydya was nye to Joppa, and the disciples hadde hearde that Peter was there, they sent unto hym two men, despoyng hym that he would not hegree to come unto them.

Then Peter arose, came with them, and when he was come, they brought hym into the upper chamber: And all the Wydowes stoode rounde about him weeping, and havinge the coates and garments which Doxas made while he was with them.

And Peter put them all sooth, and kneele downe, and prayed, and turned hym to the body, and sayde: Tabitha, ris. And he opened her eyes, and when the sawe Peter, the fate ly.

And he gau her the hande, and by her vp: and when he hadde called the lantes and wydowes, he delivered her aluye.

And it was knowne throughout all Joppa, & many beliued in the Lord.

And it came to passe, that he taryed many daies in Joppa, with one Simon a Tanner.

Math. vi. 18.
Here was a certain man in Cæsarea, called Cornélius, a captain of the band of the "Italian band."  
1 And when he looked on him, he was afraid, and said, What is it, Lord?  
2 And he said unto him: Thy prayers and thine alms, are come up for remembrance before God.  
3 And now send men to Joppa, and call for one Simon, whose surname is Peter.  
4 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.  
5 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him,  
6 And told them all the matter, and sent them to Joppa.  
7 On the morrow they entered into Cæsarea: And Cornelius waited for them, and had called together his kinsmen and special friends.  
8 And it came to pass, as Peter came in, Cornelius met him, who fell down, and said, 
9 But Peter said, Not so, for I also am a man.  
10 And as he spake with him, it came to pass, that the men that were come worthy; and as Cornelius was towards Peter, and fell down, he said unto him,  
11 But Peter said, Not so; for I also am a man.  
12 And he said unto him: Ye know how that it is an unlawful thing for a man that is a Jew, to consort with a stranger.  
13 And he said unto him: Therefore came I unto you without waiting, as I was sent for:  
14 But Peter said, Not so; for I also am a man.  
15 And he said unto him: What God hath cleansed, that call not thou common.  
16 And this was done thrice, and the vessels were received up again into heaven.  
17 Howbeit Peter doubted in himself, what this vision which he had seen meant:  
18 And called, and asked whether Simon which was prayed, were lodged there.  
19 While Peter thought on the vision, the spirit said unto him: Behold, three men seek thee.  
20 Arise therefore, and get thee down, and go with them, and doubt not, for I have sent them.  
21 Then Peter went down with them, and the men of Joppa sent with them, and sent one that had been a captive, with cornet, and store of goods.  
22 And the thrice day after, he came into Cæsarea: And Cornelius met him, and said: 
23 And it came to pass, as Peter came in, he fell down upon his face, and said: 
24 And he said, Ye men of Jerusalem, and all you that dwell at Jerusalem,  
25 But Peter said, Not so; for I also am a man.  
26 And he said unto him: What God hath cleansed, that call not thou common.  
27 Therefore came I unto you without waiting, as I was sent for:  
28 But Peter said, Not so; for I also am a man.  
29 And Cornelius said: This day no tares, about this hour, I fell 
30 And Cornelius said: This day no tares, about this hour, I fell
The actes

4 Peter heareth the cause why he went to the Gentiles. 18 The Churches appoyncted, 22 Barnabas and Paul preach at Antioch, 23 Agabus prophesieareth to come.

And we are witnesses of all things which he did in the land of the Jews, and at Jerusalem, whom they slew, and hanged on tree.

And Peter opened his mouth, and said: Of a truth I perceave that God hath no regard of persons:

Then sent I for thee immediately, and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded unto thee of God,

And he commanded vs to preach unto the people, and to testify that it is he which was osdefined of God to be the judge of quick and dead.

Whole Peter yet spake these words, for the holy ghost fell on all them which heard the word.

And they of the circumcision which beleved, were astonished, as many as came with Peter, because that on the genticles also was shed out the gift of the holy ghost.

For they heard them speak with tongues, and magnifie God. Then answered Peter:

Whosoever believeth in the name of the Lord, shalle be saved.

The end. 

No the apostles & brethren that were in Jure, heard that he had also receaved the word of God.

And when Peter was come up to Jerusalem, they that were of the circuilion contended against him,

Saying: Thou wentest in to men uncircumcised, & diddest eat with them.

But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying:

I was in the citie of Joppa praying, and in a trance I saw a bulion, a cer-
And behold, immediately there were three men, already come unto the house where I was, sent from Cæsarea unto me.

And the spirit sayde unto me, that I should go with the, without doubting. Moreover, these be thren accompanied me, and we entred into the mans house:

And he shewed vs, hoewe he had seen an Angel in his house, which stoode and sayde unto hym: Sende men to Joppa, and call for Simon, whose surname is Peter:

He shall tell thee wordes, whereby both thou and all thy house shall be saved.

And as I began to speake, the holy ghost fell on them, as he dyd on vs at the beginning.

Then came it to my remembrance, hoewe that the Lord sayde: *John baptised with water, but ye shall baptised with the (b) holy ghost.

For as much then, as God gave them the lyke gift as he dyd unto vs, when we believed on the Lord Jesus Christ: what was I, that I should haue with stande God:

When they heard these wordes, they helde their peace, and glouised God, saying: Then hail! God also to ^Sntiles, grannied repentance unto lyfe.

They also which were scattered a boode through the affliction that arose about Steven, walked through hont to Phenice, and Cyprers, and Antioche, preaching the wordde to no man, but unto the Jewes onely.

And some of the were men of Cyprers, and Cyprenes, when they were come to Antioche, spake unto p Graces, and preached the Lord Jesus.

And the hande of the Lord was with them, and a great number believed and turned unto the Lord.

Then the puynge of these things came D unto the cares of the Churche, which was in Hierusalem: And they sent forth Barnabas, that he shoude go into Antioche.

Which when he came, and had seen the grace of God, was glad, and exhort ed them all, that with purpose of heart they wouldе cleane unto the Lord.

For he was a good man, and full of the holy ghost, and of faith: And much people was added unto the Lord.

Then departed Barnabas to Tarsus, for to seeke Saul.

And when he had founde hym, he brought hym into Antioche. And it came to passe, that a whole yerere they had their convocation with the Church there, taught much people: in so much, that the discipules of Antioche, were the (c) first that were called Chistians.

And in those daies, came prophete from Hierusalem into Antioche.

And there stoode by one of them na med Agabus, and signified (d) by the spirit, that there should be great earth through all the world: Which came to passe in the daies of Claudius Cesar.

Then the discipules, euery man according to his abilitie, purposed to sende succour unto the brethren which dwelt in Jurie.

Which thyng they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The xij. Chapter.

1 Herode persecuteth the Christians. 2 kyllest James, and putteth Peter in prison. 3 whom the Lord deliveth by an Angel. 4 The horible death of Herode. 5 The Gospel excellith. 6 Barnabas and Saul turning to Antioche, take John Harke with them.

For they that were the first Chistians, but for that people both of the Jewes and Gentiles grewe into one body, and there was holde freely to confess the faith of Chist. (e) We these wordes same. 2 And both signifie that the quire of God was to the murder of this people: for the sake by his mercie underhande I acknowledge to be gas thered in the quire of the stste of way other mannerable

3 He same tymne Herode the lerk stretched forth his handes to bere eartayne of the Churche.

And he killed James the brother of John with the sword.

And because he labbe it pleased the Jews, he proceeded further, and toke Peter also. (Then were the daies of

4 And when he had caught hym, he put hym in pynson also, and delivere hym to foure quartemions of lounders to be kept, inteyning after Caifer to byng hym forth to the people.

5 And Peter was kept in pynson: But paper was made without ealin of the Churche, unto God for hym.

6 And when Herode wouled have brought hym forth into the people, the
The acts

same night kept Peter betweene two soldiers, bound with two chapnes, and the kepers before the door kept the

After v.d.

7 And beholde, the Angel of the Lord was there present, and a light shined in the habitation: And he knote Peter

And he layde into hym: And the Angel departed from him.

11 And when Peter was come to hym selue, he layde, 

Acts v.d.

26 And Barnabas and Saul returned to Hierusalem, when they had suffred their office, and tolde with them John, whose surname was Mark.

The xiii. Chapter.

2 Paul and Barnabas are called to preache among the gentiles, 7 Of Sergius Paulus, and Elymas the sorcerer, 11 The departure of Mark, 14 Paul preacheth at Antiochia.

1 Barnabas was also in the Church that was at Antioch, certaine prophets, and teachers, as Barnabas and Silue, that was called Niger, and Lucas of Cyrene, and Barnabas, which had ben

mad, but the Angel affirmed that it was true: Then layde they: it is his Angel.

16 But Peter continued knockynge, And when they had opened the door, and salue hym, they were astonished.

17 And when he had desisted unto the mouth the hande, that they might holde their peace, he tolde them by what means the Lord had brought hym out of the prison. And he layde: So thefe thynges were James and to the brethren. And he departed, and went into another place.

18 Nowe as it was day, there was no little ado among the soldiers, what was become of Peter.

19 And when Herode had sought for hym, and founde hym not, he examined the kepers, and commanded them to be caried away. And he descended from Jirie to Cesarea, and there abode.

20 And Herode was displeased with them of Tyre and Sidon: But they came all with one accord to hym, and made intercession unto Blasus the kynges chamberlanye, and desired peace, because their country was毛病 by the kyng.

21 And upon a day appointed, Herode arrayed hym in royall apparell, and set hym in his state, and made an oation unto him.

22 And the people gaue a shout saying:

23 And immediately the Angel of the Lord smote hym, because he gane not God his honour, he was eaten of Bozeses, and gane by the ghost.

24 And the words of God grewe and multiplied.

25 And Barnabas and Saul returned to Hierusalem, when they had suffred their office, and tolde with them John, whose surname was Mark.
of the apostles.

4 And they, after they were sent forth of the holy ghost, departed into Seleucia, and thence they sailed to Cyprus.
5 And when they were at Salamine, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.
6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barisius:
7 Which was with the deputation of the country, one Sergius Paulus, a prudent man: the same called unto him Barnabas and Saul, and desired to hear the word of God.
8 But Elymas the sorcerer (for so is his name by interpretation) opposed them, and wrought, and hindered, that they should not believe the things spoken.
9 Then Saul (which is also called Paul) being full of the holy ghost, set his eyes on hym,
10 And said: O full of all subtility and all mischief, thou child of the devil, thou enemie of all righteousness, wilt thou not cease to pervert the ways of the Lord?
11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, and not see the sun for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some one to lead him by the hand.
12 Then the deputation, when they saw what was done, believed, and were baptized at the doctrine of the Lord.
13 And when they that were with Paul were departed from Paphos, they came to Perga in Pamphylia: and John departed from them, and returned to Hierusalem.
14 But when they that were departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sate down.
15 And after the lecture of the law and the prophets, the rulers of the synagogue sent unto them, saying: Ye men and brethren, if ye have any word to exhort the people, say on.
16 Then Paul stood up, and said: Men of Israel, and ye that fear God, give audience.
17 The God of this people of Israel, chose our fathers, and exalted the people,
And we declare unto you, hode that the promise which was made unto the fathers, God hath fulfilled the same unto vs their children, in that he rapsed by Jesus agayne. As it is written in the second psalme: Thou art my Son, this day have I begotten thee.

And as concerning that he rapsed hym up from the dead, noda no more to returne to corruption, he sayde on this wise: If I will, I may clyse hym, and to his fathers, and was lapyd by vs his fathers agayne, and fade corruption:

But he whom God rapsed agayne, fade no corruption.

Behold ye defiles, and wondre, and per(e) the perf. I do a worke in your dares, a worke which ye shal not beliue though a man declare it you.

And when they were gone out of the synagoge of the Jews, the Gentiles besought that they would preache these woordes to them; their next-Sabbath.

And the next Sabbath day came almost the whole cite together, to heare the woode of God.

But when the Jews rapsed the people, they were ful of indignation, and spake against those thinges which were spoken of Paul, speaking against, and rapsing.

Then Paul and Barnabas rared voldte, and sayde: It was meete that the woode of God should first have ben spoken to you: but he true ye put it from you, and thynke your slues boudly of everlastyng lyse, loe, we turne to the Gentiles.

For so hath the Lord commanded vs. I have made thee a light of the Gentiles, that thou be the saluation unto the ende of the woode.

And when the Gentiles hearde this, they were glad, and glorified the woode of the Lord, and as many as were adayned to everlasting lyse, beleued.

And the woode of the Lord was publisshed throughout all the region.

But the Jews rapsed the devout and honest women, and the thicke men of the cite, and rapsed perfecution against Paul and Barnabas, and expelled them out of their coailes:

But they spoke of the dull of their secte against them, and came unto Ionum.

And the disciples were spyled with toy, and with the holy ghost.
of the apostles.

The xv. Chapter.

1 The decree of the Apostles concerning circumcision, and other ceremonies of the Jews; 2 Paul and Barnabas preach in Antioche; 3 Paul & Barnabas falling at Lystra, haste company.

1 And certain men which came downe from Judea, taught the brethren, except ye be circumcised after the manner of the Jews, ye cannot be saved.

2 So, when there was sore contention and disputing, not a little, between Paul and Barnabas, against them: they determin'd that Paul and Barnabas, and Galatia, the certaine other of them, should go up to Hierusalem, unto the Apostles and elders, about this question.
And after they were brought on their way by the Church, they passed through Phenicis and Samaria, declaring the conversion of the gentiles, and they brought great joy unto all the brethren.

And when they were come to Cezarea, they were received of the Church, and of the Apostles and elders: And they declared all things that God had done with them.

Then too by certayne of the set of the pharisees, which dyd believe, saying that it was needful to circumcise the, and to commande to kepe the lawe of Poples.

And the Apostles and elders came together, for to consider of this matter.

And when there had been much disputing, Peter rose up, and sayde unto them: He which is a brother, ye knowe how that a good while ago, God did chuse among vs, that the gentiles by my mouth, should hear the word of the Gospel, and beleue.

And God which * knoweth the hearts, bare them Wintesse, and gane unto them the holy ghost, even as he dyd unto vs:

And put no difference betwene vs and them, purifying their * hearts by faith.

Neither therefore, why tempt ye God, to put on the discipes neckes, the * yoke which neither our fathers nor we were able to beare:

But we beleue, that through the grace of the Lord Jesus Christ, we haide faith, even as they.

Then all the multitude was silent, and gane audience to Barnabas and Paul, which toide what signes and wonders, God had wrought among the gentiles by them,

And when they heide their peace, James annullised, saying: Hen and brethren, heare it mine.

Simon toide, howe God at the beginning dyd wilte, to receave of the gentiles, a people in his name.

And as this agree the wordes of the prophets, as it is written:

*After this I will returne, and will builde againe the tabernacle of David, which is fallen downe: and that which is fallen in decay of it, will I builde againe, and I will set it vp :

That the residue of men might heare after the Lord, and all the gentiles:

on whom my name is called, saith the Lord, which both all these thynges.

Knowne vnto God are all his workes from the beginning of the worde:

wherefore my sentence is, that we trouble not them, which from among the gentiles, are turned to God:

But that we werte vnto them, that they absterue themselves from filthy

Because of Gods, and for fornication, and

* from strangled, and * from blood.

For: Poples of olde true, hath in every cite, then that yeache myne in the synagogues, When he is read every Sabbath day.

Then pleased it the Apostles and elders, D with the whole Church, to sende choosen of their owne companie to Antioch, with Paul and Barnabas: [That is] * Judas, whose name was Barabas, and Silas, which were chief men among the brethren,

And wrote letters by them, after this maner.

The Apostles, and elders, & brethren, sende greetings vnto brethren, which are of the gentiles in Antioch, Syria, & Cilicia, F ozzamuch as we have heard, & that certayne which departed from vs, have troubled you with wordes, and embred your myndes, saying ye must be circumcised and kepe the lawe, to which we gave no such commandment.

If it seemed therefore to be a good thing, when we were come together with one accord, to sende choosen men unto you, with our beloved Barnabas and Paul,

Men that have jeopardized their hunes, for name of our Lord Jesus Christ.

We have sent therefore Judas and Silas, which shall also tell you * same thynges by mouth.

For it semed good to the holy ghost, and to vs, to charge you with no more then these necessarie thynges [That is to say]

That ye abstaine from thynges offere
to idols, and from blood, and from

strangled, and from fornicacion: From which yeke your selues, ye shall do well. So fare ye well.

Nothe therefore, when they were de parted, they came to Antioch, and gathered the multitude together, and de

livered the epistle:

Which when they had read, they re

Toke of the consolayon.
32 And Judas, and Silas, being prophets, exhorting the brethren with many words, and strengthened them.
33 And after they had tarried there a space, they were let go in peace of the brethren unto the Apostles.
34 Notwithstanding, it pleased Silas to abide there still.
35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with other many.
36 But after a certain space, Paul laid aside Barnabas; Let us go againe, and visit our brethren, in every city where we have shewed of the word of the Lord, (and see) how they do.
37 And Barnabas sent soule to take with them John, whose surname was Mark.
38 But Paul would not take him unto their company, which departed from them from Paphylia, and went not with them to the work.
39 And the contention was so sharp betweene the, that they parted asunder one from the other, and so Barnabas took Mark, and laid him unto Cyprus.
40 And Paul chose Silas, and departed, being commended of the brethren unto the grace of God.
41 And he went through Cyprus, Cytherea, establishing the Churches.

The xvi. Chapter.

1 Paul circumcised Timothie, they the spirits called them from one countrey to another. 2 Lyza is converted. 3 Paul and Silas imprisoned, couered the taylour, and are delivered because they be Romans.

1 Then came he to Derbe and to Lystra: And beholde, a certaine disciple was there, named Timotheus, a woman's sonne which was a Jewesse, and believed: but his father was a Greke.
2 Of whom the brethren that were at Lystra and Iconium, reported well.
3 Paul woulde that he should goe sooth with hym, and take & circumcised hym, because of the Jews, which were in those quarters: so they knoynge all, that his father was a Greke.
4 And as they went through the cities, they delivered them the decrees for to kepe, that were *doxapny of Jesus, and elders, which were at Hierusalem.
5 And so the Churches stood in the faith, and increased in number daily.
6 And so when they had gone through Phrygia, and the region of Galatia, and were forbidden of the holy ghost to preach the word in Asia,
7 They commynig to Myla, sought to go into Bithynia: but the spirite suffered them not.
8 And they passing through Myla, came down to *Troada.
9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and peyned hym, saying: Come into Macedonia, and helpe vs.
10 And after he had seen a vision, immediately we prepared to go into Macedonia, being certified that the Lord had called us to preach the Gospel among them.
11 When we had looked soothly then from Troada, we came with a straight course to Samothracia, and the same day to Neapolis:
12 And from thence, to Philippi, which is the chief city in the parts of Macedonia, and a free city: And we were in that city abysyng certayne baptes.
13 And on the day of the Sabbathes, we went out of the city, beside a ryuer, where prayer was wont to be made: And we fasted downe, and spake unto the women which resorted thither.
14 And a certaine woman, named Lydia, a seller of purple, of the city of the Thyatirians, which worshipped God, gaue vs audience: Whose heart the Lord opened, that the attended unto the things which Paul spake.
15 And when she was baptised, and her household, the befalgence vs, saying: Yf ye have judged me to be faithfull to the Lord, come into my house, and abide there, And the contrayned vs.
16 And it came to passe, as we went to prayer, a certaine damsel possessed with a spirit of (2) foulsaying met vs: Which brought her masters much vauntage with foulsaying.
17 The same followed Paul, and vs, and cried, saying: These men are the werewolves, which caueth all that are possessed to do.
nunites of the most hie God, which they be done us by the day of salvation.

18 And this pbe the many sapes, But Paul not content, turned about, and spake to the sprites, I commannde thee in the name of Jesus Christ, that thou come out of her. And he came out of the same hour.

19 And when her masters saw that the hope of their gaines was gone, they caught Paul & Silas, and drave them into the marketplace, into the rulers,

20 And brought them to the officers, saying: These men trouble our cite, being Jews:

21 And preach ordinances, which are not lawful for vs to receaue, neither to observe, keeping we are Romans.

22 And the people ran against them, and the officers rent their clothes, and commanded them to be beaten with rods.

23 And when they had beaten them sore, they cast them into ppyson, commanuing the ayter of the ppyson to kepe them diligenty.

24 When which he had receaue this commandement, thrust them into the inner ppyson, and made their feet fall in the stocks.

25 And at myndight Paul and Silas prayed, and lauded God. And the ppysones hearde them.

26 And lothly there was a great earthquake, so that the foundation of the ppyson was shaken, and immediately all the doores opened, and every mans bands were loosed.

27 When the keeper of the ppyson waked out of his sleepe, and saw the ppyson doores open, he drave out his slave and woude have killled hym selfe, supposing that the ppysoner had ben sied.

28 But Paul cryed with a loude voyce, saying: Do thy seie no harme, for we are all here.

29 Then he called for a light, and stande up, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and spake: yeu, what must I do to be saved?

31 And they spake: believe on the Lord Jesus Christ, and thou shalt be saved, and thy householde.

32 And they spake into hym the word of the Lord, and to all that were in his house.

33 And he take them the same house of the night, and washes their wounds, and was baptysed hym selfe, all they of his householde straungeday.

34 And when he had brought them into his house, he let meat before them, and prayed that he with all his householde believe on God.

35 And when it was day, the officers sent the sergantes, saying: Let those men go.

36 And the keper of the ppyson tolde this saying to Paul, the officers have sent wordbe to looke you. Nothe therefore, get you hence, and go in peace.

37 Then spake Paul unto them: They have beene vs openly uncondemned, being Romans, and have calle vs into ppyson: and nothe woude they thrust vs out pouly: Nay verely, but let them come to me, and let vs out.

38 And the sergantes tolde these wordes unto the officers, and they feared when they hearde that they were Romans.

39 And they came, and besought them, and brought them out, and deliered the to depart out of the cite.

40 And they went out of the ppyson, and entred into the house of Lydia, when they had seene the brethren, they comfortted them, and departed.

The xvij. Chapter.

S they made their journey thro' the robe Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and spake in the Sabboth days disputing with the out of the scriptures.

3 Opeyning and alleagying, that Christ must needs have suffered, and resen a gaine from the dead, and that this is Christ Jesus, which I preache to you.

4 And some of them believed, and joined with Paul and Silas, and of the devouit Grekes.
Grakes a great multitude, and of the chief women not a few.

5 But the Jewses which were not, moved with envy, took unto them certain vagabounds and evil men, and gathered a company, and set all the rite on a roe, and made an assault unto the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they were Jason and certain brethren unto the heads of the rite, crying: these that trouble the world, are come hither afe.

7 Whom Jason hath receaved (sacredly.) And these afe contrary to the decrees of Cæsar, (saying that there is another king.) Jesus.

8 And they troubled the people, and the officers of the rite, when they heard these things.

9 And when they were sufficiently anncndered of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul to Silias by night, unto Berea: which when they were come thither, they entered into the synagogue of the Jewses.

11 There were the noblest of birth among them of Thessalonica, which receaved the word with all readiness of mind, and searched the scriptures daily, whether these things were so.

12 Therefore many of them believed. Also of honest women which were Grakes, and of men not a few.

13 But when the Jewses of Thessalonica had knowledge that Paul of God was preached at Paul at Berea, they came thither and moved the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea; but Silas & Timothy absented there thine.

15 And they that urged Paul, bought hym into Athens, and receaved a commandement unto Silas & Timothy for to come to hym with speed, & went their way.

16 Whilst Paul wafted for them at Athens, his spirit was moved in hym, when he saw the rite genue to worship ping of idoles.

17 Therefore disputed he in the synagogue with the Jewses, and with the denount persones, and in the market daily with them that came unto hym by chaunce.

18 Then certain philosophers of the (b) Epistles, and of the Sidurcs disputed with hym, and some said: What think you? This babler say: Other some, he seemed to be a fitter fouth of neve gods; because he preached unto his, and the resurrection.

19 And they took hym, and brought him into Marce strete, saying: Have we not knowe what this neve doctrine & hygiene thou speakest? For thou bringest certain strange things to our ears; we would knowe therefore what these things meanes.

20 For all the Athenians and strangers which were there, gave them selves to nothing els, but either to tell or to hear some neve thing.

21 Then Paul stood in the myrdes of Marce strete, and sayde: ye men of Athens, I perceane that in all things ye are to superfluous.

22 For as I spake by, and behinde the matter holde ye worship your gods, I founde an author, wherein was written, F into the unknowe god. Whom ye then ignoquantly worship, him shalbe I ibto you.

24 God that made the world, & all that are in it, being that he is Lord of heaven and earth, dwelling not in temples made with handes: Neither is worshipped with mens handes, as though he needed of any thing, being he him selfe *geneth life and breath to all, every where.

26 And hath made of one blood all nations of men, so to dwell on all face of the earth, s hath determined the mynces before appointed, and also the boundes of their habitation:

27 That they shoulde take the Lord, & perhaps they might have felt and founde hym, though he be not here fro every one of vs.

28 For in hym we live, and move, & have our being, as certaine of your owne postrs sayde: for we are also his offpring.

29 Forasmuch then we are as the (c) offspring of God, we ought not to thinke that the Godhead is like unto godles, flater, or stone, graven by art, and made by men. And the mynce of this ignoquence God nourished at: but noide by both all men, every where to repent:}

Because
Because he hath appointed a day in which he will judge the world in righteousness, by that man by whom he hath appointed, and hath offered sacrifice to all men, that he hath rapped hymn from the dead.

And when they heard of the resurrection from the dead, some mocked, and other sayde, we will hear thee agayne of this matter.

33 So Paul departed from among them.
34 Hobe be it, certain men clave unto hym, and believed: among the whiche was Demas Areopagita, and a woman named Damaris, & other with them.

The xviij. Chapter.

Paul preached at Corinth. 19 Paul goeth agayne into Syria, and commeth to Ephesus and Antioche. 24 Of Apollos, 26 Aquila and Priscilla.

After these thynges, Paul departed fro Athens, and came to Corinth.

And found a certaine Jewbe, named Aquila, borne in Pontius, lately come fro Jutac with his wyfe Paleilla (because that Claudius had commanded all Jewes to depart from Rome) and he came unto them.

And because he was of the same craft, he abode with them, and wrought (for their craft was to make tentes)

And he disputeth in the synagogue every Sabbath, and exhorteth the Jews and the Greeks.

And when Silas and Timotheos were come fro Macedonia, Paul was constrained by the Spite to testifie to the Jewes that Jesus was Christ.

And when they sayde contrary, and blasphemyed, he shooke his rattynent, and laid unto them: Your blood be upon your owne heads. From henceforth will I go blamlessly unto the gentiles,

And he departed thence, and entered into a certaine manes house, named Justus, a Worshipper of God, whose house opened hader he synagogue.

And one Crilpus the chief ruler of the synagogue beleued on the Lord, with all his housethould; and many of the Corinthians hearinge, beleued, and were baptized.

Then spake the Lord to Paul in the night by a vision: Be not afraid, but speake, and holde not thy peace:

For I am with thee, and no man shall invade thee to hurt thee. For I have many people in this cite.

And he continued there a per and six monethes, and taught the word of God among them.
And a certaine Jewe, named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mighty in the scriptures.

25 The same was informed in the way of the Lord, and spake frequenty in the spirit, taught diligently the things of the Lord, and lane but the baptism of John only.

26 And the Lame began to speake boldly in the synagogue, whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to go into Achaia, the brethren wrote, exhorting the disciples to receive hym: which when he was come, helped them much which had beleued through grace.

28 For he overcame the Jewes mighty ly, and that openly, hebying by the scriptures, that Jesus was Christ.

The xix. Chapter.

And it came to passe, whyle Apollos was at Cench, Paul passed through the upper coasts, and came to Ephesus, and found certaine disciples,

And sayde unto them: Haue ye receaued the holy ghost fene be beleued? And they sayde unto hym: We haue not haered whether there be any holy ghost b2 no.

And he sayde unto them: Unto what then were ye baptised? And they sayde: Unto John baptisme.

Then layde Paul: John beryly baptizet with the baptisme of repentance, laying into yee people, that they should beleue on hym which should come after hym, that is, on Christ Jesus.

When they heard this, they were baptizet (c) in the name of the Lord Jesus.

And whe Paul had layde his handes upon them, the holy ghost came on the, and they spake with tongues, and prophesied.

And all the men were about twelve.

And he went into the synagogue, and spake boldly for the space of three monethes, disputing & perswading those thinges that appeartane to the kyngdome of God.

But when divers werearde hearted, and beleued not, but spake eulp of the way of the Lord, and that before the multitude, he departed from them, & separated his disciples, and he disputet dayly in the scoole of one called Tyranus.

And this continued by the space of two yeres, so that all they which dwelt in Asia, haerde the worde of the Lord Jesus, both Jewes and Greces.

And God Wrought special miracles by the handes of Paul.

So that from his body, were broughc into the sicke, naphans, and particlettes, and the diseases departed from them, and the eulp spirites went out of them.

Then certaine of the bagabounde Jewes, eristat, toke upon them to call ouer them which had eulp spirites, the name of the Lord Jesus, saying: we asuere you by Jesus, whom Paul preacheth.

And there were seven soumes of one Seana a Jewe, and chiefe of hyr preistes, which dyed.

And the eulp spirite anumbered, and sayde, Jesus I knowe, and Paul I knowe: but who are ye?

And the man in whom the eulp spirite was, ran on them, & overcome the, & preapled aganist them, so that they fled out of that house naked & woold.

And this was knowen to all Jewes & Greces also which dwelt at Ephesus, and feare came on them all, & the name of the Lord Jesus was magnified.

And many that beleued, cam & conceyed, and shelled their worke.

Many also of the which beld curious craftes, bought their bookes, & burned them before all men, and they counted the price of them, & founde it fiftie thousand peeces of siluer.

So mightily grew the word of God, and preapled.

After these thinges were ended, Paul purposed in the spirit, when he had passed over Macedonia and Achaia, to L y
The actes

1 Paul goeth into Macedonia and Breece, 7 he celebrateth the Lordes supper, and preacheth. 8 At Croas he reapeth by Euichius from the dead. 17 At Ephesus he calleth the elders of the Church together, and committeth the keping of Gods flocke to them. 9 Warneth them of false teachers. 10 maketh his paper with them, & departeth by shippe towards Hierusalem.

A

And after the vproce was ceasid, Paul called the discipules, & took his leave of them, and departed, for to go into Macedonia. And whome he had gone over those parties, and had given them a long exhortation, he came into Greece. 3 And there abode three monethes. And when the Ieues layde wapte for hym, as he was about to vnto Syrie, he purposeth to returne through Macedonie.
4 And there accompanied him into Asia
Sopater of Berea, and of the Thessalonians Aristarchus and Secundus, and
Gaius of Derbe and Timotheus, and out of Asia Typhicus and Trophimus.
5 These going before, tarried vs at Tro-
as.
6 And he layed away fra Philippus,
after the days of hewe bread, he came
unto the to Troas in five dapes, Where
we abode seven dapes.
7 And upon one of the Sabbath days,
when the disciples came together for
to break bread, Paul reasoned with the,
ready to deport on the morow, and con-
tinued the Word unto midnight.
8 And there were many lights in an
upper chamber, where they were gath-
ered together.
9 And there sat in a window a certaine
young man, named Eutychus, being fallen
into a deep sleepe: And as Paul was
long reasoning, he was the more over-
come with sleepe, and fell doute
from the third loft, and was taken up
dead.

10 But when Paul went doute, he fell on
hym, and *unbaid hym, a faie: make
nowthyng a do, for his lyfe is in hym.
11 And so when he was come vp againe,
and had broken bread and eaten, he
talked a long while, even till the morning,
and so he departed.
12 And they brought the young man
lyke, and were not a little comforted.
13 And we went afoxe to typphe, *looked
unto Asson, ther to receaue Paul: For
so had he appoynted, and woulde hym
selue go a foote.
14 And when he was come to vs to Asson,
we toke hym in, and came to typphe.
15 And we layed thence, and came the
next day over against Chios: and the
next dape we arryued at Samos, and
tarped at Colopoli. The next day we
came to Dileciun:
16 For Paul had determined to laye over
by Ephesus, because he would not spend
the tyne in Asia. For he haffed, if it
were possible for hym, to kepe at hircu-
talem the day of penteco.
17 And from Dileciun, he sent to Ephes-
sus, and called the elders of the Church.
18 Which when they were come to hym,
he lade unto them: Ye knowe from the
first dape that I came into Asia, after
what maner I have ben with you at
all seasons.
19 Scrupynge the Lord with all humble-
nees of myselfe, and with many teares,
and temptations which came into me
by the layings alwaye of the Jewes:
20 And howe I kept backe nothing that
was profitable unto you, but haue the-
ved you, and haue taught you openly,
and throughout every house.
21 Witenbyng both to the Jewes *also E

to the Greeks, the *repenitance that is
towards God, and the faith which is
towards our Lord Jesus.
22 And nothe beholde I go bounde (a)
in to the spiritte into Hierusalem, not
knowyng the thynge that shall come into me.
23 But that the holy ghost *witnesseth in
every cire, saying that bonds & trou-
bles abde me.
24 But none of these thynge move me,
*neither is my lyfe become my selfe,
so that I might fufyli my course with
joy, and the ministrue which I haue
received of the Lord Jesus, to teske
the Gospel of the grace of God.
25 And nothe beholde, I am sure that F
henceforth yeal al,though who I haue
gone preacching the kyngdome of God,
shall see my face no more.
26 Wherefo, I take you to recorde this
day, that I am pure from the blood of
all men.
27 Fo: I haue kept nowthyng backe, but
haue thedevd you all *counsel of God.
28 Take heede therefor unto your selues,
and to all the flocke, over the which
the holy ghost hath made you overseers,
to rule the Church of God, which he hath
purchased (b) with his owne blood.
29 For I knowe this, that after my de-
partinge, shall greuede Wolves enter in
among you, not sparyng the flocke.
30 Also of you owne selues shall men

cry, speakeinge peruerse thynge, to
drive discipules after them.
31 Elsefore watch, and remember that
by the space of three yeares I teached not
to variue every one night and day with
teares.
32 And nothe brethren I commend you
to God, and to the worde of his grace,
which is able to buipke further, and to
geue you an inheirtance among all the
Which are sanctifie.
33 I haue defred no mans hylter, golde,
or busire.
34 Pea, ye your selues knawe, that e
And when it came to pass that we had tarried some time, and were departed from them, we came with a straight course unto Chois, and the day following unto the Rhodas, and from thence unto Patara.

2. And when we had taken a shippe that would sailpe unto Phenice, we went aboard, and set forth.

3. And when Cyprus began to appear unto us, we left it on the left hand, and sailed into Syria, and came unto Tyre: For there the shippe unladen the burden.

4. And when we had found disciples, we tarried there seven days: Who said to Paul through the spirit, that he should not go up to Jerusalem.

5. And when the days were ended, we departed, and went our way, and they all brought us on our way, with epicles and children, till we were come out of the city. And we kneeled down in the shore, and prayed.

6. And when we had taken our leave one of another, we took shippe, and they returned home againe.

7. When we had full ended the course from Tyre, we went downe to Ptolomada, and saluted the brethren, and abode with them one day.

8. And the next day, they that were of Paulues company departed, and came unto Cefarea: And we entered into the house of Philip the Evangelist (which was one of the seven) and abode with hym.

9. And the same man had sorne daughte- ters, virgins, which dyd prophetic.

10. And as we taried there a good many of days, there came a certaine prophetic from Juries, named Agabus.

11. And when he was come unto vs, he took Paulues girdle, and bounde his owne handes and feete, and said: Thus saith the holy ghost, To shal the Fildes at Hierusalem bynde the man that obedyt this girdle, and shall duiyer hym into the handes of the gentiles.

12. And when we heard these things, both we and other which were of the same place, besought him that he would not go up to Hierusalem.

13. Then Paul amanubred what so ye weeping and beweyng myne heart: For if I am redy, not to be bounde only, but also to dye at Hierusalem for the name of the Lord Jesus.

14. And when we could not turne his mynde, we ceased, saying: the will of Mathew, the Lord be fulfilled.

15. And after those days, we took by our Durbeths, and went up to Hierusalem.

16. *There went with vs also (certaine) of the discipiles of Cefarea, that wooted with them one Heslon of Cyprus, an old disciple, with whom vs should lodge.

17. And when we were come to Hierusalem, the brethren received vs gladly.

18. And on the morowe, Paul went in with vs unto (a) James, and all the elders came together.

19. And when he had saluted them, he tolde by othere all things that God had wrought among the gentiles by his ministrie.

20. And when they heard it, they glorified the Lord, and saide unto Paul: Thou seest brother, howe many thoulande Fildes
Jews there are which believe, & they are all earnest followers of the law.

21 And they are unsoured of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, and layed that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? The multitude must needs come together: For they shall hear that thou art come.

23 Do therefore this that we have to thee, we have four men, which have a vow on them:

24 Then take, & purify thy selfe with them, and do take them on, that they may have their heads: And all shall knowe, that those things which they have heard concerning thee, are nothing, but that thou thy selfe also walkest and keepest the lawe.

25 As touching the Gentiles which believe, We have written and concluded, that they observe no suche thing, save only that they keepe them solems from thongs offered to idoles, & from blood, and from strangled, & from fornication.

26 Then Paul tooke the men, and the next day purifying himselfe with them, entered into the temple, declaring the accomplishment of the dapes of the purificacion, but till that an offering should be offerd for every one of them.

27 And when the seven dapes were almost ended, the Jews which were of Asia, when they had hym in the temple, mowed at the people, & layde hands on hym.

28 Crying: Men of Israel help. This is the man that teacheth all men every where against the people, & the lawe, and this place: he hath also brought Greeks into the temple, and hath polluted this holy place.

29 For they had beene before with hym in the citie *Trophimus an Ephesian,

30 Whom they supposed that Paul had brought into the temple.

31 And all the citie was moved, and the people swarmed together: And they tooke Paul's drudge hym out of the temple, & forthwith the doores were shut.

32 And as they went about to kill hym, tybynge came unto the lyce captain of the soldiers, that all Jerusalem was in an hyrose.

33 Which immediately tooke (c) soldiers, and under capitanes, and ran downe unto them: And when they sawe the upper capitan and the soldiers, they left slaying of Paul.

34 Then the chief captain came nearer, & toke hym, and comandad hym to be bound with two chaynes, & demanued who he was, & what he had done.

35 And some cried one thing, some another, among the people. And when he could not knowe the certantie for the rage, he comandad hym to be carried into the castle.

36 And when he came upon the sappes, it was so that he was borne of the soldiers for the violence of the people.

37 For the multitude of the people followed after, crying, away with hym.

38 And when Paul began to be caried into the castle, he laide unto the lyce capitan: May I speake unto thee: who sayde: Canst thou speake Grecce?

39 Art not thou that Egyptian which before these dapes madest an hyrose, and leddest out into the wylderness suche thoulouse men that were murthcres?

40 But Paul saide: I am a man which am a Jew, of Tarshis, a citie in Cypros, & cyriuis of no byle citie, & I becund the suffre me to speake unto the people.

41 And when he had geyen hym licence, Paul stood on the sappes, & beckened with his hande unto the people: And while there was made a great sille, he spake unto them in the Hebrew tongue, saying:

The xxij. Chapter.

Paul rendereth an accoyme of his lyfe and doctrine, 2 he elecaph the whitate by reason he was a cyritzine of Iome.

Enkiethen, fathers, hear ye my name whereon which I make unto you.

And when they heard that he spake in the Hebrew tongue to the, they kept's moore silence. And he saith:

I am verie a man which am a Jewe, home in "Tarshis in Cypros, & yet brought up in this citie at the sect of "Samaul, and inouarred according to the perfect maner of the lawe of fathers, and was zealous towards God, as ye Luij all
The acts

And I persecuted this way unto the death, binding and castigating in prison both men and women.

And as the chief priests and all the counsel of the elders of the Jews did me, I received letters from Damascus, about noon, sorely there, from heaven a great light round about me.

And I fell into the earth, and heard a voice saying unto me: Saul, Saul, why persecutest thou me?

And I answered: Who art thou, Lord? And he said: I am Jesus of Nazareth, whom thou persecutest.

And they that were with me, fell on their faces, and were afraid: but they heard the voice of the Lord, that spake with me.

And I said: What shall I do Lord? And the Lord said: Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

And when I saw nothing for the space of three days, I was receiv'd by the hand of the Lord, that were with me, and came into Damascus.

And one Ananias, a devout man, came to me, and said: Brother Saul, receive thy sight. And the same hour I received my sight, and I said: Lord, what wilt thou have me to do?

And he said: The God of our fathers hath chosen thee, before thou wast born, to be to Israel a prince and a commander.

And I said: Lord, only them that are of the circumcision cannot believe, and have the truth of the righteousness of God.

And they that were with me said: The Lord hath delivered thee, Saul, from the hand of them that seek thy life.

And it came to pass, that when I was come again to Jerusalem, I was persecuted by the church of the Jews.

And I persecuted this way unto the death, binding and castigating in prison both men and women.
1. Paul commeth before the counsell. 2. Ananias causeth hym to be striken, i. e. the captaine deliuereth hym, 3. God comforteth hym. 4. he is sent to Cesarea.

And Paul earnestly beseeching the counsell, saide: "Men and brethren, I have hyyd in all good confidence before God but why this day.

And why priest saide: "Then sayde Paul vnto him: God shall smite thee thou hast paynted wall: For, thou hast judged me after the lade, and commast me to be shutten contrary to the lade;

And thay that stooode by, sayde: "Reuuest thou Gods why priest:

Then sayde Paul: "I wyse not brethren, that he was the why priest. For it is written: *Thou shalt not urch the ruler of the people.

But when Paul perceaved that the part were saducees, and the other pharisees, he cryed out in the counsell: "Men and brethren. *I am a pharisee, the sonne of a pharisee: *Of the hope of resurrection of the dead, I am cudged.

And when he had so sayde, there arose a debate betwene the pharisees and the saducees, and the multitude was deviced.

For the saducees say, that there is no resurrection, neither Angel, nor spirit: But the pharisees confesse both.

And when there arose a great eye: and whe the sevies which were of the pharisees part arose, they stroue, sayng, We finde none euill in this man: But of a spirit or an Angel hath spoken to hym, let vs not stroue agaynst God.

And when there arose a great debate, the chiefe captain, fearing lest Paul should be haue beene puthe slumber of the, commaunded the soldiery to goe vnlne, and to take him from among them, and to byng hym into the castle.

And the nyght stooing the Lorde stooed by hym, and sayde: Be of good chere Paul, so as thou hast testified of me in Ierusalem, *so muft thou bere wittnesse also at Rome.

12. And when it was day, certayne of the Jevdes gathered them selues together, and made a *poulle, saying that they woulde neither cate nor lykene, pli they had kylled Paul.

13. And they were no then fourtie men, which had made this conspiracy.

14. And they came to the chiefe priests and elders, and sayde: We haue bounde our selues with a poulle, that we byll cate nothing but we haue layne Paul.

15. Poulle therefore gene ye knowledge to the upper captayne, and to the counsell, that he byng hym soothly into you to mooryde, as though ye woulde knowe something more perfectly of hym: And we, or euere he come neare, are redy to byll hym.

16. And when Paules sisters some heard of their sayng aluaite, he went & entred into the caste, and tolde Paul.

17. And Paul called one of the under captaynes into hym, and sayde: Byng this young man into the yce captayne, for he hath a certayne thynge to shewe hym.

18. And he toke hym, and brought hym to the yce captayne, and sayde: Paul the palmer called me into hym, and prayed me to byng this young man into hym, which hath a certayne mater to shewe thee.

19. Then the yce captayne toke hym by the hand, and went with hym out of the caste, and alised hym: What is it that thou hast to tell me?

20. And he sayde: The Jevdes are determined to deliere thee, that thou wouldest byng sooth Paul to mooryde into the counsell, as though they would enquire somewhat of hym more perfectly.

21. But folowe not thou their myndes: For there he in wayte for hym, of them, to the fourtie men, which have bounden themselues with a poulle, that they will neither cate nor lykene, pli they have kylled hym. And nowe are they redy, and loke that thou shouldest procede.

22. The upper captayne then lea young man depaert, and charged hym, lec thou rell it out to no man, that thou hast shewed these thynges to me.

And
A ND after true days, Ananias the high priest descended, with the elders, and with a certain scribe, named Tertullus, which appeared before the deputie against Paul.

2 And when Paul was called forth, Tertullus began to accuse him, saying:

Saying that we (c) obtained great quietness by the means of thee, and that many good thynge are done into this nation through thy prudence,

That abode we ever, in all places, most noble Felix, with all thankes.

(c) Notwithstand that I be not tedious unto thee, I pray thee, that thou wouldst heare us of the cursed a fewe works,

3 For we have found this man a pestilent seditio, and a noower of debate unto all the Iewes in the whole land, and a maynteyner of the sect of the Nazarites.

6 And hath gone about to pollute the temple: Whom the toke, and would have judged according to our laude.

3 But the hye captayne Lysias, came upon us, and with great violence toke hym away out of our handes,

8 Commanding his accusers to come unto thee: Of whom thou mayest, if thou wilt enquire, know the certaintie of all these thynge, whereof we accuse hym.

9 And the Iewes spake up, saying that these thynge were true.

10 Tho Paul, after that the deputie hym selfe had becketted unto hym that he (d) should speake, answered: With a more quiet manner do I aunswere for my selfe, toasmuch as I understand, that thou hast ben of many yeres a judge into this nation:

11 Because that thou mayest know that there are yet but twelve dapes, hence I went up to Hierusalem so as to worship,

12 And they neither founde me in the temple disputing with any man, either raying by the people, neither in the synagogues, nor in the cite.

Neither
Neither can they prove the things whereof they accuse me.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets,

And have hope towards God, that the resurrection of the dead which they themselves seek for also, shall both of the living and the dead.

And herein Lude, to have all ways a clear conscience toward God, and toward men.

No one after many years, as I came and brought alms to my nation, and offerings:

In the which they found me purified in the temple, neither with multitude, nor yet with buxquetene.

Howbeit, there were certain Jews out of Asia, which ought to be here present before thee, as I accuse me, yet they had ought against me:

Orestes let these same here lay, if they have found any curril doing in me, while I stand here in the counsel:

Except it be for this one voice, that I cried standing among them, of the resurrection from the dead, and I judged of you this day.

And while Felix heard these things, and he deferred them, for he knew very well of that way, and said: When Lysias the captain is come downe, I will know the bmotz of your matter.

And he commanded an under captain to keep Paul, and to let him have rest, and that he should so forbode none of his acquaintance to minister unto him, or to come unto him.

And after certain days, when Felix came, with his wife Drusilla, which was a Jewesse, he called forth Paul, and heard him of the faith which is towarde Christ.

And as he reasoned of righteousness, temperance, and judgment to come, Felix (2) trembled, and was troubled: So the way for this time, when I have a convenient season, I will venore for thee.

He hoped also, that money should be given unto him from Paul, that he might loose hym: Wherefore, he lent for hym the oftener, and communed with hym.

But after two years, Porcius Felix came into Rome: And Felix *Wypnyng to thede the Jeves a pleasaunce, left Paul bound.

The xxv. Chapter.

When Festus was come into the prouince, after three days, he attended from Cesarea unto Hierusalem.

Then esenounced him the hie presth, and the chief of the Jeves, of Paul: And they besought hym,

And declared favour against hym, that he wouldende for hym to Hierusalem: And they layde in the way, to kill hym.

But Festus answered, that Paul should be kept at Cesarea, and that he himselfe woulde shortly depart thither.

Let them therefore, sayde he, which among you are able, come downe with vs, and accuse hym, if there be any fault in this man.

And when he had tarped among them, it was more than ten days, he went downe into Cesarea, the next day late downe in the judgmente seate, and commanded Paul to be brought.

Who beyng come, the Jews which were come from Hierusalem, stood about hym, and layde many grevous complaints against Paul, which they couldt not (2) prove.

Whyles he answered [for hym selfe] that he had agaynst the lade of the Jeves, neither agaynst the tribe, nor yet agaynst Cæsar offended any thing at all.

But Festus Wypnyng to do so Jeves a pleasure, unanswered Paul, and sayde: Whyle thou goe by to Hierusalem, there be judged of these thynge before me?

Then said Paul: I stande at Cæcarius judgument.
Paul affirmed to be aypue.
11 And because I doubted of such manner of questions, I asked hym whether he would go to Hierusalem, and there be judged of these matters.
12 But when Paul had appealed to be kept unto the knowledge of Augustus, I commanded hym to be kept, till I might send hym to Cæsar.
13 Then Aegrippa saide unto Fesus: I would also heare the man my selfe. To morowe said he, thou shalt heare hym.
15 About whom, when I came to Hierusalem, the high priests and elders of the Jews encountered me, and desired to have judgement against hym.
16 To whom I answered: It is not the maner of the Romaines, to favour to deliuer any man that he should perse, before that he which is accused, have the accusers before hym, and have licence to answer for hym selfe, concerning the crime layde against hym.
17 Therefore, when they were come hither, without any delay, on the morowe I sate to give judgement, and com- manded the man to be brougthe forth.
19 But had certayne questions against hym of their owne superstition, and of one Jesus which was dead, whom

The actes

The.xxv. Chapter.

I Byng Aegrippa hearthe paul. 25 Paules modes aunswered against the inturic of Fesus.

1 Then Aegrippa sayde to Paul, thou art permitted to speake for thy selfe. Then Paul stretched forth the hande, and aunswered for hym selfe.
2 I thinke my selfe happy, king Aegrippa, because I shall aunswer this day before thee, of all the thynges whereof I am accused of the Jews:
3 Namely, because thou art expert in all customs and questions, which are among the Jews: whereas therefore I beseeche thee to heare me patiently.
4 By my lyfe, that I have led of a chyld which was at the first among my people, of the Jeth people, which knewe me from the beginning.
5 Which knoewe me from the beginning,
6 And now I stande and am judged for the hope of the promise made of God unto our fathers:
D4. And when we were all fallen to the earth, I heard a voice from heaven, saying, "Sanctify them which are abroad among them, which are anointed with the holy oil, that they may be made holy and set apart to serve God."

25. And lo, I saw a cloud come down from heaven, like a dove, and it rested on the head of the high priest, and then it departed. And I heard a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." And the high priest knelt down and cried, "Hallelujah!"

26. And when the high priest arose from the ground, he saw a light from heaven, and he said, "I have seen the glory of the Lord, and I have spoken with the angel of the Lord." And the light went out of his face, and he fell prostrate on the ground. But the angel said to him, "Arise, and speak to the people, for the Lord is with you." And the high priest arose and spoke to the people, and they were all filled with fear. And the angel said to them, "Fear not, for I am here to assist you." And the people were comforted and encouraged, and they went forth to do the will of the Lord.
The actes

Paul shippeth towards Rome. Julius the captaine entreateth hym curteously.

And at the last they utter this waTche.

And when it was concluded, that we should sayle into Italie, they delivered both Paul and certaine other prisoners, unto one named Julius, an under captaine of Augustus bande.

And we entered into a shippe of Adramyttium, looke from lande, appointe to sayle by the coasts of Asia, one Aristarchus out of Macedonia, of the countrey of Thessalonia, tarying still with vs.

And the next day we came to Sidon: And Julius curteously entreated Paul, and gaue hym liberie to goe to his friends, and to refire the hym self.

And when we had launched from theane, we sayled harde by Cyperes, because the shippes were contrarie.

And when we had sayled over the sea of Cilicia, and Pamphylia, we came to Myra, which is in Lycia.

And there the under captaine founde a shippe of Alexandria redy, that sayled into Italy, and he put vs thern.

And whyle we had sayled soone many dayes, a carie were come over against Grybun, because the wynde was soode vs, we sayled harde by Candiue, over against Salmo.

And with much woote sayled beyond it, and came into a place which is called the Faze haunes, newherinto was the citie of Laca.

When much wynde was spent, when sayling was noile leopardus, because also that they had onerlong faide, Paul put them in remembrance.

And sayle into them: Sybes, I perceive that this byage will be with hurt and much damage, not of the ladyng and shippe onely, but also of our lyues.

Nevertheless, the under captaine beleued the governour and the maister of the shippe, more then those thynges which were spoken of Paul.

And because the haune was not commodious to wynter in, many take coumunt to depart thence, yt by any meanes they myght attayne to Phenice, yt there to winter, which is an haune of Candiue, and highte towarde the southwest and northwest wynde.

And when the south wynde bleweth softly, they supposing to obtayne their purpose, looked into Asson, and sayled past Candiue.

But not long after, there arose against their purpose, a waTle of wynde out of the northeast.

And when the shippe was caught, and could not resst the wynde, we let her go, and were dryuen with the weather.

But we were carened into an isle which is named Claudiue, and had much woote to come by a boate.

Which they take by, and blesse, and made fast the shippe, feareinge lest they should fall into the Sytes: And so they let downe a balle, and were caried.

The next day, when we were tossed with an ecerebring tempest, they lighted the shippe,

And the thirde day, we cast out with our othre handes, the tacking of the shippe.

And when neither s hunte nor stares in many dayes appeared, and no small tempest layd upon vs, all hope that we should be faide, was then taken away.

But after long abstinence, Paul doode foorth in the middes of them, and sayde: Sybes, ye shoude haue harkened to me, ye not to haue lookt fro Candiue, neither to haue brought unto vs this haune and losse.

And now I exhort you to be of good chere: for there shalbe no losse of any mans lyfe among you, but of the shippe.

For there shooe by me this nighte, the Angel of God, whole I am, and whom I isere.

Saying: Fear not Paul, thou must be brought before Caesare. And lo, God hath greaued all them that sayle with thee.

Wherefore sybes be of good chere: for I believe God, that it shalbe even as it was tolde me.

Hoolde, we must be cast into a certaine place.

But when the fourteenth nyght was come,
come, as we were saying in Asia, about myriads of the people supposed that there appeared some countrymen to them:

28. And founding, and soone it twentie sadders. And when they had gone a little further, they founded agayne, and found it twenty sadders.

29. Then searing lest they should have fallen on some rocks, they caste some anchors out of the sticke, and wished for the day.

30. And as the hyppmen were about to see out of the shippe, when they had doone the boat into the sea, under a colour, as though they would have cast anchors out of the shippe.

31. Paul lade unto the under captayne, and to the soldiers: Except these abide in the shippe, ye can not be safe.

32. Then the soldiers out of the rope of the boat, and let it fall away.

33. And when the day began to appeare, Paul besought them all to take meat, saying: This is the fourteenth day, that ye have tarped & continued fasting, receaung nothing at all.

34. Wherefore I pray you to take meat, for this no doubt is for your health: for there shall not an one here fall from the head of any of you.

35. And when he had thus spoken, he toke bread, and gave thanks to God in presence of them all: And when he had broken it, he began to eate.  

The xxvii. Chapter.

And when they were leaped, then they kneve that the Ile was called Melite.

And strangers selected vs no little humblenesse: for they hundled the syre, and received vs every one, because of the present rainie, and because of the colde.

And when Paul had gathered a bouldell of sticke, and layde them on the syre, there came a Tiper out of the heate, and caught hym by the hande.

And when the strangers sawe the beast hang on his hande, they lade among them selves, No doubt this may is a murthyar : whom though he have escaped the syre, yet vengeance is not to lyue.

And he shoke of the Tiper into the syre, and felt no harme.

Holden, they waiered while he should have avoiu, or fallen doone deadly: But after they had looke a great while, and faw no harme come to hym, they changed their myndes, and lade that he was a God.

In the same quarters were possidions of a chief man of the Ile, whose name was Publius, which receaued vs, and lodged vs.
And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul went in, and laid his hands on him, and healed him.

So when this was done, other also which had diseases in the Jile, came and were healed:

And after three months we departed in a shippe of Alexandria, which had vowed in the Jile, whose badge was Castor, and Pollux.

And when we came to Spaconia, we tarped there three daies.

And from thence we fet a compass, and came to Megiddon, and after one day the south wynde blew, and we came the next day to Putculos:

where the founde brethren, and were desired to tary with them seven daies, and so we came towarde Rome.

And from thence, when the brethren hearde of vs, they came to mette vs at Appii forum, and at the three tawners, when Paul sawe the, he thanked God, and barded boldye.

And when we came to Rome, under captaine delighted the prisoners to the chiefe fighte of the host: But Paul was suffered to dwell by him selfe, with a custonier that kept hym.

And it came to passe, that after three daies Paul called the chiefe of the Jedes together. And whyle they were come, he sayde unto them: Hen and brethren, though I have committed nothing against the people, or ladues of the fathers, yet was I delighted prisoner from Hierusalem unto the handes of the Romaines.

Which when they had examined me, would have let me go, because there was no cause of death in me.

But when the Jedes spake contrary, I was contrayned to appeale unto Cæsar: not that I had ought to accuse my people of.

For this cause then have I called for you, even to see you and to speake with you: because that for the hope of Israel, I am bound with this chayne.

And they lade into him: we neither receaued letters out of Jirice concerning thee, neither any of the brethren that came, neither spake any harme of thee.

But we will hear of thee, what thou thinkest: For as concerning this sect, we knowe that every where it is spoken agaynst.

And when they had appointed hym a day, there came many to hym into his lodging, to whom he expounded and testified the kynddome of God, persuading them concerning Jesus, both out of the lawe of Moses, and out of the prophets, even from morning to night.

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

And when they agreed not among them selves, they departed after that Paul had spoken one word, (that he may well speke the holy ghost by Elias the prophet, unto our fathers).

Saying: Go unto this people, and say, with your eares shall ye heare, and shall not understande: and with your eyes shall ye see, and not perceiue.

For the heart of this people is waxed grosse, and their eares are dull of hearing, and their eyes have they closed: lest they should see with their eyes, and heare with their eares, and understand with their hearts, and should be conuer ted, and I should heale them.

Be it knowen therefore unto you, that this salvation of God is sent to the gentiles, and they shall heare it.

And when he had sayde these words, the Jedes departed, and had great reafoning among them selves.

And Paul dwelt two yeares full in his owne hired house, and receaued all that came in unto hym.

Preaching the kynddome of God, and tryinge those things which concern the Lorde Jesus Christe, with all confidence, no man forbiddyn hym.
Ere haft thou (gentle reader, for thy better instruction) the description of the journey and peregrination of Saint Paul, which is in this second booke of Saint Luke called the Acts of the Apostles, most treated of. And for because thou readest oftentimes of Emperours, Kynges, and Deputies, thou haft set soorth to thee, the names, the yeares, and howe longe every Emperour or Kyng reigned, or Deputie governed, and under whom any of these aetes were done, even vntill the death of Saint Paul.

The order of tymes.

<table>
<thead>
<tr>
<th>The yeares of the Emperours of Rome.</th>
<th>The yeares of the Presidentes of the Iewes.</th>
<th>The yeares of Christes incarnation.</th>
<th>The yeares of Saint Paul the Apostle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tiberius</td>
<td>Pilate</td>
<td>Herode</td>
<td>Christe</td>
</tr>
<tr>
<td>vi.</td>
<td>vii.</td>
<td>viii.</td>
<td>vii.</td>
</tr>
<tr>
<td>In this yere Christe suffered, arose from the dead, ascended into heavenn, from thence he descended into this Apostles the holy ghost. The Apostles do assemble and gather a congregation unto the Lord Christe, and do continue in prayer, and suffer persecution.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Samaria doth reece the doctrine of Christe. Saint Slovenia was stoned. Saint Paul also is converted unto Christe as he journered towaerde Damascus, and thence he departed into Arabia, to preach the Gospell.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philip doth preach the Gospell unto the cities by the sea side, and doth converse a man of ethiopia, an Eunuch, and of great auctorite with Candace Queene of the Ethiopians.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Gospell is preached to the Sarisians and Phemtians, of those that were dispersed and fledde from Hierusalem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saint Paul commeth to Hierusalem to see Peter, from thence he goeth into Syria, Gilsica, &amp;e. Saint Peter commeth into Lydia. After that, he was called of Cornelius to come into Cesarea, where he dyd baptize, and from thence he went to Hierusalem, being aunt were to eche one that entred in question with hym.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Antioche in Syria is converted unto Christe, the Apostles send ther Barabas. Barabas bringeth Paul out of Cesara to Antioche, whether also Agabus came, speaking of death that was to come. Paul and Barabas did succour them of Hierusalem.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The order of times.

<table>
<thead>
<tr>
<th>Calus.</th>
<th>Agrippa.</th>
<th>xriii.</th>
<th>xric.</th>
<th>ii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paul and Barnabas, by the commandment of the holy ghost, were sent from Antioch, to preach the gospel unto the Heathens.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ii.</th>
<th>iii.</th>
<th>vii.</th>
<th>xiii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Herod Agrippa.</td>
<td>vi.</td>
<td>x.</td>
<td>viit.</td>
</tr>
<tr>
<td>Paul and Barnabas sailed from Paphus to Perga, a city of Pamphylia. From Perga unto Antioch, a city of Pisidia: From whence, by a commotion stirred by the Jews, they were expelled out of their coasts.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paul and Barnabas thus returning from Antioch, come to Iconium, where they abode a long time.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Claudius.</td>
<td>vi.</td>
<td>x.</td>
</tr>
<tr>
<td>This year was James the elder beheaded of Herod Agrippa, and Peter was cast in prison, and was delivered by the angel of the Lord. This king also died in his seventeenth year.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fadus.</td>
<td>v.</td>
<td>x.</td>
</tr>
<tr>
<td>Paul and Barnabas (after their preaching) returned unto Antioch, where they continued many days with the congregation.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syria.</td>
<td>v.</td>
<td>x.</td>
</tr>
<tr>
<td>About the beginning of this year, Paul and Barnabas took their journey through Cilicia and Samaria, unto Jerusalem, to the synod of council. After that, they returned unto Antioch, where they remanied a while, wthether commeth Peter, whom Paul rebuketh, Galat. ii. Then Paul goeth unto Cilicia and Lycania,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>viii.</td>
<td>v.</td>
<td>x.</td>
</tr>
<tr>
<td>In these years were converted the countreys of Phrygia, Galatia, Bithynia, Epirus, and the yeames, namely Philippus, Appolonia, Amphipolis, Thessalonica, Athens.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tiberius Alex.</td>
<td>vii.</td>
<td>x.</td>
</tr>
<tr>
<td>In these years were commeth to Capharsala Agrippa, of whom reade Acts. xii.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>viii.</td>
<td>v.</td>
<td>x.</td>
</tr>
<tr>
<td>Cumanus.</td>
<td>viii.</td>
<td>x.</td>
</tr>
<tr>
<td>Paul goeth by sea unto Jerusalem, from thence he commeth againe unto Antioch, from Antioch he dis perse the congregations of him in time past constituted in Galatia, and Phrygia.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vii.</td>
<td>v.</td>
<td>x.</td>
</tr>
<tr>
<td>Felix.</td>
<td>vii.</td>
<td>x.</td>
</tr>
<tr>
<td>In these years were commeth to Ephesus.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>viii.</td>
<td>v.</td>
<td>x.</td>
</tr>
<tr>
<td>Felix goeth into Asia, from thence he commeth againe unto Antioch, from Antioch he disperseth the congregations of him in time past constituted in Galatia, and Phrygia.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>viii.</td>
<td>v.</td>
<td>x.</td>
</tr>
<tr>
<td>Felix saith unto the emperour, that before that, Felix and Agrippa the king, he is sent unto Rome in Italy, the second vere of Nero.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Felix.</td>
<td>vii.</td>
<td>x.</td>
</tr>
<tr>
<td>In these years be commeth Felix againe to Rome.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>viii.</td>
<td>v.</td>
<td>x.</td>
</tr>
<tr>
<td>Felix.</td>
<td>viii.</td>
<td>x.</td>
</tr>
<tr>
<td>The beginning of the first winterly journey of Claudius from Rome.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>iii.</th>
<th>vii.</th>
<th>xiv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>viii.</td>
<td>v.</td>
<td>x.</td>
</tr>
<tr>
<td>Felix.</td>
<td>viii.</td>
<td>x.</td>
</tr>
<tr>
<td>After that Saint Paul had preached the gospel of Christ, both in the east and west, about xrvii, xerxes, he was in the last xere of Nero the Emperour, beheaded at Rome with the sword.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Epistle of the Apostle Saint Paul, to the Romanes.

The first Chapter.

1 Paul the receipt by whom and to what purpose he is called. 1b what the Gospel is. 1c The recompense of God upon the wicked. 20 The use of the creatures. 24 The ingratitude and punishment of the wicked.

Paul the servant of Jesus Christ, (1) called to be an Apostle, seueinng into the Gospel of God, which he had promis'd afore by his prophets in holy scriptures Of his sonne, which was made of the seed of Dauid after the flesh: And hath ben declared to be the sonne of (2) God, with power after the spiritue that sanctified, by the resurrection from the dead, of Jesus Christ our Lord. By whom we have receavde grace and apostleship, that obedience might be given unto the faith in his name, among all the heathen. Among whom, ye are also the called of Jesus Christ: (3) To all that be in Rome, beloved of God, saints by calling, grace to you, and peace, from God our father, and the Lord Jesus Christ. First verily I count that the grace of God through Jesus Christ for you all, that your faith is publish'd throughout all the world.

9 For God is my witness, whom I serve with my spirit in the Gospel of his sonne, that without ceasine I make mention of you, Praying always in my prayers, that by some meanes at the last, one tyne or other, I might take a prosperous Journey by the word of God, to come unto you. For I long to see you, that I might bestowe among you some spiritual gift, that ye might be established. That is, that I might have consolation together with you, eche with others faith, yours and mine. I would that ye should know brethren, holde that I have offentimes purposed to come unto you, (and have ben let hyther,) that I might have some fruit also among you, as among other of the gentiles.
14. Therefore God gave them up to uncleanness, through the lusts of their own hearts, to despise their own bodies among them tenses.

24. Wherefore God gave them up to be cleansed by the lusts of their own hearts, to despise their own bodies among them tenses.

25. Which changed the (1) righteousness for a lie, and worshipped and served the creature, more then the creator, which is to be punished forever. Amen.

26. Wherefore God gave them up to be filled with unrighteousness, fornication, beastly practices, and more.

27. And likewise also, the men left the natural use of the woman, and were changed into that which is against nature.

28. And as they regarded not to reverence God, so they were not even to be made good and most of, but were filled with all unrighteousness, fornication, beastliness, and more.

29. Backbiters, haters of God, polytheists, false witnesses, conmen, and more.

30. Without understanding, disobedient, in every way disobedient to father and mother.

31. Without understanding, covenant breakers, without natural affection, truce breakers, without piety.

32. The which, notwithstanding their righteousnesses, they which commit such thynges are worthy of death, not only to do the same, but also have pleasure in them that do them.
W theft of the righteous

* Which 6 Whil ther home cuacop
to his (c) deeds: etc.

To them, which by continuing in
well doing, seek for glory, and honour,
and immortality, eternal life.

But unto those that are contentious,
that do not obey the truth, but obey
righteousnesses (shall come) indignation,
and wrath.

Tribulation, and anguish, upon every
soul of man that doeth evil, of the
Jews first, and also of the Greeks:

But glory, and honour, and peace to
every man that doeth good, to Jewels
first, and also to the Greeks.

For there is no respect of persons
with God.

For whosoever hath sinned without
law, shall also perish without law:
And as many as have sinned in
law, shall be judged by the law.

(For in the light of God, they are not
righteousness which hear the law: but
the doers of the law shall be justified.

For when the Gentiles, which have
not the law, do of nature the things
contemplated in the law: they having
not the law, are a law unto them
themselves.

Which shew the works of the law
written in their hearts, their conscience
beating them witness, and their thought-
es, accusing one another, or excusing.)

At the day when God shall judge the
secrets of men by Jesus Christ, accord-
ing to (c) up Gospel.

Where, thou art called a Jew, and
restest in the law, and makest thy
boast of God.

And knowest his will, and affordest
the things that be excellent, insomuch
by the law:

And believest that thou thy selfe are
a gude of the blinde, a light of them
which are in darkness,

An infomrue of them which takke
difference, a teacher of the unlearned:
which hath the foure of knowledge, of
the truth in the law.

Thou therefore which teachest anoth-
er, teachest not thy selfe: Thou pre-
ached a man shoule not stcale, yet thou
stalest.

Thou that layes a man shoule not
commit adultery, breakest word.
Thou abhorrest idoles, and yet robbest
God of his honour.

Thou that makes thy boast of law,
though breaking the law dishonours
God.

For the name of God is euil spoken
among the Gentiles, through you:
As it is written.

For circumcision bearly nothing,
yet thou kepe the law: But ye thou be
a breake of the law, thy circumcision
is made bircumcision.

Wherefore if the (c) bircumcision
kepe the ordinances of the law, shall not
his bircumcision be counted for circumi-
sion?

And shall not bircumcision which is
by nature, if it kepe the law, judge thee,
which being under the letter is circum-
sion, doest transgress the law?

For he is not a Jew, which is a
Jew outwardly, Neither is that cir-
mcision which is outibrarde in the
flesh:

But he is a Jew which is one
interally, and the cirumcision of the
heart: (which consisteth in the spirit: and
not in the letter, (is circumorzation) Whole people
is not of men, but of God.

* The iij. Chapter.

The Jews have a prerogative. 10 The Jews and Gentiles be both sinners.
11 All are justified by grace through faith, and not through works.

What preference
Then hath the Jew? 
What an advantage
geth circumcision: Much every way.
First, for "because unto them were committed the wor-
des of God.

What then though some of them dyd
not believe: Shall their unbeliever make
the (c) law of God without effect?

God doth, Peal let God be true, and
every man a lye, as it is written: That
shyn my selfe be stick, in his lay-
inges, and overcome when thou art
judged.

But ye our bircumriages leteth for
forth the righteousness of God, what
shall we say? Is God bircumrightous
Which
The Epistle

which taketh bunge-ource: I speake after the manner of men,

56 God soley. For when shall God judge the world?

7 For the truth of God hath most abounded through my lyes, into his glory, why am I as yet judged as a sinner:

3 And not rather (as men speake ciynt of us, and as some affirm that we say) let us do cynt, that good may come thereof: whose damnation is such.

9 What then? Are we better then they? No, in no wise. For we have already proved, holde that both Jews and Gentiles are all under sinne.

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

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

12 They are all gone out of the way, they are all unprofitable, there is none that doth good, no not one.

13 Their trespass is an open sepulchre, with their tongues have they deceived, the posy of asp is under their lippes.

14 Whole mouth is full of cursing and bitternesse.

15 Their feet be swift to shed blood, their practices grieue them in their wapes.

16 And they way of peace haue they not knouen.

17 And there is no fear of God before their eyes.

18 There is no fear of God before their eyes.

19 O we knoue that what thinges so euer the lade faith, it faith it to them which are under the lade: That all mouthes maye be stopped, and that all wordes maye be damagued to God.

20 Because that by the deeds of the lade, there shall no flesh be justified in his sight. For by the lade, commeth the knowledge of none.

21 But no sive is the righteousnes of God declared without the lade, being buttressed by the testimonie of the lade and of the prophets.

22 The righteousnes of God (commeth) by the fayth of Jesus Christ, unto all and upon all them that believe. There is no difference.

23 For all have sinned, and are destitute of the grace of God.

24 Justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath seent (to be a propiatiuon, through fayth in his blood, to declare his rightousnes, in that he forsooke the sins that are past,

26 Which God dyd suffer, to shew at this time his rightousnes, that he might be just, & the fayther of hym which beleueth on Jesus.

27 Where is then thy boasteing? It is excluded. By what lade? Of works: Nay, but by the lade of fayth.

28 Therefoe we holde that (a man is) justified by fayth, without the deeds of the lade.

29 Is he the God of the Jewes only?

30 For it is one God which shall intushe the circumcision by (b) fayth, and uncircumcision through fayth.

31 Do we then destroy the lade through fayth? God forbid: But we rather magnifie the lade.

7 Justification is the free gift of God, as it appeareth by Davids and Abrahams words and also by the office of lade and fayth.

A What shall we say then that Abraham our father, as partrumyn to the fleshly, dyd synde? For if Abraham were justified by works, the hath he where to boast, but not before God.

3 For what fayth the scripture: Abraham beleueth God, and it was counted unto him for rightousnesse.

4 To lade that worketh, is the rebaid not reckened of grace, but of dutie.

5 To lade that worketh (a) not, but beleueth, on fayth that is reckended the (b) goodly, on fayth is counted for rightousnesse.

6 Even as Davids descerebth the blessed-neesse of the man unto whom God imputed rightousnesse without works.

7 Blessed are they whose bounteous rightousnesse are forseen, & whose names are covered.
The promise might be sure to all; be not to that only which is of the land, but to that also which is of the faith of Abraham, which is the father of all nations.

Who contrary to hope, beleved in hope, that he should be the father of many nations, according to that which was spoken before, so that the seed be.

And he was not only judged, but also was circumcised, that the righteousness might be imputed unto them also.

And that he might be father of circumcision, not being only what he was circumcised, but also that he walked in the footsteps of the faith that was in our father Abraham, before the time of circumcision.

For the promise that he should be the hope of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith.

For they which are of the law be wipped, but they that are of faith hope, they hope in their heart, and it is granted unto them.

Therefore by faith is the inheritance of those that hope. It might come by grace, that grace would be patient: patience is the hope of the godly.

And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy ghost, which is given unto us.

For when we were yet weak, according to the type, Christ died for the ungodly.

Not that only; but also we rejoice in tribulations, knowing that tribulation worketh patience: patience proveth, proveth hope:

And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy ghost, which is given unto us.

For when we were yet weak, according to the type, Christ died for the ungodly.

Not that only; but also we rejoice in tribulations, knowing that tribulation worketh patience:
The Epistle

The Epistle

What shall we say then? Shall we continue in sin, that grace may abound: God forbid.

Blest are ye not, that all we which have been baptized into Jesus Christ, have been baptized into his death.

We are buried then with him by baptism into death: that like as Christ was raised up from the dead by the glory of the father: even so, we also should walk in newness of life.

For if we be dead with him, by baptism into death; much more, if we be alive in him:

Having the same Spirit moreover are also exhorted one to another: Let us therefore follow suit of Christ.

Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is delivered from sin.

And if we be dead with Christ, we believe that we shall also live with him:

Knowing that Christ is risen from the dead, even so we believe.

Knowing that Christ is risen from the dead, we believe, that ye should also live in him who died for us, that we should rise also by the power of his resurrection.

Neither
not to the Romans.

XCl

Neither give ye your members as instruments of vnicst Routicholusse unto sinne: but give your selves unto God, as they that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have power over you, because ye are not under the law, but under grace.

What then? Shall we sin because we are not under the law, but under grace? God forbid.

But know ye not, that to whom ye sellete to commit your selves as servants unto sin, his servants ye are to whom ye pe obay: Whether it be of time unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin: but ye have obeyed with heart the fountain of doctrine, into the which ye were brought unto.

11 Nor he ye not brethe? (sa I speake to the that knowe the lawe) hodie that the law hath power over ane, as long as he lyeth:

For the woman which is in subjection unto a man, is bounde by the lawe to the man, as long as he lyeth: But of the man be dead, she is loosed from the lawe of the man.

So then, whilst the man lyeth, shee couple her ffre with another man, shee be counted a weddiche breake: But of the man be dead, she is free from the lawe, so that she is no weddiche breake, though she couple her ffre with another man.

Even so, ye alle my brethren, are dead concerning the lawe by the body of Christ, that ye should be coupled to another, who is rasped from the dead, that we should bryng forth fruite unte God.

12 For when we were in the selle, the lutes of sinne Whiche were by the lawe thought in our members, to bring forth fruite unto death.

13 But being then made free from sinne, ye are become s of frumarntes of righteounesse.

14 I speake after the manner of man: because of the intemtity of your selle.

As ye have given your members s to vnicst amusse, and iniquite, unto iniquite: even so noe ye, that your members s vnicst amusse, unto holyne.

15 For when ye were the s of sinne, ye were free from vnicst amusse.

16 What scute had ye then in those thinges, whereof ye are noe attahned? For the end of those thinges, is death.

17 But noe ye bying made free from sinne, and made the s of God, haue your fruite unto holyne, and the end euertialy lypse.

18 * For the reobard of sinne is death; but the gift of God is eternal lypse, thorne Jesus Christe our Lode. [Gen ii. 24. Rom v. 23.]

19 * For I speake after the manner of man: because of the intemtity of your selle.

20 For the end of those thinges, is death.

21 But noe ye bying made free from sinne, and made the s of God, haue your fruite unto holyne, and the end euertialy lypse.

22 For I speake after the manner of man: because of the intemtity of your selle.

23 For the reobard of sinne is death; but the gift of God is eternal lypse, thorne Jesus Christe our Lode.
The Epistle

14. For we know, that the law is spiritual: but I am carnal, sold under sin.

15. For what I do, I do not what I would: but what I hate, that do I.

16. If I do that which I would not, I consent unto the law, that it is good.

17. Now then it is not I that do it: but sin that dwelleth in me.

18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but to do good is not.

19. For the good that I would, I do not: but the evil which I would not, that do I.

20. And if I do that which I would not, then it is no more I that do it, but sin that dwelleth in me.

21. I find then the law, that when I would do good, evil is present with me.

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

23. But I see another law in my members, warring against the law of my mind, and bringing me into captive unto the law of sin which is in members.

24. O wretched man that I am! Who shall deliver me from the body of this death?

25. Thanks be to God through Jesus Christ our Lord. So then, with the mind I serve the law of God: but with the flesh, the law of sin.

The vii. Chapter.

The assurance of the faithfull. 6 The fruits of the holy ghost. 7 The strength of the law. 8 Of patience under the cross. 9 Of the knowledge of God.

There is then no danpation to them which are in Christ Jesus, which walk not after the flesh, but after the spirit.

For the law of the spirit of life (through Jesus Christ) hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, for sin,

conquered sin in the flesh:

That the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the spirit.

For they that are carnal, are sold under sin: But they that are spiritual, are spiritually minded.

To be spiritually minded is life: But to be carnally minded, is death. Because that the carnally minded is enmity against God: For it is not obedient to the law of God, neither can be.

So then, they that are in the flesh, can not please God.

But ye are not in the flesh, but in the spirit: if so be that the spirit of God dwelleth in you. If any man have not the spirit of Christ, the same is none of his.

And if Christ be in you, the body is dead because of sin: but the spirit is life because of righteousness.

But, ye Spirit of Christ, which was raised from the dead, dwelleth in you: and that which was raised by Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

Therefore be ye zealous, and strive for the mastery of the升高, not out of the flesh, but out of the Spirit.

For ye live after the Spirit, ye shall die: But if ye through the Spirit, do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The same Spirit, beareth witness to our spirit, that we are the sons of God.

If we be sons, then are we also heirs, the heirs of God, and joint heirs with Christ: So that we suffer together, that we may also be glorified together.

For I am persuaded that neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
For the fervent desire of the creature, 
abythes looking whe the sons of God shall appear: 

Because the creature is Subject to vanity, not byling, but for hym which hath subdued the same in hope, 

For the same creature shall make free from the bondage of corruption, into the glorious libertie of sons of God, 

For we knowe, that every creature groaned with us also, and travaileth in paine, even into this tyme, 

Not only they, but we also which have the first fruiter of the spirite, and we ourselves mourne in our lustes, and waye for the adoption, even the delierance of our body. 

For we are laied by hope: But hope that is seen, is no hope. For hode can a man hope for that he seeth, 

But and t lic hope for that we fee not, the do we with patience abide for it, 

Phelbysse, the spirite also helpeth our infirmities, For we knowe not what is to desire as we ought: but the spirite maketh great (a) intercession for vs, With groynge, Which can not be expressed. 

And he that seacheth the hearts, (b) knoweth what is the meaning of the spirite: for he maketh intercession for the saints according to the pleasure of God. 

For we knowe all things worke for the best, unto them that lave God, to them which also are called of purpose, 

For those which he knowe before, he also dyd prcdestinate, that they should be lyke fashioned into the shape of his sonne, that he urged be first begotten among many brethren. 

Moreover, whom he dyd prcdestinate, the also he calleth, And whom he calleth, them also he justifis: And whom he justifis, them he also glorifis. 

What shall we then say to these thynges: If God be on our lyke, who can be against vs? 

Which spared not his owne sonne, but gave hym for vs all: Where shalle he not with hym also give vs all thynges? 

Who shall lave any thyng to the charge of Gods chosen: It is God that justifis: 

Who is he that can condemme: It is Christe which dyed, (a) rather which was dyed agayne, Which is also on the right hande of God, and maketh intercession for vs. 

Who shall seperates from the lour of God: Shall tribulation or anguishe, or perfecution, either hunger, either nakednesse, either perpl, either doys: 

As it is written: For the lave are we kylled all daye long, and are counted as sheece for the slauhther. 

Nevertheless, in all these things we overcome, through hym that loved vs, 

For I am sure, that neither death, neither lyfe, neither angels, nor rule, neither power, neither thynges present, neither thynges to come, 

Neither heryth nor deapeth, neither any other creature, shalte able to separate vs from the lour of God, Which is in Christe Jesu our Lord. 

Paul declareth his fervent lour towards his nation, in the treatise of election and vs. 

Also of the callynge of the gentiles, and of the callynge of, of the Jews.
That is to say: "They which are the children of the flesh, are not the children of God: But they which be the children of promise, are counted the seed.

For this is a word of promise: 'About this time will I come, and Sarah shall have a son.'

Not only this, but also Rebecca was with child by one [even] by her father Isaac.

For per the [children] were born, when they had neither done good neither bad, that the purpose of God by [by] election might stand: not by the reason of works, but by the caller.

It was fadde unto her: 'The elder shall serve the younger.

As it is written: Jacob have I loved, but Esau have I hated.

What shall we say then? Is there any righteousness with God? God forbid.

For he shall not be unto mercy: 'I will shew mercy unto whom I will shew mercy: and have compassion on whom I have compassion.

So then it is not of the will, nor of the runner: but of the mercy of God.

For the scripture fadde unto Pharaoh: 'Even for this same purpose have I shered thee up, to shew my power in thee, that my name might be declared throughout all the world.'

So hath he mercy on whom he will, and whom he will, he hardeneth.

Thou shalt say then unto me: Why then Blancheth he [his] pet? For who hath been able to resist his will?

But O man, what art thou which disputest with God? Shall the booke say to the workman, why hast thou made me on this fashion?

Hath not the pottter power over the clay, even of the same lump to make one vessel unto honour, and another unto dishonour?

If then, God willing to shew his wrath, and to make his power known, suffered with long patience, the vessels of wrath, or dayned to destruction,

To declare the riches of his glory, on the vessels of mercy, which he had prepared unto glory;

Whom also he called, not of Jewes only, but also of the Gentiles.

As he spake also in Dece: 'I will call E them my people, which were not my people: and her beloved, which was not beloved.

And it shall come to passe, that in the place where it was fadde unto them: He are not my people, there shall they be called children of the young God.

And Elias cries concerning Israel: 'Though the number of the children of Israel, be as the sand of the sea, yet [but] a remnant shall be found.'

For he finiseth the [woode, and makes it short in righteousness: For that woode the Lord make of earth.'

And as Elias layde before: 'Except the Lord of Sabboth had left be [his] seed, we had been made as Sodoma, and had been licked to Sominaria.

What shall we say then: that the gentiles which followed not righteousness, have obtained righteousness: even the righteousness which cometh of faith.

But Israel, which followed the law of righteousness, hath not attained to the laude of righteousness.

Wherefore because [they sought it] not by every: but [as it were] by the works of the law. For they have stumbled at the stumbling stone.

As it is written: 'Schoole, I put it in (Sion a stumbling stone, and a rock of offence: And whosoever believeth on him, shall not be confounded.'

Paul doth the cause of the fall of the Jewes. The difference between the justice of the law, and faith. Is the causing of, of the Jewes, and calling of the Gentiles.
for righteousness to all that believe.  
15 For *Hoyles writeth, of the righteousness which (18) of the law, howbeit that the man which both those things, shall judge by them.  
16 But the righteousness which is of faith, speaketh on this wise: Say not thou in thy heart, who shall ascend into heaven? That is, to fetch Christ down from above.  
17 Neither is there any difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.  
18 For *Hoyles shal call on the name of the Lord, shall be saved.  
19 And *Hoyles shall say on them, *Hoyles shal ascend into heaven? That is, to fetch Christ down from above.  
20 But what saith he? *The word is nigh thee, even in thy mouth, and in thy heart. This same is the word of faith, which we preach.  
21 For if thou shalt knowleage with thy mouth, the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.  
22 For with the heart man believeth unto righteousness, and with the mouth man confesseth to salvation.  
23 For the scripture saith: *Whosoever believeth on him shall not be confounded.  
24 There is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.  
25 But what saith he? *The word is nigh thee, even in thy mouth, and in thy heart. This same is the word of faith, which we preach.

The xxiv. Chapter.

1 God hath his Church though it appear not alway to the world. He hath for taken the Jews, and chosen the gentiles, in whom yet he warneth to humble them selves. He repenteeth not of his gifts. 5 The depth of God's judgements.

2 Say then, hath God cast away his people? God forbid. For I also am Israelite, of the seed of Abrahaun, of the tribe of Leviun, God hath not cast a people which he knoweth before. What the scripture fath of he maketh intercession to save Israel.

3 Saying: Lord, they have kiled thy prophets, and digged down thy race. And I am left alone, and they take my life.

4 But what saith the amours of God unto them? *I have refuered unto my selfe seven thousande men, which have not bowd the knece to *image of Baal.

5 Even so at this tyne, there is a remainunt, according to the election of grace.

6 If it be of grace, then is it not of works. For the grace is no more grace, but if it be of works, then is it not so grace: For then works is no more works.

7 What then? Israel hath not obtained that which he sought: but the election hath obtained it, the remainunt hath been blyped.

8 Accorpyng as it is written: *God hath gotten them the spirit of (3) remine, eyes that they shoude not see, and ears that they shoude not heare, even unto this day.

9 *And David saith: Let their table be made a snare, and a trappe, and a fumbling stoke, and a reconeypice unto the, 10 For to the Romanes:
The Epistle

10 Let their eyes be blinded: they see not, and though they do not understand their backs alway.

11 If they then, have they therefore stumbled, that they should fall? God forbid: but through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now the fall of them was not unto the Gentiles, but to provoke them to jealousy; but when they shall fall, salvation shall come unto the Gentiles by the fall of the Jews: 3 for if they were not broken, they could not be grafted in: but now they are broken, that they may be grafted in again.

13 For I speak to you Gentiles, as much as I am the Apostle of the Gentiles, I magnify my ministry.

14 If by any means I may provoke to jealousy those which are my flesh, and might save some of them. 5 For if by any means I shall reach to some of them that are fallen, I shall save some of them. 6 Or doth not the parable of the vineyard declare this of them? When thou gavest the vineyard, thou didst require and gavest the tares. 7 And thou saidst, Lest while the tares were yet young, thou shouldst not pluck them up: lest perhaps they might not be converted. 8 Wherefore then castest thou the good seed also? Behold, the tares are an enemy that doth destroy the good seed; but the enemy is he that soweth tares. 9 Wherefore the Lord said, The workers of iniquity are cast out. 10 Go ye therefore into the vineyard, and pluck out the tares: do ye not lose any thing? 11 And he saith unto them, No: but when ye have plucked out the tares, cast them into the fire: where neither foul nor bird setteth, but only the stones. 12 And the laborer is worthy of his hire. 13 For if a workman work, he shall receive of the Lord a recompense. 14 Speak, Lord, I am ready; I am come: this day I am parted to the work of the Lord. 15 And it came to pass, when he saw it, that it was good. 16 And he said, Go ye...
to the Romanes.

12 Rejoycing in hope, patient in trouble, infant in prayer.
13 Distributing to necessity of saints, even to hospitality.
14 *Bless them which persecute you, bless, and curse not.
15 Rejoyce with them that do rejoice, and weep with them that weep.
16 Be ye of like affection one towards another, be ye not lye impudent: but mallying your selues equal to them of the lower sort. *Be not wise in your own opinions.
17 Reconciling to no man enly for enly. Provending above bandie thynges honest, [not only before God, but also] in the sight of all men.
18 If it be possible, as much as ye can, be ye peaceably with all men.
19 Dearely beloved, avenge not your selues, but rather give place unto wrath. For it is written: *Vengeance is mine, I will repay sayth the Lord.
20 Therefore, ye thyne enemies hunger, seede hym: ye thyself, gene hym drinke.
21 For in so baying, thou shalt heape coales of (3) fire on his head.

*The xiii. Chapter.

1 Of Obedience to the rulers, who beare not the sword in bayne. 2 Charity must measure all our donges. 3 In exhortation to good lyfe.

1 Let every soule be subject into the hyer powers: For there is no power but of God. The powers that be, are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: And they that resist, shall receaue to the selues dampanation.

3 For rulers are not wardell to good works, but to the enly. Whyle thou not feare the power? Do well, and thou shalt haue peace of the same.

4 For he is the minister of God for thy wealth. But ye thou do enly, feare:

For he beareth not the sword in bayne, so he is the minister of God, revenger of warre on hypon that doth enly.

5 Wherefore, ye must needs be subject, not only for fear of punishment: but also because of (3) confidence.

6 And for this cause pay ye tribute, For they are Gods ministers, seruing for the same purpose.

7 Goe to every man therefore his dutie. *tribute to whom tributte, custome to whom custome, feare to whom feare, honour to whom honour; [belongeth].

8 Dye nothing to no man, but to lone one another: (For he that loueth another, hath fulfilled the lawe.

For
For this: *Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not lust; and if there be any other commandment, it is comprehended in this saying: *Thou shalt love thy neighbour as thy self.

10 Charitie worketh no ill to his neighbour, therefore the fulfflyng of the lawe is charitie.(c)

11 And chiefly considering the season, howe that it is typte that we should love alwaies out of love: For love is our salvation (d) nearer, then when we believed.

12 The night is passe, the day is come. Let vs therefore caste aside these deeds of darkness, & let vs put on the armour of light.

13 Let vs walke honestly as in the day, *not in riotinge & drunkenness, neither in chaumering & wantonness, neither in strife & envying.

14 But put ye on the Lord Jesus Christ, And make not provision for the flesh, to the lustes (thereof.)

The Epistle

Exod. xx.e.
Deut. v.a.
Mat. xvi.d
Luk. xii.e.
Levit. xix.d
Mat. xxii.d
Mark. xii.e.
I Tim. ii.d.

For this: *Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not lust; and if there be any other commandment, it is comprehended in this saying: *Thou shalt love thy neighbour as thy self.

10 Charitie worketh no ill to his neighbour, therefore the fulfflyng of the lawe is charitie.(c)

11 And chiefly considering the season, howe that it is typte that we should love alwaies out of love: For love is our salvation (d) nearer, then when we believed.

12 The night is passe, the day is come. Let vs therefore caste aside these deeds of darkness, & let vs put on the armour of light.

13 Let vs walke honestly as in the day, *not in riotinge & drunkenness, neither in chaumering & wantonness, neither in strife & envying.

14 But put ye on the Lord Jesus Christ, And make not provision for the flesh, to the lustes (thereof.)

The Epistle

Exod. xx.e.
Deut. v.a.
Mat. xvi.d
Luk. xii.e.
Levit. xix.d
Mat. xxii.d
Mark. xii.e.
I Tim. ii.d.

15 But why doest thou then judge thy brother: Either, why doest thou despise thy brother: We shalbe all brought before the judgement scate of Christ.

11 For it is written, *Thy, thy father the Lord: *and all knees shall bowe to me, *& all tongues shall give praise to God.

12 So shall every one of vs vs account for hym selfe to God.

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

14 *For I amorde, and am persuaded by the Lord Jesus, that *there is nothing common of it selfe: but hym selfe, that judgeth it to be common, to hym is it common.

15 But of thy brother be greedie with thy meat, no vbe walketh thou not charitably, Destroy not hym with thy meat, for whom Christe dyed.

16 Let not your goode be cryed spoken of.

17 For the kyndome of God is not meat and dranke: but righteounesse, & peace, and joy in the holy ghost.

18 For he that is in Christe is the churche Churche, pleath God, and is conccnded of men.

19 Let vs therefore solowe those thynge which make for peace, & thynge where with one may edifie another.

20 Destroy not the workers of God for meates fale. *All thynges are pure: but thou it is euyl for that man, which eateth with offence.

21 It is good neither to cate stelhe, nei-
to the Romanes.

8. The xv. Chapter.

1. We must support one another after the example of Christ. 14 Paul bestrich his scale towards them, and required the scale of them.

2. Wherefore, receave ye one another, as Christ receaved VS, to the praise of God.

3. And I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

4. And that the gentiles might praise God for his mercie, as it is written F. For this cause I will praise thee among the gentiles, and sing unto thy name.

5. And againe he saith: *Rejoyce ye gentiles with his people.

6. And againe: *Praise the Lord al ye gentiles, & laude vs, ye people together.

7. And againe Christ saith: There shall be the roote of Jesse, and he that shall rise to reigne over the gentiles, in hym shall the gentiles truft.

8. The God of hope, fill you with aljoy and peace in believing, that ye may be rich in hope, through the power of the holy ghost:

9. Any slefe am prejudiced of young brethren, that ye also are full of goodnes, and filled with all knowledge, able also

Which he aloved.

10. For he that maketh conscience, is damned if he eateth, because he eateth not of faith: For whatsoever is not of faith, is sinne.

11. This sentence, both Augustine and Diggers take to be generally meant of all meats, on which whatsoever they be, which proceed not of a simple conscience and an unshaken faith, grounded upon the word of God.
Commend me unto you Philemon our brother, which is a minister of this Galatian church, that ye receive her in the Lord, as it is meet for saints; and that ye assist her in whatsoever sheeplefeth the bane of you: For she hath sown much, and my felfe alfo.

Gehe Paffia and Aquila my helpers in Christi felfe:

(Which haue for my lyfe layde downe their owne neckes: Unto whome, not onely I giue thankes, but alfo all the Churches of the gentiles)

Lykewyfe [grete the Churche that is in their house. Salute my welbeloved Epenetus, which is the bent fruit of Achaia in Christ.

Grete Marke, which bestowed much labour on vs.

Salute Androctinius and Junia my cofins, and prifoners with me alfo, which are well taken among the Apostles, and were in Christ befofe me.

Grete Apelles my belon in the Lord.

Salute Urban our helper in Christe, and Stachys my belon.

Salute Appelles appoynded in Christe, salute them which are of Aristobulus houtheode.

Salute Herodion my kindman, greete them that be of the houtheode of Har- nifus, which are in the Lord.

Salute Trophena, and Trophoja, which labour in the Lord. Salute the belon perill, which laboured much in the Lord.

I befeche you brethren for 3 Lord Jesus Chriftes sake, and for the loue of the fpirit, ye helpe me in my buffenesse with your prayeres to God for me:

That I may be deluered from them which beleue not in Jufte, that this my leveene which I haue at Jerufalem may be accepted of the faintes:

That I may come into you with io, by the will of God, and may with you be refrehshed.

The God of peace be with you al. Am. 1.Corn. 

The xv. Chapter.

1 A number of salutations. 17 Paul wifleft them to beware of fffe brethren.
2 He prayer and greete thankes for them.

2 Commenede unto you Phileme our fister, whiche is a minifter of the Church of Cenchrea, that ye receaue her in the Lord, as it is meete for saints, and that ye affiift her in whatfoever sheeplefeth the bane of you: For she hath sown much, and my felfe also.

3 Grete Paffia and Aquila my helpers in Chrifti felfe:

(Which haue for my lyfe layde downe their owne neckes: Unto whome, not onely I giue thankes, but alfo all the Churches of the gentiles)

4 Lykewyfe [grete the Churche that is in their house. Salute my welbeloved Epenetus, which is the bent fruit of Achaia in Chrift.

5 Grete Marke, which bestowed much labour on vs.

6 Salute Androctinius and Junia my cofins, and prifoners with me alfo, which are well taken among the Apostles, and were in Chrift befofe me.

7 Grete Apelles my belon in the Lord.

8 Salute Urban our helper in Chrift, and Stachys my belon.

9 Salute Appelles appoynded in Chrift, salute them whiche are of Aristobulus houtheode.

10 Salute Herodion my kindman, greete them that be of the houtheode of Har- nifus, which are in the Lord.

11 Salute Trophena, and Trophoja, which labour in the Lord. Salute the belon perill, which laboured much in the Lord.

12 I befeche you brethren for 3 Lord Jesus Chriftes sake, and for the loue of the fpirit, ye helpe me in my buffenesse with your prayeres to God for me:

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

14 Grete Rhmeus, Phlegon, Herman, Patrobac, Mercurius, and the brethren which are with them.

15 Salute Phileobus and Julia, Perceus and his fister, and Olympas, and all the faintes which are with them.

16 Salute one an other with an holy kyffe. The Churches of Chrift salute you.

17 3 Lord I befeche you brethren:

(Or make them whiche canke devotion, to gene occasions of evil, contrarie to the doctrine whiche ye have learned, and anewe them.

18 For they that are sultee, serue not the Lord Jesus Chrift, but there ownde belly, and with wyrete and flattering words decaee the heartes of the innocentes.

19 For your obedience is gone abroke unto al men. I am glad therefore no doubt of you: But yet I would have you wilde unto that which is good, 3 simple concerning evil.

20 The God of peace shall treade Satan under your feet shortly. The grace of our Lord Jesus Chrift be with you.

21 Timothyes my booketeche, and Lucus, and Jalon, 3 Solfipater my myne- men, salute you.

22 I Tertius, which wrothe this epiftle, 3lute you in the Lord.

23 3muns myne hoaf, and of the whole Churche, salute you. Eratus the chamberlaine of the cite salute you, and Quartus a brother.

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

25. To him that is of power to establish you, according to my gospel, and preaching of Jesus Christ, by revealing of the mystery which was kept secret since the world began,

26. But now is opened, and by the scriptures of the prophets, at the commandment of the everlasting God, to the obedience of faith, among all nations published:

27. To (the same) God, upse only, be glory, through Jesus Christ, for ever. Amen.

C This epistle was written to the Romans from Corinth ([and sent] by Phoebe the minister unto the Church at Cenchrea.

R. E.

The first Epistle of Saint Paul the Apostle to the Corinthians.

The first Chapter.

1. He prophesies the great graces of God showed to them, 10 exhorting them to concord and humility.

2. He beareth down all pride, and wisdom which is not grounded upon God:

3. Shewing whom God hath chosen to confound the wisdom of the world.

4. A wise called to be an Apostle of Jesus Christ, through the will of God, and brother Socinus:

5. Unto the Church of God which is at Corinth: To the that are sanctified in Christ Jesus, (a) saints by calling, with all that call on the name of our Lord Jesus Christe in every place, both of theirs and ours:

6. Grace be unto you, and peace from God our father, and from the Lord Jesus Christe.

7. I thank my God always on your behalf, for the grace of God which is given you in Jesus Christe:

8. That in all thynges ye are made riches in hymn, in all bitterness, & in all knowledge:

9. As the testimonie of Jesus Christe was confirmed in you.

10. So that ye are destitute of no gift, wanting for the appearing of our Lord Jesus Christe,

11. Which shall also strength you unto the cubde, that ye may be blamelesse in the day of our Lord Jesus Christe.

12. *God is faythfull, by whom ye are called into the fellowship of his some Jesus Christe our Lord.

13. Now be ye beloved, that the name of our Lord Jesus Christe, that ye all speake one thing, and that there be no discontents among you, but be ye knit together, in one mynde, and in one meaning.

14. For it is shewed unto me by brethren, of you, by them which are of the house of God, that there are contentions among you.

15. Now this I say, that every one of you hath, I am of Paul, and I am of Apollo, and I am of Cephas, and I am of Christe.

16. As Christe deuided: was Paul crucified for you: eather were ye baptized in the name of Paul:

17. I thank the God that I baptized none of you but Cephas and Sauls:

18. Left any shoulde say, that I had baptized in anye other name.

19. I baptized also the householde of Stephana: Furthermore knowe I not whether I baptized any other.

20. For Christe sent me not to baptize, but to preache the Gospel: not with wise

21. But of simple words, lest the crosse of Christe should be made of none effect.
The first Epistle

18 For the preaching of the cross, is to them that perish foolishness; but unto us which are saved, it is the power of God.

Rom. i. b 19 For it is written, "I will destroy the wisdom of the wise, and will cast down the understanding of the prudent." Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made the foolish things of the world to confound the wise? 1 Cor. ii. 19 For it is written, "I will destroy the wisdom of the wise, and will cast down the understanding of the prudent." Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made the foolish things of the world to confound the wise?

20 Therefore the wisdom of this world is foolishness in God: and the wisdom of God is foolishness in the world, as it is written, 'He hath brought down the mighty from the seat of power, and exalted those of low degree.'

21 But after that the world through wisdom knew not God, it was made known unto them that believe, for the God of wisdom hath manifested it unto them.

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

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

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

25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 But as it is written, "The eye hath not seen, nor the ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

27 But God hath chosen the foolish things of the world, that not many wise men after the flesh, nor many mighty, nor many noble, should be in this place.

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

29 That no flesh should glory in his presence.

30 And of him are ye in Christ Jesus, who is the power of God, and the wisdom of God.

31 That as it is written, the scripture shall be fulfilled, which says, 'I will destroy the wisdom of the wise, and the understanding of the prudent shall be shortened.'

The second Chapter.

For I knew that he would Khal that should not be known, nor understood, neither be taught, that no flesh should glory in his presence.

9 But as it is written, 'The eye hath not seen, neither the ear heard, nor the heart conceived, neither the things which God prepared for them that love him.'

10 But God hath revealed them to us by his spirit: for the spirit searcheth all things, yea the deep things of God.

11 For what man knoweth the things of a man, save his own spirit? so also the things of God, no man, but the spirit of God.

12 And we have known, and do also the spirit of the world, but the spirit which is of God, that we may know the things that are given to us of God.

13 Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual things.

14 But the natural man perceiveth not the things of the spirit of God, for they are foolishness unto him: Neither can
can he knowe [them] because they are spiritually discerned.
15 But he that is spiritual, discerneth all things, yet he himself is judged of no man.

The iij. Chapter.

16 For who hath known the mind of the Lord, that he might instruct him?

But we have the mind of Christ.

17 And I could not speak unto you as unto spiritual, but as unto carnal [even] as unto babes in Christ.

18 I gave you milk to drink, and not meat: For ye were not strong enough, neither are ye yet.

For ye are carnal. Seing then, there is among you envying, strife, and seditions, and divisions, and all sorts of carnal iniquity;

19 And another, I am of Paul, and another, I am of Apollo, are ye not carnal?

What is Paul? What is Apollo? Only ministers are they by whom ye believed, even as the Lord gave to every man.

20 But God gave the [cere]

6 So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.

7 He that planteth, and he that watereth, are one, and every man that receiveth his reward according to his labour.

8 For we are labourers together for God. Ye are the harvest, and God the [cere]

9 For we are labourers together for God. Ye are the harvest, and God the gatherer of it.

10 According to the grace of God given unto me, as a wise master builder have I laid the foundation, and another buildeth thereon. But every man taketh heed how he buildeth thereon.

11 For other foundation can no man lay, than that which is laid; which is Jesus Christ.

12 If any man build on this foundation:

13 Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built upon it then he shall receive a reward.

15 If any man's work perish which he hath built upon it, he shall suffer loss, but he shall be made as it were of fire by fire; nevertheless, as it were through fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which [temple] ye are.

18 Let no man deceive himself. As ye have received Christ Jesus, walk in him.

19 For the wicked one of this world, is foolishness with God: and it is written: "He compasseth the wise in [their] own craftiness:"

20 And again: The Lord knoweth the thoughts of the wise, that they be vanity.

21 Therefore let no man glory in [their] own understanding: For all things are yours.

22 Whether it be Paul, or Apollo, or Cephas, either the world, either you, or death, whether they be present things, or things to come, all are yours,

23 And ye are Christ's, and Christ is God's.

The iii. Chapter.

1 After that he had described the office of a true apostle, lefying they did not acknowledge hym such one. 2 he appealed to god's judgement, being downe to their glasse, which did hinder them to parse that which was despised in hym. 3 he knew what he required on their part, and what they ought to take for of hym at his returne.

2 For I knowe nothing by my selfe, yet am I not thereby justified: but he that judgeth.

3 With me it is but a very small thing that I should be judged of you, either of mans judgement: No, Iudge not (a) mine owne selfe.

4 (a) whether I have great knowledge, also of many,
The first Epistle

5 Therefore judge nothing before the time, until the Lord come, who shall lighten thine eyes that are in darkness, and open the counsels of the hearts, and then shall every man have praise of God.

6 And these things brethren, I have figuratively applied unto myself, and to Apollos, for your sakes, that ye might learn by vs, that no man conceav in mynde above that which is written, that one dwell not against another for any mans cause.

7 For who repenteth thee? And what hast thou, that thou hast not received? If thou hast received it, why reiocest thou, as though thou haddest not received it?

8 Now ve are full, now ve are made void: ve raigne as bynges without bs, and I would to God ye dyb raigne, that we also might raigne with you.

9 For me thynketh, that God hath let booth vs, withche are the last apostles, as it were men appointed to death. For we are made a galing stone unto the worde, and to the angels, and to men.

10 Even unto this time ve both hunger and thirst, and are naked, and are buffetted, and have no cernaine dwelling place.

12 And labour, working with our owne hands, we are reputed, and ve blisse, we are perfeconed, and suffer it.

13 We are enuio spoken of, and ve praye: we are made as the slythynesse of the worde, the offswirling of all thynges unto this day.

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

15 For though ye have ten thousand instructors in Christ, yet [have ye] not many fathers: For in Christe Jesu I have begotten you through the Gospel.

16 Wherefore, I desire you, ye folowers of me.

17 For this cause have I sent unto you Timothy, which is my beloved sonne, & faithful in the Lord, which shall put you in remembrance of my wayes which be in Christe, as I teach every where in all Churches.

18 Some live as though I would come no more at you:

19 But I will come to you shortly, if the Lord will, and will not that the Lord will, but the power.

20 For the kyngdome of God is not in words, but in power.

21 What will ye? Shall I come unto you with a rodde, or in love and in the spirit of mekenesse?
to the Corinthians.
anptruetl). ^o

m

that is calico a b;otbec be a fomicaf our,

,

3ltb;otcbntopouhianepfftle,tbatpe
9
tyoulb not companie UXtlj fomtcatoucs:
can&gmeantjnotatailibttbthe fo;nt*
10

ii
i,Thrf.ai.b

catoursofthfstto;lbc,o;roitbthecouc*
tous,o;erto;tioncts, o? Vbitb iDoiatccs:
to; tDcti mutt pe neebes bauc gone out
of the lbo;lb,
25ut norbc
Dane tb;itten bnto pou,
"that pecompanfe not together, tfanp

owuetous^amoMtppcroftbois

M.

o;

a rapler.o; a bmnaarbe ,

o; an ertomo*
ner:tt)mjl)(nuijatisfucl)Lf«t&atpeicate

not.

u

5fo;TOhathaue3?tobotofubgctbeni
that arc ibtthouta>o pc not iubge tbcm

mn>

that arc Mtbf n* Xbem that arc
out d5ob iuogetb . *teut atbap from a* d** *•, u
mong pou that Wtaebperfon,

3

Tloe

c.

Chapter.

$e rebutotb tbetn to* gopng to Iatoe toget&tr before tfie featften; 7 cfoifft'anss outrbc
tatfiet to ftiffer.
2 $e repjouetb tbe abating oechtfaian libertie,
jj ant) ujetoetn that
toeoiigbt to (true ©oD purclp.botij in boDp ano in foule.
i

1

3d FIFS^HIlSlreanp of pou, Waning

(J50b.

"

lbiti) ano;
bufmefle
ttjcr, be iubgcb bnocc

jij.ajalnll

natty
OWtmiurt,
itro

nn&tultare
ot fanctificti

CI))Ut.
JLt.vu.c!.

the

fl

bnmtt

,

gifthenpcbaueiubgementofthmgeg
partepnpngtotbis ipfe, fetbp tbc in to
mbgeibbitbcarc icatt eftcemeb In tbc
Cbutche.

5

3J fpeaaeitto pour (name: 3fstt fo that
there is not a ibpfc man among pou; no

notonctbattaniubgc bettbene brother
anbb;otbcr*
6 25ut one brother goetb to laib ttutb ano
tber,anb that bnoer the bnbeleners?

(uftifteo in

7

/I5otbe therefor therets bttcrlpa fault

among pou, betaufepegoto

taibeone
with another: i©bp rather futTer pe not
Wrongm>bp rati) cr fuffer pe not barmen
s j|5ap,pe pour feluesbo Wrong, anb 00

harmc,anb tbat to pour brethren.
9

UnoWcpe

not tbat tbe bnngbteotis
(ball not tnbente the Bingbome of <L5ob;
zse not bctcaucb *nctt bcr f0; tucatours
no; iooiatours , no; abulterrrs , no?
Weaalmgcs , no; abufcrs of tbem (clues
Witbm<intttnbe,
10 i2ortheeues,no;couetous ,no;b;nnc*
barocs, norcurfeofpeabers, no; ppl*
:

'Pll.V.i.

^.«"=

lcrs

,

(ball

mhente tbe bingbome of

tbe name of tbc ?lo;b 3Jefas,

anb bp the fpitite of our <25oo.
it
^UtUlngesarelaibfuUbntomc, but
*al tbtnges are not profitable: ^1 1 bings
arclatbrullbnto me , but 3J tutu not be
b?onghtbnbertbe potticr of anp.
fl^eates [« o?oepneoj fo; tbe bc!ip,anb
rftebellpfo;mcatcs: but©oo Ojauoe*

Fcde.J7-<L
i.Cor.x.c.

w

13

nrc fubirct to
tljof: tljingEo

tnhiiii jjc

[an

not ujiir.

Crop botlj u,anb tbcm. iI2omc tbe boop
[<« notfo; co fo;nicatton : but fo; tlje CO Chcpas
"
b.thm^ tl;cp
!Lo;bc,anb tht Ho;bc fo; tijc fjoop.
BJCb Ot*)fC
3lno <5od botb bath rapfeD bp tlje ftcro^, Jflif*
14.
fLo;be, anb alfo (ball rapfe bs bp b^ ijis vxm .'t:utu
•

OCf'

I

t>nctcai.<ilc.

polber.
15

«^*Bnotbcpenof tbatpotn; bowesarc
tlje members of Ch;iftc? &bal!
3 tben

€
>.Uor.iii C.

tabc tlje members of €b;f fte, anb mafte
tbcm the members of an harlot* (Rib

-

25

anbfuchvbcrcromcofpou: butpe are
waflbeb,but pe are fanctifrcb, but pe are

anbnot

rather bnoer^faintes*
*2Dope not unoibc that
the famtcs (ball iuogc
the tbo;lbc;3Jf the ttwioe lhalbe tubgeb
bppou , arcpebnttwtbp to (ubgc tbc
fmallcft matters?
Bnoib pc not hotbe that tbc flial (ubge
3
tbcangcls?fcoujcimuhmo;c ttjmgcs
tbatpartcpnc to this Ipfe*

4

11

fo;bpb.

u

Bnotb pe nof,that Ueibhkbe couplctb
fibnfclfe ibitb

an harlot

one boop;
one flefbe.
25ut
17
he that is topneb bnto the ilo;D is
,

is

*5Fo; tlboCfaptb he)(balbc

onefpmte.

xijf.

Mjrlc.x.a.

EpiLV.g.

flee fo;n(tatton . euerp fpnnc that a
manboetb,ts ibithonttbcbobp: but
he that committeth fornication , finnctl)
againfthisoibncbobp.
Bnolbe pe not that pour boop is the
19
temple of the hoipgboft [ttbtcijewj
pou,tbbom pehauc of god , anb pc are
not pour olbnrV
zo 5fo;pearebearelp bought : therefore
13

m

gIo;ifte

Genf.ii d.

M nth

000 m pour bobp anb

m pour

fptrite,tbhicbare(^obs.

42

Hi}

Tbe


The First Epistle

The vii. Chapter.

1. The apostle answers to certain questions which the Corinthian desired to know, as of single life, of the duty of marriage, of disobedience and disgregation in marriage; of marriage between the heathen and the heathen, of unbecoming the circumcision, the second marriage.

Owe as concerning the things whereof ye wrote unto me, it is good for a man not to touch a woman. Nevertheless, to a ype formation, let every man have his own ype, and let every woman have her own husband. Let the husband give unto the ype due reverence: Lyke ype also the ype unto the husband. The ype hath not the power of her own body, but the husband: And lyke ype also the husband hath not the power of his own body, but the wife. "Defende you not the one the other, except ye be with both your contents for a time, that ye may give your selves to fasting and prayer: and afterward come together again, that Satan tempt you not for your incontinence."

This I say by saue, not of commandement.

For I would that all men were as I myselfe; but every man hath his proper gift of God, one after this manner, another after that.

I pray therefore unto them that be married, and ypped ypes, it is good for them if they abyde even as I. But if they cannot abstaine, let them marrie: For it is better to marrie then to burne.

Unto the married commandement, not I, but the Lord, "Let not the ype depart from the husband: But and if she depart, let her remaine unmarried, or be reconciled unto her husband [again]: And let not the husband put away his ype. But to the remarquant speake I, not the Lord: If any brother have a ype that believeth not, if she be content to dwell with him, let him not put her away. And the woman which hath left her husband be an infidel, and she content to dwell with her, let her not put him away. For the unbecoming husband is sanctified by the ype, and the unbecoming ype is sanctified by the husband: else were your children blemish, but now are they holy."

But if the unbecoming depart, let yp depart: A brother or a sister is not in subjection in such things: But God hath called us in peace.

For ype knowest thou that O woman, whether thou shalt have thy ype, or ypper knowest thou O man, whether thou shalt have thy ype?

But as God hath distributed to every man, as the Lord hath called every one, to ype them baile, and to ype them in all Churches.

Is any man called belonging circumcised: let him not abde uncircumcised: Is any called uncircumcised: let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandements of God.

Let every man abyde in the same calling, wherein he was called.

Art thou called a seruant? care not for it: Nevertheless, if thou mayest be free, be it rather.

For he that is called in the Lord [being] a seruant, is the Lord's free man: And ype also he that is called [being] free is Christes seruant.

Be ye dearly bought, be ye not the seruantes of men.

Brethren, let every man wherein he is called, therin abyde with God.

Now concerning virgins I have no commandement of the Lord: yet geue I counsell, as one that hath obtained mercy in the Lord to be bethefull.

I suppose therefore that it is good for the present necessitie: for I say, it is good for a man to be.

Art thou bounde unto a ype: leketh not to be loosed: Art thou loosed from a ype: leketh not a ype.

But and if thou marrie a ype, thou lumped not, and if a virgin marrie, she bath not lymned: Nevertheless, such that have trouble in their defe, but I beare with you.
But this say I brethren, the time is short: It remaineth, that they which have wives, be as though they had none:

And they that weep, as though they wept not; that they that rejoice, as though they rejoiced not: and they that bej, as though they possessed not:

And they that be in this world, as though they bled it not: For the fashion of this world passeth away.

*If any man thinketh that he is unmeet for the virgin if he paire the time of marriage, and neede to require, let him do what he will, he sinne not; let them be married.

Nevertheless, he that purposeth sithly in his heart having no neede, but hath power over his owne will, and hath so receeved in his heart that he will keepe his virgin, doth well.

So then he that is unmeet his virgin in marriage, doth well: but that is unmeet his virgin not: in marriage, doth better.

*The luyfe is bounde to the ladie as long as her husbande lyueth: but if her husbande be dead, she is at libertie to marry with whom she will, only in the Lorde.

But thee is happier if she asbe, after my judgement: And I thinke hereby that I haue the spritie of God.

This speake I for your profite, not to tangle you in a snare: but that ye may folowe that which is honest and comely, and that ye may cleare fast unto the Lorde without separation.

But if any man thinke that it is unmeet for his virgin if he paire the time of marriage, and neede to require, let him do what he will, he sinne not; let them be married.

Nevertheless, he that purposeth sithly in his heart having no neede, but hath power over his owne will, and hath so receeved in his heart that he will keepe his virgin, doth well.

So then he that is unmeet his virgin in marriage, doth well: but that is unmeet his virgin not: in marriage, doth better.

*The luyfe is bounde to the ladie as long as her husbande lyueth: but if her husbande be dead, she is at libertie to marry with whom she will, only in the Lorde.

But thee is happier if she asbe, after my judgement: And I thinke hereby that I haue the spritie of God.

This speake I for your profite, not to tangle you in a snare: but that ye may folowe that which is honest and comely, and that ye may cleare fast unto the Lorde without separation.

*For some having consience of the luyfe, will this house, eat as a thing offered unto luydes, and to their consience being weak, is defiled.

But meate maketh vs not acceptable to God: For neither if we eate, haue we the more, neither if we eate not, haue we the leffe.

But take ye be left by any means this Libertie of yours be an occasion of falling, to them that are weak.

As concerning the eating of those things that are offered unto luydes, we are sure that an luyde is nothing in the Lorde, and that there is none other God but one.

And though there be that are called gods, whether in heauen or in earth, (as there be gods many, and luydes many)

Yet beo unto vs is there but one God, which is the father, of whom are all things, and are in him, and one Lorde Jesus Christe, by whom are all things, and we by him.

But every man hath not knowledge:

1. Cor. viii. 1. 2. Cor. x. 3. 4. 

Rom. vii. 3. 4. 

1 Cor. i. 2. 

(1) touching things offered unto luydes, we are sure we haue knowledge. Knowledge maketh a man stedfast: but one eateth. If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is knovved of him.

As concerning the eating of those things that are offered unto luydes, we are sure that an luyde is nothing in the Lorde, and that there is none other God but one.

And though there be that are called gods, whether in heauen or in earth, (as there be gods many, and luydes many)

Yet beo unto vs is there but one God, which is the father, of whom are all things, and are in him, and one Lorde Jesus Christe, by whom are all things, and we by him.

But every man hath not knowledge:

1. Cor. viii. 1. 2. Cor. x. 3. 4. 

Rom. vii. 3. 4. 

(1) touching things offered unto luydes, we are sure we haue knowledge. Knowledge maketh a man stedfast: but one eateth. If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is knovved of him.

As concerning the eating of those things that are offered unto luydes, we are sure that an luyde is nothing in the Lorde, and that there is none other God but one.

And though there be that are called gods, whether in heauen or in earth, (as there be gods many, and luydes many)

Yet beo unto vs is there but one God, which is the father, of whom are all things, and are in him, and one Lorde Jesus Christe, by whom are all things, and we by him.

But every man hath not knowledge:
The first Epistle

The ix. Chapter.

1. He exhorted them by his example to use their liberty to the edification of others.

2. To run not only in the course that they have begun.

3. I not an Apostle: am I not free? have I not seen Jesus Christ our Lord? Are ye not my work in the Lord?

4. If I be not an Apostle unto you, yet doubt not: for the sign of my apostleship are ye in the Lord.

5. Be ye and to us as the Lord hath made us of you.

6. And Paul and his companions went forth through Phoenicia and Syria, having the Gospel to preach.

7. And when they were come unto Antioch, they gathered the whole church together, and they imparted the work that God had done among the Gentiles by their ministry.

8. Then they, after they had stayed there a long time, departed, and went on through Galatia, and Phrygia, in order, unto Mysia.

9. But Paul, having resolved to pass through Asia, since they would not suffer him, But Paul and Sylas (for so it was written in the book of the prophets, Sylas being a Levite) departed from them, and went to BITHYNIA.

10. But as they would not stay at Bithynia, they went through Asiana, and came unto Miletus, where they were wont to come, and sent unto the elders of the church.

11. And when they had taken their leaves of him, and of all the brethren, they sailed from Miletus unto Patmos.

12. And when they had crossed over to Chios, they came unto Samos, and remained there a year and more.

13. And from Samos they went to Miletus, where they were wont to come, and sent unto the elders of the church.

14. And when they had taken their leave of one another, they sailed from Miletus unto Patmos.

15. And having crossed over to Chios, they came unto Samos, and remained there a year and more.

16. And from Samos they went to Miletus, where they were wont to come, and sent unto the elders of the church.

17. And when they had taken their leave of one another, they sailed from Miletus unto Patmos.

18. And having crossed over to Chios, they came unto Samos, and remained there a year and more.

19. And from Samos they went to Miletus, where they were wont to come, and sent unto the elders of the church.

20. And when they had taken their leave of one another, they sailed from Miletus unto Patmos.

21. And having crossed over to Chios, they came unto Samos, and remained there a year and more.

22. And from Samos they went to Miletus, where they were wont to come, and sent unto the elders of the church.

23. And when they had taken their leave of one another, they sailed from Miletus unto Patmos.

24. And having crossed over to Chios, they came unto Samos, and remained there a year and more.

25. And from Samos they went to Miletus, where they were wont to come, and sent unto the elders of the church.

26. And when they had taken their leave of one another, they sailed from Miletus unto Patmos.

27. And having crossed over to Chios, they came unto Samos, and remained there a year and more.

28. And from Samos they went to Miletus, where they were wont to come, and sent unto the elders of the church.

29. And when they had taken their leave of one another, they sailed from Miletus unto Patmos.
to the Corinthians.

16 — The cuppe of blesyng which we do blesse, is it not by parakyng of the blood of Christe? the bread which we breake, is it not the parakyng of the body of Christe?

17 For: we that are many, are one bread and one body, in as much as we be all partakers of one bread.

18 Bebelode Israel after the flesh: Are not they which eate of the sacrifices, partakers of the altar?

19 What say I then? that the idol is any thing: Or that it which is offered to idolls is any thing:

20 (Say but [this I speke] that the chynge which the gentiles offer, they offer to devyls, and not to God. And I would not that ye should hauue (a) devylshappe with the devyls.

21 We can not dyynke (b) cup of the Lord and the cup of devyls. We can not be partakers of the Lords table, and of the table of devyls.

22 Either do we provoke the Lord to anger? Are we stronger then he?

23 All thynges are lawfull for me, but I will not be brought into question, nor shame for that which I do.

24 *Let no man seake his owne: but every man anothers wealth.

25 Whateuer is sold in the marke, (c) be it to the markete, that cate, and affe no question for conscience sake.

26 For the eart is the Lords, and all the wealth is the Lords:

27 *If any of them which belyeue not, bedy you [to a seat] and ye be disposed to go, Whateuer is set before you, eat, askinge no question for conscience sake.

28 But if any man laye boute, this is offerd into idolls, caste not (d) for his sake that thebed it, and for conscience sake. The eart is the Lords, and all that therein is.

29 Conscience I lay, not thyne, *but of the other. For why is my (e) libertie,Judged of another mans conscience?

30 For, *It I take my part with thankes, why am I cupl broken of, for that wherfore I gene thankes:

31 *Whether therefore ye eate or dyynke, Coloss.xxx.ii. 07
The first Epistle

... whatsoever ye do, do all to the glory of God. 13 Even as...  
32 See that ye give none offence, neither to the Jews, nor yet to the Grecians, nor yet to the Church of God.

3 The xv. Chapter.

In ye Tudor time...  
12 See that ye give none offence, neither to the Jews, nor yet to the Grecians, nor yet to the Church of God.
The xii. Chapter.

1 The diversities of the gifts of the holy ghost, ought to be tied to the edifying of Christ's church, as the members of man's bodyitur to the use of one of another.

Accepting spiritual gifts, brethren, I would not have you ignorant.

1. Wherefore I declare unto you, that no man speaking by the spirit of God, saith Jesus is not God, but by the holy ghost.

2. There are diversities of gifts, but the same spirit.

3. And there are diversities of administrations, but the same Lord.

4. And there are diversities of operations, but God is one, which worketh all in all.

5. The manifestation of the spirit is given to every man, to profit withal.

6. For one is given by the spirit of the wise, to another the word of knowledge, by the same spirit.

7. To another faith, by the same spirit: to another the gifting of healing by the same spirit.

8. To another, that power to do miracles, to another prophecy, to another a gift of knowledge, to another, the interpretation of tongues.

9. But all ye travail of one and the same spirit, decreeing to every man a merciful gift, as he will.

10. For as the body is one, and hath many members, and all the members of one body, though they be many, yet are (but) one body: even so is Christ.

11. For by one spirit, are we all baptized into one body, whether (we be) Jews or gentiles, whether (we be) bond or free: and have all drunk of one spirit.

12. For the body is not one member, but many.

13. If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body?

14. And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body?

15. If all the body were an eye, where would be the hearing? If all were hearing, where would be the smelling?

16. But now hath God set the members, every one to his work.

17. Wherefore the foot is not for shame to be the same with the hand, or the head with the feet; no, but the members of it that seem to be less are necessary:

18. And he that is least of all the members, which seemeth to be the least, is that which is not so.

19. Beza, rather a great deal, those members of the body which seem to be more feeble, are necessary:

20. And upon those members of the body which we think least honour, put we more honour on. And our undeedly parts, have more comeliness on.

21. For our comely members need it not: but God hath tempered the body together, and hath given the more honour to that part which lacked.

22. Least there should be any strifes in the body: but that the members should have the same care one for another.

23. And if one member suffer, all suffer with
The first Epistle

With it. If one member be hid in honour, all the members rejoice with it.
27 Ye are the body of Christ, and members one of another.
28 And God hath disposed some in the Church, first Apostles, secondarily, prophets, thirdly teachers, and then them that do miracles: after that, the gifts of healing, helpers, governours, par-}

ite of tongues.
29 Are all, Apostles: are all, prophets: are all, teachers:
30 Are all, doers of miracles: have all the gifts of healing: Do all speak with tongues: Do all interpret;
31 Court after the best gifts: And yet the I unto you a more excellent way.

The xiii. Chapter.
1 Because love is the souptane and rule of edifying the Church, he feteth forth the nature, office, and price thereof.

Though I speake with the tongues of men and of angels, and have not love, I am as an unson pedal, yea, I am a sounding brass, or a tinkling Cymbal:
And though I could prophesy, and understand all mysteries, and all knowledge: Pea, if I had all prophecy, so that I could move mountains out of their places, and have not love, I was nothing.

though I bestowe all my goodnes to feed the poore, and though I gave my body that I burned, and have not love, it profitteth me nothing.

3 And though I bestowe all my goods to feed the poore, and though I gave my body that I burned, and have not love, it profitteth me nothing.

4 Love suffereth long, and is curteous: Love envieth not, love bothe not striveth, desireth not,
5 Dealeth not disdonesst, * seetheth not her owne, is not provoked to anger, thinketh none evil,
6 Reioyseth not in iniquitie: but rejoys-

ceth in the truth:
7 Suffreth all thinges, believeth all thinges, hopeth all thinges, endureth all thinges.
8 Though prophesieyes prophesy, other tongues reasle, or knowledge vanishe away, be not unioled never away;
9 If for our knowledge is unperfect, and our prophesying is unperfect:
10 But when that which is perfect, is come, then that which is imperfect shall be done away.
11 When I was a childe, I spake as a childe, I understoode as a childe, I imagined as a childe: But adowse as a man, I put away chypdishness,
12 Where we see in a * glass, even in a darke speaking: but when we see face to face. Where I knowe imperfectly: but when I knowe even as I am known.
13 Where abdydeth speaking, and love, these three, but the chiefe of these is love.

The xiii. Chapter.
1 He exhorteth to love, commendeth the gift of tongues, and other spiritual gifts, * But chiefly prophesying: 2 He commanndeth women to keep silence in the Church: 3 And teacheth what good order ought to be observed in the Church.

Dowle after love, and court spiritual [giftes] but most chiefe of that ye may prophesie.

For he that speakeneth with the tongue, speakeneth not unto men, but unto God: For no man heareth hym, howbeit, in the spirite he speakeneth mysteries,

But he that prophesieeth, speakeneth unto men to their edifying, to their exhoration, and to their comfort.

He that speakeneth with the tongue, edifieth hym selfe: * he that prophesieeth, edifieth the Church.

5 I wouldde ye al speake with tongues, but rather that ye prophesieeth: For greater is he that prophesieeth, then he that speakeneth with tongues, except he expondde it, that the Church may have edifying.

6 Dowle brethren, ye if I come unto you speaking with tongues, what shall I be profite you, except I speake to you either by revelation, or by knowledge, or by prophesying, or by doctrine:

7 Dowle, thinges without lye getting
unto the Corinthians.

25 If then when ye come together in one place to eat, and your wife is not with you, let her alone go to eat by herself; for of such things are ye guilty before God: nay, ye do wrong, and sin, and it remaineth upon you.

26 But if any man have a mind to eat, with thanks, let him eat with his own house: and when thou hast eaten, give thanks to God. For why shouldest thou, or any other, judge, lest thou shouldest be judged of the same manner?

27 For, I say unto you by revelation, that when ye come together to eat, ye eat not the Lord's supper.

28 For we, being many, are one bread, and one body: for we are all partakers of his body and blood. For by him we both have access by one Spirit unto the Father.

29 Brethren, come not together as though the Lord's supper were to be eaten in the house of God.

30 For we, being many, are one bread, and one body: for we are all partakers of his flesh and of his blood. But why eat ye that which is holy one to another, and cause your brother to stumble?

31 Brethren, ye are the guests of our Lord Jesus Christ.

32 Therefore escape, my brethren, as brute beasts from the snare of the devil, and be not partakers with him.

33 For, if we would judge ourselves, we should not be judged: but when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

34 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

35 Neither is there any creature that is not manifest in his show: for he is hid that is hid from God, who is the mind of all things.
The first Epistle

The xv. Chapter.

The preacher the resurrection of the dead; and first that Christ is risen, 2: then, that we shall rise; 3: and the manner howe.

1. Docover brethren, I declare unto you, the Gospel which I preached unto you, which also ye have received, and wherein ye stand.

By the which also ye are saved, ye hepe in memonie after that manner I preached unto you, except ye have beleeved in bayne.

For first of all I declared unto you, that the which, I receaue: hoode that Christ dyed for our limes, agreeing to the scriptures.

And that he was buried, and that he arose againe the third day, according to the scriptures:

And that he was scene of Cephas, the first of all the Apostles.

After that, he was scene of nothen five hundred brethren at once: of which, many remaynente into this day, I s assaults are fallen a slaue.

After that, he was scene of James, when all of the Apostles.

And last of all he was scene of me, as of one humbled out of due tyme.

For I am the least of all the Apostles, whom am not worthy to be called an Apostle, because I persecuted the Church of God.

But by the grace of God, I am that I am: and his grace which is in me, was not in bayne: but I laboured more abundantly then they all, yet not I, but the grace of God which is with me.

Therefore, whether it were I or they, so we praech, and so haue beleeved.

If Christ be praech at hoode that he rose from the dead: hoode saie sone among you, that there is no resurrection of the dead:

If there be no ryling agayne of the dead, then is Christ not rylen agayne.

If Christ be not rylen agayne, then is our praechyng bayne, and your faith is alfo bayne.

16 For if the dead ryse not agayne, then is not Christ rylen agayne.

17 If it be so, that Christ rofe not agayne, then is your faith bayne, and ye are yet in your limes.

18 Therefore, they which are fallen in a slaue in Chylst, are perschiled.

19 If in this lype only we have hope on Chylst, then are we of all men moost miserable.

20 But noode is Chylst rylen from the dead, the first frutes of them that sleept.

21 For since baue (came) death, euery man be to be by man came the resurrection of the dead.

22 For, as by Adam all die: euery man by Chylst shall all be made alyne,

23 But euery man in his owne order.

The first fruteis of Chylst, afterward, they that are Chylstes at his commyn:

24 When commonly the ende, when he hath deluere by the kyndom to God the father, when he hath put doynte all rule, and all autocratie, and power.

25 For bannst raigne 

26 The last enemie that thalbe destroyed, the death.

27 For he hath put doynte all thynges under his seete: But when he saith, all thynges are under hym, it is manifest that he is excepted which dyd put all thynges under hym.

28 When all thynges are subdoubt into hym, then shall the some allg hym selfe be ubiect into hym that put all thynges under hym, that God may be all in all.

29 Els what shal they do, which are baptised for the dead, ye the dead ryse not at all?

30 Why are they then baptised for them?

31 By our reworpyng which I haue in Chylst Hele our Lode, I dye daily.

32 If I haue fought wath beasts at Ephesus after the maner of men, what anaunftaghy it me, ye the dead ryse not agayne.

33 Be not decaeted, Cypill worbes, corrupt good maners.
to the Corinthians.
cv.

34 Awake truly out of sleep, and tune not: For some have not the knowledge of God. I speak this to your shame.
35 But some man will say, how are the dead raised up? with what body shall they come?
36 Thou fool, that which thou sowest, is not quickened except it die.
37 And that which thou sowest, thou sowest not that body that shall be, but bare
come, as of wheate, or of some other:
38 But God giveth it a body at his pleasure, to every seed his own body.
39 All flesh, is not of the same flesh: But there is one flesh of man, another flesh of beasts, another of serpents, and another of birds.
40 There are also celestial bodies, and bodies terrestrial: But the glory of the celestial is one, and the glory of the terrestrial another.
41 There is another glory of the sun, and another glory of the moon, and another glory of the stars: For one star differeth from another in glory.
42 So is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:
43 It is sown in dishonour, it is raised in honour: It is sown in weakness, it is raised in power.
44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.
45 As it is written: The first man Adam was made a living soul; and the last Adam was made a quickening spirit.
46 Howbeit, that which is spiritual, it is not first which is natural, and then that which is spiritual.
47 The first man [is] of the earth, earthly: the second man [is] the Lord from heaven.
48 As is the earthy, such [are] they that are earthly: And as is the heavenly, such [are] they also that are heavenly.
49 And as we have borne the image of the earthy, so shall we bear the image of the heavenly.
50 This first man [is] of earth: that selle and blood can not inherit the kingdom of God: Neither is corruption inheriting incorruption.
51 Behold, I shew you a mystery. We shall not all sleep: but we shall all be changed.
52 In a moment, in the twinkling of an eye, at the last trump. For the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption, and this mortal must put on immortality.
54 When this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to passe the saying that is written, Death is swallowed up into victory.
55 O death where is thy sting? O hell where is thy victory?
56 The sting of death is sin, and the strength of sin is the law.
57 But thanks be to God, which giveth us the viour through our Lord Jesus Christ.
58 Therefore to be beloved brethren, be ye 
perfect, blameless, unblamable, without blemish in the sight of the Lord, so much as ye know that your labour is not in vain in the Lord.

\( \text{The xvi. Chapter.} \)

1 He putte thin remembrance of the gathering for the poor brethren at Hier-
asalem, is the most perfect in faith, in the love of Christ, and of our neighbour.*
2 After his commendations, he would to them all prosperite.

\( \text{Concerning the gathering for the sanctes, as I have ordained in the Churches of Galatia, even so do ye.} \)

Upon some Sabbath day, let every one of you put aside by hym selfe, and lave by as God hath prospered hym, that then there be no gatherings when I come.

3 When I am come, whomsoever ye shall abobe by [your] letters, then well Iende, to bring your liberalitie unto Hierusalem.
4 And p[ut] me meete that I go also, they shall go with me.
5 I will come unto you, after I have gone over Macedonia (for I wyl passe through Pardonia)
The \( j \). Epistle

6 And it may be, that I will abide, yea or return with you, that ye may bring me on my way whytber better I go.

7 For I will not see you now in my passage, but I must to abide a while with you, if the Lord will suffer me.

8 I will be at Ephesus until Whitsun day:

9 For a great doze and effectual is opened unto me, and there are many adversaries.

10 Of Timothy come, see that he be without fear with you: For he worketh the work of the Lord, as I do.

11 Let no man therefore despise hym, but commend him forth in peace, that he may come unto me: For I look for hym with the brethren.

12 As touching our brother Apollo, I greatly desired hym to come unto you with the brethren, but his mind was not at all to come at this time: Howbeit, he will come when he shall have convenient time.

13 I watch ye, stand fast in the faith, quyre ye, bcne men, be strong.

14 Let all your things be done with love.

15 I beseech you brethren (ye know the house of Stephanas, that it is \( b \) firstfruits of Achaia, and that they have appointed them selues to minister unto the saints)

16 That ye be obedient even unto such, and to all that helpeth with vs, labour.

17 I am glad of the conning of Stephanas, and Fortunatus, and Achaicus: For that which was lacking [brome] on your part, they have \( c \) supplied.

18 For they have comforted my spirit, and yours: Looke therefore that ye know them that are such.

19 The Churches of Asia salute you, Aquila and Priscilla salute you much in the Lord, and so do both the Church that is in their house.

20 All the brethen greet ye: 

21 The salutation of me Paul, with mine owne hande.

22 Of any man love not the Lord Jesus Christ, the same be Anathema maranaatha.

23 The grace of our Lord Jesus Christ be with you.

24 By love be with you all in Christ Jesus. Amen.

The second Epistle of Saint Paul the Apostle to the Corinthians.

1 The \( j \). Chapter.

4 \( a \) He declareth the great profit that commeth to the faithfull by these afflictions: 16, 17. And because they should not impute to lightness that he deferred his coming contrary to his promise: he proveth his constancie, both by the fiercenes of his preaching, and also by the immutableness of the Gospel, a which truth is grounded on Christ, and sealed in our hearts by the holy ghost.

1 Paul an Apostle of Jesus Christ, by the will of God, \( b \) brother Timotheus. Unto \( c \) Church of God which is at Corinth, with all the saints which are in all

2 Achaia:

Grace be with you, and peace from God our father and from the Lord Jesus Christ.

3 Blessed be God, the father of our Lord Jesus Christ, which is the father of mercies, the God of all comfort: Which comforted vs in all our tribulation, insomuch that we are able to comfort them which are in any manner trouble, with the comfort which we vs selues are comforted of God.

5 For as the \( d \) affections of Christ are plenteous in vs: even so is our consolation plenteous by Christ.

6 Whether we be troubled (\( e \) is) for your consolation and salvation, which salvation the Lord bestoweth in that ye suffer the same affections which we also suffer: or Whether we be comforted (\( f \) is) for your consolation and salvation:

7 And our hope is steadfast, insomuch as we know howe that as ye are partakers
The 1st Chapter.

Heleweth his lour towards them, 7 requirynge lykewyse that they would be favorable to the incestuous adulterer, sayynge, He doth repent. 14 He also reproocheth in God for the effect of his doctrine: 15 confuting them by such quarellpayers, as under pretense of speaking against his person, sought nothing but the overthrowe of his doctrine.

Ut I determined this in my selfe, 2 I should not come againe to you unthankfully.

For if I make you sure, who is he should make me glad, but the same which is made (alone) by me.

And I wrote this same unto you, lest when I came, I should take heaviness of them of whom I ought to rejoice. This confidence have I toward you all, that my joy is (the joy) of you all.

For in great affliction and anguish of heart, I wrote you with many tears, not that ye should be made sorry, but that ye should perceive the love which I have, most specially unto you.
The Second Epistle of Peter

8 wherefore I pray you, that you would continue your love towards hym.
9 For this cause deeply did I write, that I might know the plague of you, whether ye be obedient in all things.
10 To whom ye forgive any thing, I forgive also, for if I forgive any thing, to whom I forgive it, for your sakes forgive I it, in the sight of Christ.

2 Peter 2:1

11 Least Satan should circumspect you: for his thoughts are not unknown unto you.

2 Peter 3:1

12 Furthermore, when I came to Troas, to (preach) Christ's Gospel, and a door was opened unto me of the Lord,

2 Peter 3:1

13 I had no rest in my spirit, because I found not Titus my brother, but took

2 Peter 3:1

14 Nether thanks be unto God, which always giveth us the victory in Christ, and openeth the favour of his knowledge by vs in every place.

2 Peter 3:1

15 For we are unto God the sweete favour of Christe in them that are saue, and in them which persiue.

2 Peter 3:1

16 To the one part [are we] the favour of Luke.ii. death, unto death: and to the other part [are we] the favour of life unto life.

2 Peter 3:1

17 For we are not as many are, Which chop and change with the word of God: but as of pureness of God, in the sight of God, to speke we in Christe.

2 Peter 3:1

18 For even that which was glorified, is not glorified in respect of this exceeding gloze.

2 Peter 3:1

19 For if that which is destroyed was glorious, much more that which remaneth is glorious.

2 Peter 3:1

20 Seryng then that we have such trust, we be great boldnesse:

2 Peter 3:1

21 And not as Moses, which [put] a bapie over his face, that the children of Israel should not see for what purpose that scurched which is put away.

2 Peter 3:1

22 But their minds were blinded: For until this day remaneth the same covering untaken away in the reading of the side testament, [which bapie] is put away in Christe.

2 Peter 3:1

23 But even unto this day when Moses is read, *the bapie is lappde vpon their heart.

2 Peter 3:1

24 Nevertheless, *when it shall turn to the Lord, the bapie shall take a way.

2 Peter 3:1

25 *The Lord is a spriue: And where the spriue of the Lord [is] there [is] libertie.

2 Peter 3:1

26 But we all behold [as] in a mirrour, the glose of the Lord, with his face open, and are chaunged into the same similitude, from glose to glose, even as of the spriue of the Lord.
to the Corinthians.

The viiij. Chapter.

He declareth his diligence, and roundness in his office: and that which his enemies took to his disadvantage, to wit, the cross and affliction which he endured, he turned to his great advantage, 17 the which was the path of what posture commeth thereby.

A 1 Therefore, saying that we have such a ministrie, as we have received mercie, we say not: But have cast from us the clothes of vnholenesse, and walke not in craftiness, neither handle we the word of God deceitfully, but in opening of the truth, and report our felues to every mans conscieunce in the light of God.

3 If our Gospel be yet hid, it is hid in them that are lost:

4 In whom the (3) god of this world hath blinded the vnides of them which believe not, lest the light of the Gospel of the glose of Christ, (which is the image of God) should shine upon them.

5 For we preach not our felues, but Christ Jesus the Lord, and our felues your sernauntes for Jesus sake.

6 For it is God that commaineth the light to shine out of darkness, Which hath shone in our heartes, so to gene the light of the knowledge of the glose of God, in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellence of the power be Gods, and not ours.

8 We are troubled on every side, yet are we not without hope. We are in power, but not powerly without somewhat.

9 We suffer persecution, but are not forsaken therein. We are cast downe, but we perish not.

10 We alwayes beare about in the body the bying of the Lord Jesus, that the byse of Jesus might also appeare in our body. 11 For we which live, are alwayes because of death, 12 and therefore I speak: 13 But to the naturally, so as it is written, The eleventh chapter of the first book of Corinthians.

14 For we knowe, that he which raiseth vp by the Lord Jesus, shall raisse vs also by the meanes of Jesus, and shall set vs with you.

15 For all thinges (as I) for your sakes, that the plentuous grace, by thankes giving of many, may redound to the praise of God.

16 Wherefore we are not weary: But though our outward man perithe, yet the inward man is renewed day by day.

17 For our exceeding tribulation which is momentanea (b) light, prepar eth an exceeding and an eternall waygeth of glose buto vs.

18 Wherefore we loke not on the thynge which is seene, but on the thynge which is not seene. For the thynge which is seene, are temporal: but the thynge which is not seene, are eternal.

The vi. Chapter.

Paul proceedeth to declare the visitation that commeth by the cross. 4 home we ought to prepare our felues bento it. 1 by whom, and for what ende. 14 15 He setteth forth the grace of Christ, 30 and the office of ministres, all the faithful.

A 1 For we knowe, that of our earthly tabernacle were destroyed, we haue a bauing of God, an habitation not made with hands, but eternall in heauen.

2 For therefore say we, desiring to be clothed with our house which is from heauen:

3 So yet, yf that we be founed clothed, and not naked.

4 For we that are in this tabernacle light, 8 being burdened because we would not be uncloted, but would be clothed vs, Dij that
The 15th Chapter.

1. In exhortation to christian lye. 11 and to bear him like affection, as he doeth them: Also to keep them safe from pollution of idolatrie both in body and soul, and to have none acquaintance with the heathen.

2. In stripes, in palommerces, in strifes; in labours,

3. In watchings, in fastings, in pureness, in knowledge, in long suffering, in hybondness, in the holy ghost, in love buttained:

4. But in all thynges let vs behaue our selues, as ministers of God, in much patience, in afflictions, in necessitie, in angustishes,
to the Corinthians.

10 As sorrowing, and yet alway rejoicing; as poore, and yet making many rich; as having nothing, and yet possessed of all things. 

11 Of ye Corinthians, our mouth is open unto you, our heart is made large: 

12 We are in no straiten in vs, but are in a strait in your dede: 

13 I write you, like as ye received us in Christ, so that ye would receive us, though we be not? 

14 And bear not ye a strange yoke with the unbelievers. For what fellowship hath righteousness with unrighteousness? Or what communion hath light with darkness? 

15 What concorde hath Christ with Belial? or what part hath he that believeth, with an infidel? 

16 For the temple of God is holy, which is the Father of our Lord Jesus Christ, of whom ye are building. 

17 Wherefore come out from among them, and separate yourselves from them; for they are not your companions any longer: 

18 And will be a father unto you, and ye shall be sons and daughters, faith the Lord almightie.

π The vii. Chapter.

1 For I exhort thee by the promise of God, to beheare them that are pure; 

7 For they that be yeare your companion, and are not the fruit of your heart, 

9 I wrote to you not, because I would make you sorrow; but, that ye should learn the lesson by the example of our brethren that be in Christ. 

10 For godly sorrow worketh repentance unto salvation, not to be repented of: but the sorrow of the world worketh death. 

11 Behold how this great sorrow hath washed you, how it hath cleansed you from your evil deeds. 

12 Wherefore, though I wrote unto you, 

13 Therefore we are comforted, because ye are comforted: yea and exceedingly, that ye rejoice, as ye ought to rejoice; 

14 I am therefore not ashamed, though I boasted my selfe to hym of you,
you. For as all things which we spake unto you are true: even so our boasting that I made unto Titus is made true.

15 And his minde's affection is more abundant toward you, when he re-

membered the obedience of you all, howe with fear and trembling ye received his hymn.

16 I rejoice that I may be bold in you in all thynges.

The vii. Chapter.

1 By the example of the Macedonians and Christ, he exhorted them to continue in relieving the poor saints, commending their good beginning. 2 After he commendeth Titus and his fellowes unto them.

12 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

12 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.

15 2 For to their powers I heare them so receaved ye beyond their powers, they were willing.

4 And prayed vs with great inpaunce that we would receave this grace of God, and societie of the ministerie to thy saints.

5 But this they did not as we looked for: but gave their owne services first to the Lord, and [after] unto vs by the will of God.

6 So that we could not but desire Titus to accompany the same grace among you also, even as he had begun.
to the Corinthians.

The ix. Chapter.

1. The cause of Titius and his companions coming to them. 

2. He exhorteth to give almes cheerfully, and the way what fruiues will come thereof.

3. If the ministryng to the lautes, it is but superfluous for me to write unto you: For I know the readiness of your mind, whereof I boast my selfe of you, unto them of Macedonia, that Achaea was prepared a yere a go: and your zeale hath promised many.

4. Yet haue I sent the brethren, lest our boastynge which I make of you, should be in vaine in this behalf, that ye (as I have laide) may prepare your felues.

5. Left ye of Macedonia come with me, and synke you unprepared, we (I will not say you) should be ashamed in this matter of boastynge.

6. Therefore, I thought it necessarie to exhort the brethren, to come beforehand unto you, and to prepare your good boystynge promised afore, that it might be reddy, so that it be as a boystynge, and not a defraudynge.

7. Let every man doe, accordyng as he hath purposed in his heart, not grudgingly, or necessarie: *For God loueth a chearfull gener.

8. God is able to make you riche in all grace, that ye in all thynges haveing sufficient into the blast, may be riche into all manner of good workes.

9. As it is written: *He hath (as) harde abode, and haft been to the poore; his rychtouynesse remayneth for eter.

10. He that unfruitly seeketh usto the utter, unfruitly bread also for soude, and multiplyeth your seed, and encreseth the fruiues of your rychtouynesse.

11. That in all thynges ye may be made riche into all singlenesse, which causeth through vs, that thankes are gaven unto God.

12. For the administration of this service, do not only supplieth ye needs of the lautes, but also is abounding by the thankes geyng of many unto God.

13. Which by the experiment of this ministraion, may collect God for the obedience of your contenytng to the Gospell of Christ, and for your singlenesse in distribuying to them, and to all men:

14. And by their prayers for you, which long after you, for the abundaunt grace of God in you.

15. Thankes be unto God, for his unspakeable gift.

The x. Chapter.

1. He toucheeth the lisse Apostles, and defendeth his authority, exhortynge them to obedience: And the weeth what his power is, 
es and haue hebleth it.

2. Paul my selfe beche the you by the mehenesse of gentleness of Christ, whiche when I am present among you, am tobyse: but am boide towarde you byng absent.

3. I beche you, that I neede not to be boide when I am present, with that same boidenesse, wherewith I am supposd to have men boide, agaynst soue, which repente vs as though we walked accordyng to the fruiue.

4. *For the wepons of our warfare are not carnall, but nyghticke through God, Eph.vi, to cast doylne strong holdes.

5. Wherewith we ouerhoyde counseles, and every hye thyng, that is extract a-gaynst the knowledge of God, byng into capriittie all imagination, to the obedience of Christ.

6. And are readie to take venemace on all disobedience, when your obedience is fullfilled.

7. Looke ye on thynges after the bitter appearance: If any man trut in lyme selfe that he is Christes, let hym considere this agayne of hym selfe, that as he is Christes, even so are we of Christ.

8. For
The 15th Epistle

8 For though I should boast of my self somewhat more of our authoritie, which the Lord hath given to vs for estification, and not for your destruction, it that not be to my shame:
9 Let I should write as though I wert about to make you afraid by letters.
10 For the letters sayth he, are safe and strong: but his bodye presenc is weake, and his speeche rude.
11 Let hym that is such, thynke on this wise: that as we are in vsorde by letters, when we are absent, such are we in vsorde when we are present.
12 For the sure make not our selues of the number of them, or to compare our selues to them which passe themselves. Nevertheless, while they measure them selues, with them selues, and compare them selues with them selues, they understande not.
13 But wełyll not reioyce above measure: but according to the measure of the rule, which God hath distributed unto vs, a measure to reache even unto you.
14 For we stretch not out our selues beyond measure, as though we reached not unto you: for euery to you also haue we come with the Gospell of Christ:
15 And we haue not our selues out of measure in other mens labours: Pea, and we hope, when your faith is increased among you, to be magnified according to our measure abundantly,
16 And that I shall preache the Gospell, in those regions which are beyond you: and not to glorious of those things, which by another mans measure are prepared already.
17 But let hym that goeth, goeth in the Lord.
18 For he that payseth himselfe, is not allowed, but Whom the Lord payseth.

The 16th Chapter.

2 He declarth his affection towards them. 3 The excellency of his ministrie. 4 and his diligence in the same. 5 The fetches of the false Apostles. 6 The pervertie judgment of the Corinthians. 6 And his owne paysethes.

1 Oudo to God ye coulde have suffered me a little in my foolishnesse: and in vsord ye do soordear me.
2 For I am gelys ouer you, with Godly gelysoue: for I have coupled you to one man, to present you a shalfe virgin into Christ.
3 But I seare left by any meanes, that as the serpente beguiled Eve through his subtletie, even to your myocardes should be corrupted to the ungodlesse that is towards Christ.
4 For ye he that communeth, preacheth another (k) Jesu, whom we haue not preached: or ye receaue another spirite whom ye haue not receaue: either another Gospell which ye haue not receaue, ye woulde well have suffered (hyn).
5 Verly I suppose that I was not be hynde the shalfe Apostles.
6 But though I be rude in speaking, yet not in knowledge, but in all thynges among you, we haue ben well knownen to the burnest.

7 Dyd I suyne because I submitted my selfe, that ye might be exalted, because I preached to you ye Gospell of God freely?
8 I robbed other Churches, takynge wages of them, to do you servyce.
9 And when I was present with you, and had need, I was chargeable to no man: for that which was lacking unto me, the brethren which came from Macedonia supplied, and in all thynges I haue kept my selfe so that I should not be chargeable to any man, and (b) Ipyll I kept my selfe.
10 (k) The truthe of Christ is in me, that this rejoyning shall not be by agaunt me in the regions of Achaia.
11 Wherfore: Because I love you not: God knoweth.
12 But what I do, that Ipyll I do, to cut away occasion from them which desire occasion, that they myght be founde lyke unto vs, in our glories. 13 For such false Apostles are deceitful workers, transformed into Apostles of Christ.
14 And no marable, for Satan haunte his is transformed into an angel of light. Therefore
15 Therefore it is no great thing though his ministers be transformed as the ministers of righteousness, whose end shall agree according to their works.

16 I say again, let no man think that I am foolish: yet if others think that they be wise, yet I shall not be a fool, that I also may boast my flke a little.

17 That I speak, I speak not after the (1) Loade: but as it were foolishly, in this manner of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, suffering ye your fleshes are wise.

20 For ye suffer, if a man bring you into bondage, ye a man deuorce; ye a man take, ye a man eat, ye a man fjalbe, ye a man fjalbe with ye, ye a man fjalbe with ye, ye a man fjalbe with ye, ye a man fjalbe with ye, ye a man fjalbe with ye, ye a man fjalbe with ye.

21 I speake concerning reproche, as though we had ben weake: howbeit, wherein soever any is boide, I speake foolishly I am boide also.

22 * They are Ebues, even so am I. They are Haribilces, even so am I. They are the Seed of Abraham, even so am I.

23 They are the ministers of Christe, (I speake as afoole) I am more in labours more abundant, in stripes more measure, in pyson more plecloud, in death off.

24 * Of the Jews these tuneys receaue I fourtie ( stripes) saue one.

25 * Thylke was I beaen with rodde, once broad, twice I suffered shipwache, night and day have I ben in depth:

26 In tourneynge of ten, in perils of wa\res, in perils of robbes, in perils of myne obvye nation, in perils among the heasten, in perils in the citie, in perils in the widerness, in perils in the sea, in perils among falle beithen,

27 In laboure and travaile, in watchinges often, in hunger and thirst, in fastings often, in cold and nakednesse,

28 Besides the thynge which outwardly I come into my: my dayly encombrance the care of all the Churches.

29 *Who is weake, and I am not weake: who is offended, and I burne not?

30 If I must needs glory, I will glory of the thynge that concern myne infirmities.

31 The God and father of our Loade Jesus Christe, which is blessed for evermore, knoweth that I lye not.

32 In the citie of Damascus, Areas the kynges governour of the people, layde wa\rche in the citie of the Damaskes, and woulde haue caught me:

33 And at a wyndowe was I let downe in a bawset through the wall, and seaped his handes.

3 The xij. Chapter.

1 He reioyche in preserment, but chisely in his humblenesse, and layth the cause of his boatynge uppon the Corinthians, as he theweth what good wil he beareth them, and promiseth to come into them.

2 It is not expedient doubts, for me to gloze, I vyl come to bisions & revelations of the Loade.

3 For I knew a man (Christe) aboue aui, yetes ago, whether he were

4 in the body I cannot eel, or whether (the were) out of the body, I can not eel, (God knoweth) that he was taken up into the third heaven:

5 And I knewe the same man (whether in the body or out of the body, I can not eel, God knoweth)

6 Holde that he was taken up into paradis, & hearde unspeakeable wordes, which is not lawfull for man to eel.

7 Of such a man vyl I gloze, yet of my felse vyl I not gloze, but in myne infirmities.

8 For though I woulde desire to gloze, I shal not be a boote, for I vyl lay the trueth: but I vylde refrayne, lest any man shoulde thynke of me, aboue that which he leeth me to be, or he eere of me.

9 And lest I shoulde be exalted out of measure through the abundance of the revelations, there was givyn unto me a pricke to the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

10 For this thynge befoile I the Loade thynge, that it mighte depart from me.
And he sayde vnto me: By grace is sufficient for thee. For my strength is made perfect in weakeenesse. Post gladly therefore, I wil rather glorie in mine infirmities, that the power of Christ might be dwell in me.

Therefore have I dilataction in infirmities, in rebukes, in necessities, in persecutions, in anguishes for Christes sake: For when I am weake, then I am strong.

I am become a fool (m) glorying. Ye have compelled me: for I ought to have been commended of you. For nothing was I inferior unto the chief Apostles, though I be nothing,

Truly the signs of an Apostle were sought among you, in all patience, and signs, and wonders, and mightie deeds.

For what is it, wherein ye were inferior unto other Churches, except (it be) that I was not chargeable unto you; Forgwe me this wrong.

Who else, noble the third time I am ready to come unto you, and yet will I not be chargeable unto you: For I feke not yours, but you. For the children ought not to lay up for the fathers and mothers: but the fathers and mothers for the children.

Dive come I the third time unto you, in the mouth of two or three witneses shall every word be established.

I tolde you before, and tell you before, as though I had ben present with you the second time, so write I noble being absent, to them which in time past have sinned, and to all other, that if I come agayne, I wil not spare,

Seing ye lecke experience of Christes speech, which spake he in me, which to you wares is not weake, but is mighty in you,

For though he was crucified of weakeenesse, yet kicth he of the power of God. And we no doubt, are weake in hym: but we shall truely in hym, by suche might of God toward you.

Examine yore selues, whether ye are in the saffr: done yore owne selues, know ye not your owne selues, howe that Jesus Christ is in you: except ye be repobates.

I trufl ye that knowe that we are not repobates.

Truly I say to God that ye do none eruell, not that we shoude seeme appro

For we can do nothing agaynt the truch but for the truch.

For we are glad when we are weake, and ye are strong. Truely this alio the with the, even your perfection.

Therefore write I these thynges being absent, lest when I am present, I should charene ye, according to ye power into which the Lord hath given me to edification, and not to destruction.

Finally brethren, fare well, be perfect, be
Paul an Apostle, not of men, neither by man: but by Jesus Christ, and by God the father, which raised him up from death:

And all the brethren which are with me. Unto 5 Churches of Galatia:

Grace be with you, and peace from God the father, and from our Lord Jesus Christ:

Which gave hym selfe for our sakes, to deliver us from this present evil world, according to the will of God, and our father:

To whom be glory for ever and ever. Amen.

If marrable, that ye are so soone turned from him that had called you in the grace of Christ, but another Gospel:

Which is not another Gospel but that there be some which trouble you, and intend to pervert the Gospel of Christ.

Nevertheless, though we, as an Angel from heaven, preach any other Gospel unto you, then that which we have preached unto you, let hym be accurst.

As we layde before, so say I nowe a-gayne, ye any man preach any other Gospel unto you, then that ye have receaue, let hym be accurst.

Do I nowe persuade men, or God? Other do I seeke to please men? For ye should ye please men, I were not the servant of Christ.

I certify you brethren, that the Gospel which was preached of me, was not after man.

For I neither receaude it of man, neither was I taught, but by the revelation of Jesus Christ.

For ye haue hearde of my conversation in ymme past in the Jeudes religion, howe that beyond measure I pervert the Church of God, I spoilde it:

And profited in the Jeudes religion, aboue many of my companions in my own nation, being a very servent maitrepur of the traditions of my fathers.

But when it pleased God, which seperated me out of my mothers, would, a called mee, by his grace,

To keale the soule by mee, that I should by the Gospel preyse hym among the heathen: immediatly I commynded not with haste and blood:

Neither returned to Hierusalem, to them which were Apostles before me; but went my wayes into Arabia, and came agayne into Damascul.

Then after three yeeres, I returned to Hierusalem to see Peter, and abode with hym sevemt yeares.

But other of the Apostles sawe I none, save James the Lords brother.

The thynge therefor which I wrote unto you, beholde, before God I lie not.

*Afterwarde, I came into the coasts of
The Epistle

of Syria & Cilia, and was unknown in face unto the Churches of Jude, which were in Christ.
22. But they had heard only, that he which persecuted us in time past, now preacheth the faith, which before he destroyed.

And they gloried God in me. 23. The past Chapter:

i. Concerning his Apostleship to be of God, he sheweth why Titus was not circumcised, and that he is nothing inferior to other Apostles. ii. Pea. and that he hath received Peter, the Apostle of the Jews. i. After, he committh to the principal sense, which is, to prove that justification only commeth of the grace of God by faith in Jesus Christ, and not by the works of the law.

2. Then fourteen years later, I went up again to Jerusalem, with Barnabas, and took Titus with me. I went up also by revelation, & I declared unto them the Gospel which I preach among the Gentiles: but privately, with them which were the chief, lest by any means I should run more than had run in the way.

3. But neither Titus which was with me, being a Greek, was compelled to be circumcised,

4. And that because of the circumcision, that they might not be afraid of the Gentiles.

5. To whom also were a great fear, the terror of the Gentiles, that they might be afraid of the Gentiles.

6. Of whom which seemed to be some What they were in time passed, it maketh no matter to me, God accepteth no mans person: for they which were chiefly, added nothing to me.

7. But contrary wise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was committed unto Peter.

8. So that as I was my self in Peter in the Apostleship of the circumcision the same was my self in me toward the Gentiles.

9. When they perceived that the grace which was given unto me, then James, Cephas, and John, which seemed to be pillars, came to me and Barnabas the right hand of the apostles, that we should be Apostles unto the Heathen, and they unto the circumcision.

10. Only that you should remember the poor: wherein also I was diligent to supply the necessaries of God's holy ones.

11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12. For before certaine came from James, then they which were of the Apostles, and of the Brethren, were come.

13. And the other Jews dissembled with hypocrisy with hymn: insomuch that Barnabas also was brought into their simulation.

14. But when I saw that they went not the right way to the truth of the Gospel, I laid it to Peter.

15. We which are, Jews by nature, and not sinners of the Gentiles,

16. Know that a man is not justified by the deeds of the law, but by the faith of Jesus Christ: and we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the deeds of the law, because

17. If thou shalt be made righteous by Christ, then our faith is useless Christ the sinner of none: God forbid.

18. For if I build again the things which I destroyed, then make I myself a trespasser.

19. For if I, through the law, am dead to the law, that I might live unto God: I am crucified with Christ.

20. Neverthelesse, I live: yet not I, but Christ liveth in me. And by which
which I doubt live in the flesh, I live by the faith of the Son of God, which loved me, and gave hymself to me.

21. I receive not the grace of God: For ye by righteousness come of the law, then Christ is dead in vain.

2 The 11. Chapter.

Foolish Galatians, who hath bewitched you, that ye should not obey the truth: To whom Jesus Christ was described before the eyes of among you crucified.

2 This only would I learn of you, whether ye received the spirit by the deeds of the law, or by the hearing of the faith?

3 Are ye so foolish, that after ye have begun in the spirit, ye would be made ends in the flesh?

4 Have ye suffered so great things in vain? It is yet in vain.

5 He therefore that ministereth to you the spirit, and worketh miracles among you, doth he it through the deeds of the law, or by hearing of the faith?

6 Even as Abraham believed God, it is accounted to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the scripture saith, whatsoever God would unto the heathen through faith, through faith, be it done to them that believe.

9 So then, they which be of faith, are blessed with the faithfull Abraham.

10 For as many as are of the faith, are under the curse. For it is written, Curseth is every one that curseth not in all things which are written in the book of the law, to do them.

11 But that no man is justified by the law in the sight of God, it is evident. For the just shall live by faith.

12 And the law is not of faith: but the man that doth them, shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us. For it is written, Curseth is every one that hangeth on tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith.

15 Brethren, I speak after the manner of man: Though it be but a man's oath, yet if it be not broken, no man thinketh it, or addeth thereto.

16 To Abraham and his seed were the promises made. He saith not to the seed, as of many: but to thy seed, as of one, which is Christ.

17 This I say, that the law which was given after promise, made promise, that the promise of the law might be fulfilled by faith.

18 For if of promise be of man, then is the promise of God at man's will.

19 If it be after promise, then is the promise of God at man's will, and not of him that calleth him.

20 A mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid. For if there were 100 promises, and 100 men came, and said, Ye shall live after the promises of God: if ye had not been a people, made known for blessing, which were not redeemed of God, then had the promise made to Abraham for the children of a hundred and thirty, and not of the children of the flesh.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given unto them that believe.

23 But before faith came, we were kept under the law, to the end that the faith which should be after faith, might be reckoned.

24 Therefore, the law was our schoolmaster unto Christ, that we should be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.
faith in Christ Jesus.

27 For all ye that are baptized, have put on Christ.

28 There is no Jew, neither Greek, there is neither bond nor free, there is neither male, nor female: for ye are all one in Christ Jesus.

29 If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

The iii. Chapter.

He therefore, wherefore the ceremonies were ordained, which being shadowes, must end, when Christ the true commeth. He moueth them by certaine exhortations, and confirmeth his argument with a strong example of allegorie.

And I say, that the heyp, as long as he is a childe, differeth nothing from a servant, though he be Lord of all,

But is under tutors and governors, until the time appointed of the father.

Even so we, when we were chyldren, were in bondage under the rudiments of the world:

But when the fulnesse of the time was come, God sent his sonne, made of a woman, and made under the law,

To recompence them that were under the law, that we might receive the adoption of chyldren.

Because ye are soures, * God hath sent the * spirite of his sonne into your hearts crying, ** Abba Father.

Wherefore thou art no more a seruante, but a soure: if thou be a soure, thou art also an heire of God through Christ.

And with standing, when ye knew not God, ye dyd service unto the heyp by nature are not Gods.

But now after that ye have knovened God, ye are, rather are knovened of God, howe turne ye againe unto the heyp and beggary rudiments, whereby againe ye defer the heyp to be in bondage?

We obferve days, and monethes, and yeres.

I am in feare of you, lest I haue bestowed on you laboure in van:

12 Brethren, I beseech you be as I am (am) for I am as ye are, ye haue not imured me at all.

13 Ye knowe howe through informitie of the fleshe, I preache the Gospel unto you at first:

14 And my temptation which was in my fleshe, ye despised not, neither abhorr:ed: but receaue me as an Angel of God, even as Christ Jesus.

15 What is then your felicitie? For I beare you record, that ye it haue ben possible, ye would have plucked out ye owne eyes, and haue geuen them to me.

16 Am I therefore become your enemie, because I tell you the truth?

17 They are galioute over you amisse, yea, they intende to exclude you, that ye should be feruente to them Wardes.

18 It is good alwayes to be selyous in a good thyng, and not only when I am present with you

19 By little chyldren, of whom I trauayle in birth agayne, until Christ be fashioned in you.

20 But I desire to be present with you nowe, and to change my boype: for I stand in doubt of you.

21 Tell me ye that desire to be under the law, do ye not heare the law?

22 For it is written, that Abrahame had two sons, the one by a bonde man, and the other by a free woman.

23 But he which was of the bonde woman, was borne after the body: but he which was of the free woman, (was borne) by promise.

24 Which things are spoken by the allegorie. For these are two testamentes: the one from the mount Sinia, which gendreth unto bondage, which is Agar.

25 For Agar is the mount Sinia in Arabia, and bondes, and bondeshe upon the citie, which is nowe called Hierusalem, and is in bondage with her chyldren.

26 But Hierusalem which is about, is free: which is the mother of us all.

27 For it is written, Reioype thou baren, that bearest not chyldren, breake tooh and eye, thou that translatest not: For the desolate hath many chyldren, then the which hath an husbande.
The v. Chapter.

28 But brethren, we are after Isaaeh the children of promise.

29 But as then he that was born after the flesh, persecuted him that was born after the Spirit: even so is it now.

30 Heurthelethe, What saith the script-
ture: *put away the bondwoman and her sonne: For the forme of the bond-
woman, shall not be heere with the
sonne of the free woman.

31 So then brethren, we are not children of the bondwoman, but of the free.  

14 For all the lawe is fulfilled in one
word, which is this: *Thou shalt love
thy neighbour as thy selfe.

15 If ye be ye be and devote one another,
take heed that ye be not conformed one of
another.

16 *Then I say, Walk in the Spirit,
and ye shall not fulfill the lust of the
flesh.

17 For the flesh lusteth contrary to the
Spirit, *and the Spirit contrary to the
flesh. There are contrary one to the oth-
er, so that ye can not do what ye would.

18 But and ye be ledde of the Spirit,
then are ye not under the lawe.

19 The deeds of the flesh are manifest,
which are these, Adultery, Fornication,
Nudenesse, Wantonnesse,

20 Idolatry, Witchcraft, Hatefull,
Varaunce, Zeale, Wrath, Strife,
Foulness, Seditios, 

21 Lyinge, Seducers, Drunkennesse,
Gluttony, and Covetousnesse: of the which
I tell you before, as I have tolde you,
in myrte past, that they which do such
things, shall not inherit the kingdom
of God.

22 But the fruite of the Spirit is, Love,
Joye, Peace, Long suffering, Gentilenesse,
Goodnesse, Faith,

23 Meekenesse, Temperauncie: *Agaynst
such there is no lawe.

24 They truly that are Christes, *have
cruched the flesh, with the affections
and lustes.  

25 Yet we prie in the Spirit, let vs Walke
in the Spirit.

26 Let vs not be desirous of banye glo-
rie, provoking one another, envying one
another.
The Epistle of tljc peace betbanfies into the marbles of Po? reape a&etbjen, 3lfraei pzuq neitbcr d5ob, tototarte He of fame foVbctb, t)rem fboulbe borient that of ptjtofpcntte. fclfc left beceautb a* bis anb 9 bnto otbne arc tbitb benccfoo?tb,letno tficm,geupng faytbfull fl)!) any reioyee,2> to Ijea^ fteetoetrj felfe, " outibar bnto of large f beare Me @rje rbing, n0? me, in fpiritc, rtrcumcifeb, t>e carnally, cuery cium* fault, Jefus *5Po? ibell lyfe cbt'efe pleafe utonetonctTeoflpfe,inanputme of 3tub man banbc. rtle they that zJpo/lle us bufyneffe 3 mibyll i»©boftatljp?ebeftwatebSintotb^ reape tUp. c g tje that tbe electron Co?bc Cent 26eate to but maicftre you, 8 fboulbe £k*»g» as fttW to boufbolbc of in Chapter. ^all rest bis our attti U)itb tcachctb bepe 2 of peace,from 26ut S. man is in so? d5ob a 3lefu, faptfifull be (0 tbc"sciuesrbbich lattof satljer, t) t but b?o* crone croffe into of f pe 2But, £Uttae, my of is ealfotopiouiBefoitrterrrmmaerg, (Balatbian^ 31 not of of in ©oo tbe m burrhcn^nb in in: of fame 14 ano be mygbt t !©Ijylett)ebauetf)ettso?cri>me,letbs bnto w*^ Dane sftctoc be bcen man of 5f crucificb creature. t)je in (C to tbeey perfecution pcrfcuer, oumc of sb sl the" befire are man totuaroe (ball merrte, CoriiiiC( 3Fo? of all bnto be so^ blame in m fotbetb ifrom tbe tbeHrO?be3JefusCl)nstc, anu that ccrptploucanDmoDrstte, spirtte toycctntnccrotrcoJChriae, toycctntnccrotrcoJChriae, toycctntnccrotrcoJChriae, toycctntnccrotrcoJChriae, toycctntnccrotrcoJChriae,
to the Ephesians.

Chapter.

To magnifie the grace of Christe, which is the only cause of salvation, \\
he showed them what manner of people they were before, and what they \\
are now in Christe.

And you that were \\
dead in trespasses and sins, \\
In the which time \\
passed ye walked, according to the course of this world, after the \\
governor that ruleth in the ape, the \\
spirit that moveth in the children of disobedience. \\
Among whom we all had our conversation also in time past in the lustes \\
of our flesh, fulfiliyng the wyll of the \\
Flesh, and of the mind, were by \\
nature the children of wrath, even as \\
other:

But God which is riches in merie, for \\
his great love wherewith he loved us, \\
Even when we were dead by inches, \\
hath quickened us together with Christ, \\
by grace are ye saved:

And hath raised [H] by together, and \\
made [H] by together in the heavenly \\
in Christe Jesus.

That

The 1j. Chapter.

The 15. Chapter.

The 16. Chapter.

The 17. Chapter.

The 18. Chapter.
epistle, that hath declared unto you the mystery of his grace, in figure and in similitude, that God would manifest in due time his power and will in the Christ Jesus, who is the image of the invisible God, the firstborn of every creature; that in the ages to come he might shew the exceeding riches of his grace in kindness towards us through Christ Jesus. For by grace are ye made safe through faith; and that not of your selves, it is the gift of God: Not of works, lest any man should boast himself. For we are his workmanship, created in Christ Jesus unto good works, which God hath prepared before, that we should walk in them. Wherefore, remember that ye being in time past Gentiles, in the flesh, not having the law of God, and never so circumcised, which is called "circumcision of the flesh made by the hands of God:" That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, without God in this world. But now in Christ Jesus ye which sometime were far off are made nigh by the blood of Christ. For he is our peace, which hath made both one: and hath broken down the wall that was a stoppe betwixt vs, taking away in his flesh the hatred [even] the law of commandements [contened] in ordinances, so to make of twaine one newe man in hym selfe, so makynge peace, and that he might reconcile both unto God in one body through [his] cross, and selleve hatred thereby. And came and preached peace to you which were a farre of; and to them that were nere. For through him we both have an entrancethrough one spirit into the father. And are built upon the foundation of the apostles and prophets, the Church Jesus him selfe being the head corner stone, in whom all the building coupled together, groweth into an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the spirit.

The Epistle

The iiij. Chapter.

1 He sheweth the cause of his imprisonment, 2 directed them not to say anything because of his trouble, 3 and prays God to make them sound in his spirit.

7 Whereof I am made a minister, according to the gospel of the grace of God, which is given unto me after the working of his power. Unto me the grace of God hath been given; that I should preach among the Gentiles the unsearchable riches of Christ, and to bring light to them that sit in darkness and among the Gentiles, 8 of whom I am made a minister, the Gentiles, to the end that I should make the Gentiles heirs of the promise according to the gospel of God, 9 to whom I am called to the ministering of his son in the waters of his church; of whom I am made a minister, 10 that I might be known by the church, the church of Christ the body of Christ, 11 according to their eternal purpose, which he wrought in Christ Jesus our Lord; 12 by whom we have boldness to enter into his holies with confidence, which is by faith of him. Wherefore...
Therefore, a prisoner of the Lord, exhort you, that ye walk worthy of the vocation whereunto ye are called,

With all lowliness and meekness; with long suffering, bearing one another in love.

Endeavouring to keep the unity of the spirit in the bond of peace:

One body, and one spirit, even as ye are called in one hope of your calling.

One Lord, one faith, one baptism.

One God, and Father of all, who is above all, and through all, and in you all.

But as we have much to suffer by the power of grace, according to the measure of the gift of Christ:

Wherefore he saith, when he went up, he led captive in bondage, and gave gifts unto men.

But that he ascended, what is it but that also he descended first into the lower parts of the earth?

That he descended, is even the same also that ascended by farre above all heavens, to fullfill all thyges.

And he gave some apostles, and some prophets, and some evangelisttes, and some shepheardes and teachers.

To the gathering together of the launes, into the worke of ministership,

on, into the edifying of the body of Christ:

Now all are meete together into the unity of the faith, and knowledge of the same of God, into a perfect man, into the measure of the age of the fulnesse of Christ:

That we henceforth be no more children, walking in vanity and duplicity, in the vppiness of men, in craftynesse, to the laying of deceit.

But speaking the truth in love, let us growe by unto him in all thyges which is the head, Christ:

In whom all the body being coupled and knit together by every joint of ministeration, according to the effectual power in the measure of every part, maketh increas of the body, unto the edifying of it selfe in love.

This is the mystery which was from thefoundation of the world, but is now made manifest by the worke of Christ in the ministration of his church:

Darkened in cogitation, being alienated from the light of God by the ignorance that is in them, by the blindness of their hearts.

Which being past, feeling, have gotten the fuerue over into bantamnesse to worke at bantamnesse with greynesse.

But ye have not so learned Christ.

Pis
The Epistle

D 21 If so be that ye have heard a hym, and have been taught in hym, as the truth is in Jesus,
22 To lay down the outward form or conversation, if the old man, which is corrupt, according to the lusts of error,
23 To be renewed in the spirit of your mind,
Rom. vii. 24 And to put on that new man which is after God, being renewed in the spirit of your mind,
Lev. xix. 25 Wherefore, putting away lying, speak every man truthfully unto his neighbour, forasmuch as we are members one of another.
Ps. iii. 26 Be ye (a) angry, and sin not, but let the sun go down upon your wrath,
27 Neither give place to the devil.
*Let hym that shall heale, heale no more: *but let hym rather labour, working, with his hands the thing whereof is good, that he may give unto hym that needeth.
29 Let no filthiness proceed out of your mouth, but that which is good to edify withal, as it is needful, that it may minister grace unto the hearers.
30 And (g) greece not the holy spirit of God, by whom ye are sealed unto the day of redemption.
31 Let all bitterness, and solene, wrath, and crying, and evil speaking, be put away from you, with all malice,
32 Be ye courteous one to another, merciful, forgiving one another, even as God for Christ's sake forgave you.

1. The v. Chapter.

2. Ye exhasteth them into love, 3 warmeth them to beware of bastefulness, courteou

3. But fornication, and all bastefulness, or courteou, let it not be once named among

4. Neither sithens, neither sith the sithing, neither sithing, which are not comely: but rather, genyng of thankes.

5. For this ye know, that no Whoemonger, neither baleune person, no courteous person, which is a worshiper of images, hath any inheretance in the kyngdome of Christ, and of God.

6. Let no man deceace you with bale uvodes: For, because of such thynges conneth the wrath of God uppon the children of disobedience.

7. We be ye therefore companions of them.

8. For ye were sometimes dares: but nole are ye lyght in the Loode. *Walke as children of lyght.

9. For the fruite of the spirit (b) in all goodnesse, and rightounesse, and truth, 10 Approuyng What is acceptable unto the Loode.

11. And have no fellowship with the bfrutesful workses of darkness, but rather even rebu.

12. For it is shame eu to name such thynges which are done of them in ever.

13. But all thynges, when they are rebuke, of the lyght, are manifest: For all that which do make manifest, is lyght.

14. Wherefore he sayth: (c) A wake thou that sleepest, and stande by from the dead, and Christ will give thee light,

15. *Take heed therefore *holde ye walke circumspecte: not as blynde, but as bly.

16. Redeemynge the time, because 5 yapes are euil.

17. Wherefore be ye not blynde, but understand what the blyth of the Loode is.

18. And be not drunkne with wine, wherein is ceres: but be sullie with the spire, speakynge into your solus in piament, and hymnes, and spirituall songes, spungynge and makynge melodie to the Loode in your heares:

Geung
to the Ephesians.

cxv1.

20 Gring thankes alwayes for all thinges into God and the father, in your name of our Lorde Jesus Christe,
21 Submitting your fones one to another in the feare of God,
22 Byeus, submite your feires unto your owne hulfandes, as unto the Lorde:

23 For the hulfande is the head of the wyfe, even as Christe is the head of the Church: she is the favoure of the hulfande.
24 But as the Church is subject to Christe, so lykewyse the wyfes to their owne hulfandes in all thinges.
25 Ye hulfandes love your wyfes, even as Christe also loved the Church, and gave hym selfe for it,
26 To sanctifie it, cleaung it in the fountayne of water in the wyfe,
27 To make it into hym selfe a glorious Church, not haying spot or wratich,
28 of any such thing: but that it should be holy, and without blame.
29 So ought men to love their wyfes, as their owne bodies, he that loueth his wyfe, loueth hym selfe.
30 For no man ever yet hated his owne flesh: but nothwithstanding he loatheth it, even as the Lorde the Church.
31 For we are members of his body, of his flesh, and of his bones.

32 This is a great secret: but I speake of Christe and of the Church.
33 Therefore every one of you do ye to Let every one of you love his wyfe even as hym selfe, and let the wyfe reverence her hulfande.

The vj. Chapter.

1 Howe children should behave them selves towards their fathers and mothers,
4 Lette every parent towards their children, servaunt towards their masters,
9 Servaunts towards their servauntes; ; An exhortation to the spiritual harke, and what weapons the christians should fight withall.

10 And finall my brethen, be strong in the Lorde, & in the power of his might.
11 Put on all the armour of God, that ye may stand against the assaults of the deviell.

12 For the whole man not agaynst (a) blood & flesh: but agaynst rule, and agaynst powere, and agaynst worldly goyernours of the darkeenesse of this wyse, agaynst spirites of euill craftynesse in heavenly places,
13 Wherefore take unto you the whole armoure of God, that ye may be able to resist in the evil day, and to hauing frindemes in all thinges, to stand fast.

14 Stand therefore, hauing lynes girt about with the truth, and putting on the breste plate of righteousses,
15 And hauing your feete hauode, in the preparation of the Gospel of peace,
16 Above all, take the shield of faith, wherewith ye may quench all the frite darts of the wicked:
17 And take the helme of salvacion, and the mooste of the spirite, which is the word of God,
18 Praying alwayes in all prayere and supplication in the spirite, and watchinge therunto with all inuenance and supplication for all sauntaes,
19 And for me, that vterance may be genue unto me. I may open my mouth

Pius freely,
The Epistle

freely, to utter the secrets of the Gospel;

Whereof I am messenger in bonds, that there I may speak freely, as I ought to speak.

But ye may also know my affairs, and what I do, Erichius a dear brother and faithful minister in the Lord, shall shew you all thynges:

Whom I have sent unto you for the same purpose, that ye might knowe of our affaires, and that he might comfort your heartes.

Peace [be] unto the brethren, and love, with faith, from God the father, and from the Lorde Jesus Christ.

Grace be with all them which love our Lorde Jesus Christe in sincerity.

Amen.

Sent from Rome unto the Ephesians, by Eichius.

The Epistle of Saint Paul the Apostle to the Philippians.

The first Chapter.

Saint Paul discovereth his heart towards them, by his thankes gettynge, prayers, and wishes for their faith and salvation. 7, 13, 20. He sheweth the fruit of his crosse, 15, 27, and exhorteth them to mitrice, 38 and patience.

Abounde yet more and more in knowledge, and in all understanding:

That ye maye discerne thynges that be differ, that ye maye be pure, and without offence, till the day of Christ:

Being filled with the fruites of righteousness, which are by Christ, into the grace and ppeace of God;

But I would ye should understand brethren, that the thynges which came unto me, hath come rather unto the furthercunce of the Gospel:

So that my bonds in Christ, are manifest, throughout all the judgement halfe, and in all other places.

And many of the brethren of the Lorde, being encouraged through my bonds, dare more plentifully speake the word,without fear.

Some speache Christes of eniem & strife, and some of good will.

The one speache Christes of strife, not sincerely, supposing to add some more affliction to my bonds:

But the others of love, knowing that I am let to the defence of the Gospel.

What then? So that Christ be preached any maner of way, whether it be by pretence, or by truth, I joy therein, and will joy.

For I knowe that this shall turne
to the Philippian.

cxvij.

20. According to my expectation, and my hope, y' in nothing I shall be ashamed: but with all boldness, as also by nature, so now also, Christ shall be magnified in my body, whether it be by life, or by death,


22. But if I live in the flesh, this [18] the fruit of my labour, and what I shall choose, I wrote not.

23. *For I am in a strait betwixt two, having a desire to be with Christ, which is much farre better,


25. And this am I sure of, that I shall abide [18] continue with you all, for your furtherance and joy of faith,

26. That your rejoicing may be [5] more abundant in Jesus Christe for me, by my comnying to you againe.

27. Only let your conversation be, *as it Ephesians, becommeth the Gospel of Christe: that whether I come and see you, or els be absent, I may yet hear of your matters, that ye continue in one spirit, in one soule, fighting together for your faith of the Gospel.

28. *And in nothing fearing your aduer- lates, which is to them a token of per- dition: but to you of saluation, and of that of God.

29. For unto you it is geuen [5] for Christe, not only this to believe on him: but also this, to suffer for his false,

30. Having the same fight, which ye lawe in me, and notorious hate in me.

The 15. Chapter.

He exhorteth them above all thynge to humilitie, whereby pure doctrine is chiefly main- tained, in promissing that he and Timotheus well speedily come unto them,

and executeth the long enquiring of Ephaphroditus,

If there be therefore any [6] contention in Christe, ye any comfort of love, ye fellowship of the spirit, ye any compisition and mercy,

Full ye my joy, that ye be as ye mynde, having the same ye, being of one accord, of one mynde.

Let nothing be done through strife or bayne glorie, but in meekenesse of mynde, everyone man esteeming one another better then him selfe.

*Like not every man on his owne thynge, but every man also on the thynge of others.

Let each mynde be in you, which was in Christ Jesus:

Who being in the foreme of God, thought it not robbery to be equal with God.

But made hym selfe of no reputation, taking on him the foreme of a servant, and *made in the likeness of men, and found in figure as a man:

He humbled hym selfe, made obediant unto death, even the death of the crosse,

Wherefore God also hath highly exalted hym, and given hym a name which is above every name.

That in the name of Jesus, every knee should bowe, [6] of them the in heaven, and [6] of them in earth, and [6] of them under the earth:

And that every tongue should confess that the Lord, Jesus Christe, be to the glory of God the father.

Wherefore, my dearly beloved, as ye have alwayes obeyed, not as in my presence only, but nowe much more in my absence, soe put out your owne salvation with fear and trembling.

For it is God which worketh in yo, both to will and to do of good will.

Do all thynge without murmuring and disputing:

That ye may be blameless and pure, the foreme of God, without rebuke in the myndes of a crooked and pervert not nation, among who hympe ye as lightes in the world.

Boldely fast the wordes of lyfe, to my *rejoycing in the daye of Christe that I have not runne in bayne, neither have laboured in bayne.

Dea, and though I be offered by your offering and service of your faith,
I rejoice, and rejoice with you all.

18 For the same cause also do ye rejoice, and rejoice with me.

19 But I trust in the Lord Jesus, to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like him, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But I know the reproach of hyn, that as a sonne with the father, he hath serve(d) with me in the Gospel.

23 Hyn therefore I hope to sende, asone as I know your state.

24 But I trust in the Lorde, that I also my selfe shall come shortly.

25 But I supposed it necessarie to sende to you Epaphroditus, my brother and companion in labour, a fellowlabourer, but your Apostle, and the minister of my needes.

26 For he longed after you all, and was full of heavinesse, because that ye had hearde that he had bene sick.

27 And no doubt he was sicke npe unto death, but God had merce on hym, and not on hym only, but on me also, lest I should have forsooke upon forsooke.

28 I sent hin therefore the more diligentie, that when ye see him againe, ye may rejoice, and that I may be the lesse fooldowfull.

29 Because hyn therefore in the Lorde with all gladnes, *I make much of such;

30 Because, for the worke of Christ, he was npe into death, not regarding his lyfe, to fulfill your lacke of seruice towarde me.

*The xii. Chapter.

2 He warneth them to beware of false teachers, *against whom he setteth Christ.

4 Likewise himselfe, *and his doctrine, *and reprobeth many owne righteounenes.

20 My brethren, rejoice ye in the Lorde: It greeveth me not to write the same thing often to you, for to you it is a sure thing.

Warde of dogges, beware of evil workers, beware of conclusion.

* For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh: Though I might also have confidence in the flesh, If any other man thinketh that he hath, Whereof he uppright trueth in the flesh, more I:

Circumcised the eight day of the kindred of Israel, of the tribe of Benjamin, *an Ebrue of the Ebrues, after the lawe a pharisee.

Concerning seperuenesse, percutting the Churchie: touchyng ye righteounenesse which is in ye lawe, I was blamelesse.

* But the things that were vantage unto me, those I counted losse for Christes sake.

For, I thinke all things but losse, for the excellence of the knowledge of Christ Jesus my Lorde: For whom I have counted all things losse, *do judge the but vise, that I may wonne Christes.

9 And be founde in hyn, not hayping owne owne righteounenesse which is of the lawe: but that which is through the faith of Christ, the righteounenes which commeth of God through faith:

10 That I may knowe hyn, and the power of his resurrection, and the felloe shippe of his passiones, confirmable unto his death,

11 If by any meane, I might attayne unto the resurrection of the dead.

12 Not as though I had alreadye attained, either were already perfect: but I folowe, ye that I may compenddeadlie, *wherein also I am composchonded of Christ Jesus.

13 Brethren I count not my selfe as yet that I have attained: but this one thing I say: I for grotes those things which are behynnde, and endeavoure my selfe unto those things which are before.

14 And I prate toward the market, for the price of the hye calling of God in Christ Jesus.

15 Let us therefore as many as be perfect, be thus minded, and if ye be other
whil mynde, God shall reuoke the
same also unto you.

16 Nevertheless, unto that which we
have attained unto, let vs proceade by
one rul, that we may be of one accord.

17 Therefore, be sodolars together of
me, and take on them Whateake so
as ye have vs for an example.

18 For many walk, of whom I have
told you oftener, and often tell you,
that they are the enemies of the crosse
of Christ:

The.iii. Chapter.

1 I rebuke you them to be of honest conversation, and thanketh them, because of
the provision that they made for hym being in prison, and so concluded with
sallutations.

2 Therefore my brethren beloved & longed for,
my joy and crowne, so continue in the Loade
ye beloved.

3 Ver, and I beseeche thee also fastfull
pochetelowhe, helpe those [women] which
laboured with me in the Gospel, and with
Clement also, and with other my
labourers, [Whose names are] in the
(2o) booke of lyfe.

4 Rejoyce in the Loade alway, and
gayne as I say rejoyce.

5 Let your patient mynde be knowen
unto all men: The Loade [18] at hande.

6 Be carefull for nothynge: but in all
thynges, let your petition be manifest
unto God, in prayer and supplication
with owynge of thanke.

7 And the peace of God, which passeth
all understanding, shall [5] kepe your
heares and myndes through Christe
Jesus.

8 Furthermore brethren, whatsoever
thynges are true, whatsoever thynges
(are) honest, whatsoever thynges
(are) just, whatsoever thynges pure,
Whatsoever thynges lovely, whatsoever
thynges of honore re-
pic: If there be any vertue, if there
be any speake, thinkke on these thynges:

9 Which ye have both learned, and re-
caued, and heard, and seen in me: Thesethings do, and the God of peace
Shalbe with you.

10 But I rejoyce in the Loade greatly,
that nothe at the last ye are returned agaie
to care for me, in where ye were
also carefull, but ye lacked opportunitie.

11 I speake not because of [6] necessitie,
but for I have learned, in whatsoever
estate I am, [therewith] to be content.

12 I knowe howe to be lowe, and to
knowe howe to exceede. Every where
in all thynges I am instructed, both
to be full, and to be hunger, both to have
plente, and to suffer need.

13 I can do all thynges through Christe,
Which strengtheneth me.

14 Notwithstanding, ye have well done
pe dyd communieate to my afflictions.

15 Ye Philippes knowe also, that in
the [7u] beginnynge of the Gospel, when
I departed fro Macedon, [no Church]
communicated to me, as concernyn
gyng and receaung, but ye onely.

16 For even in Thessalonia, ye sent once,
& afterward agayne unto my necessitie.

17 Not that I desire a gyft, but I desire
fruite aboundynge to your accompt.

18 But I have receaued all, I have plente.
It was even spyled after that I had
receaued of Epaphroditus the thynges
which were sent from you, an odour
of a sweete fynet, a sacrifice acceptable,
pleasante to God.

19 My God shall suppye all your neede, by
through his riches in glory, in Christe
Jesus.

20 Unto God and our father, be praise
evermore. Amen.

21 Salute all the lautes in Christe
Jesus. The brethern which are with
me, greet ye.

22 All the lautes salute you, most of all,
they that are of Caesars household.

23 The grace of our Loade Jesus Christe

To the philippians. cxvii.

Rom.xii.

This Epistle was written from Rome, by Epaphroditus.
The Epistle

The Epistle of Saint Paul and the Apostle to the Colossians.

The first Chapter.

Paul an Apostle of Jesus Christ, by the will of God, and Timotheus the brother.

To them which are in Colossea, saints and faithful brethren in Christ:

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

Blessed be the God and Father of our Lord Jesus Christ, which hath blessed us with all spiritual blessings in heavenly places.

In whom we have boldness and access in confidence by the faith of him:

For he is the image of the invisible God, the first-born of all creatures;

For by him were all things created, both in heaven and that which is in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers:

And he is before all things, and in him all things consist.

In whom ye also trusted, having believed, ye were sealed with the Holy Ghost of promise:

For this cause we also, since the day we heard it, have not ceased to pray for you, and to desire that ye might be filled with the knowledge of his will in all wise understanding,

That ye might walk worthy of the Lord, having fruits of righteousness, and of peace, for the kingdom of God.

Strengthened with all might through his glorious power, unto all patience and long suffering, with joyfulness:

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light,

To whom be glory for ever.

14: *In whom we have redemption, even the forgiveness of sins:

15: Who is the image of the invisible God, the first-born of all creatures.

16: For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers.

17: And he is before all things, and in him all things consist.

18: *And he is the head of the body, the Church: he is the beginning, the first-born of the dead, that in all things he might have the preeminence.

19: For it pleased the Father, that in him should all the fulness of the Godhead dwell;

20: And by him to reconcile all things unto himself, and to create in himself, even in Christ, reconcile all things;

21: And you, who were sometime stranger and foreigners, and enemies, by his own knowledge, hath he made both one.

22: In the body of his flesh, through death, to present you holy, and without blame before him in sight:

23: If ye continue in the faith, rooted and built up in him, and stablished in the knowledge of Christ,

24: And giving answers for them which sleep, that ye may testify of the faith which is in Christ, whereby ye may know the hope of his calling, the riches of the glory of his inheritance in the sanctification of his saints,

25: Whose works Christ made ready beforehand, according to the dispensation of God, which is given to me to preach, to fulfill the word of God.

The
The. iij. Chapter.

1 Having protected his good will towards them. 4 he admonisheth them not to turn back from Chistie, 5 to the service of Angels or any other invention, or ceremonies of the lawe, 17 which have finished their office, and are ended in Chistie.

26 The mystic hyd fenceth the world began, and [fence the beginning of ] generations: 9 but note is opened to his (a) sainies:

27 To whom God would make knowne what [15] the riches of the glory of this mystic among the gentiles, which is Chistie in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdome, to present all men perfect in Chistie Iesus:

29 Whereunto I also labour straung, according to his working which worketh in me night and day.

2 Then I would that ye knew what great sight I have for you, and for them that are at Laodicea, and for as many as have not scene my face in the flesh,

2 That their hearts might be comforted, being kept together in love, and in all riches of certaintie of understanding, to knowe the mystery of God, and of the father, and of Chistie,

3 In whom are hyd all the treasures of wisdom and knowledge.

4 This I say, lest any man should degrade you with perdition of worodes.

5 For though I be absent in the flesh, yet am I with you in the spirit, rejoicing and beholding your order, and your steadfast faith in Chistie.

6 As ye have therefore receaved Chistie Jesus the Lode, [10] Walk ye in hym:

7 Rooted and built in hym, ftablised in the fath, as ye have been taught, abounding therein with thanks going.

8 Be labour lest any man spoyle you through philosophy & bayne deceipt, after the tradition of men, and after the rubimentes of the world, and not after Chistie.

9 For in hym dwelleth all the fulnesse of the Godhead boddy:

10 And ye are complete in hym, which is the head of all principality and powder,

11 In whom also ye are circumcised with circumsicion made without hands, by putting of the body of sinnes of the fath, in the circumcition of Chistie:

12 Buried with hym in baptism, in whom ye are also risen againe through his fath

3 of the operation of God, who hath raised hym from the dead.

13 And ye bryng dead to fife and to the uncircumcision of your fath, hath he quickeened with hym, forgivyn all your trepasses,

14 And putting out the ynde Writynge of C ordinesances, that was agaynst us, and that hath he taken out of the Way, fatisfying it to his crosse:

15 Spyllynge all principallies & powders, hath made a thewe of them openly, thrumplyng over them unit.

16 Let no man therefore judge you in meat, or in drinke, or in part of an holy day, or of the nebe moone, or of the Sabboth [bapges]:

17 Which are paradyes of thyncenes to come, but the body (18) of Chistie,

18 Let no man (5) begle you of vertue, in the humblenesse and worhipping of Angels, intundynge (hym felle into those things) which he hath not seene, catle, fuff pufp by his fleshy mynde,

19 And hold ythnot the head, whereof all the body by yontes & bandes suppoted and unit together, encreaseth with the encrease of God.

20 Wherefore, ye be dead with Chistie from y/ rubimentes of the world:why, as though lypynge in the worde, are ye led with traditions,

21 Touch not, take not, handle not;

22 Which all be in corruption, abuynge after the commandementes and doctrines of men.

23 Which thynces have a thewe of wisdome, in superstitition & humblenesse of mynde, and in hurtyng of the body, nor in any honour to the satysfying of his fath.

(b) Iubhous: lyng & Gea by hym power raised up Chistie, where of we hawe a fute taken in curt baptisme.
The Epistle

1 The ii. Chapter.

He theweth where we shoulde seke Chylste, it he exhorteth to mortification, to put of the olde man, and to put on Chylste, it to the which he addeth exhortation, both generally and particular, to charite and humilitie.

If ye then be ryfen againe with Chylste, seke those things which are above, where Chylste sitteth* on the right handes of God.

Set your affection on thynge above, not on thynge on the earth.

For ye are dead, and your lyfe is lyved with Chylste in God.

When forwight Chylste which is our life, shall appeare, then shall ye also appeare with hym in gloce.  

Bless fortherefor your members which are upon the earth: sateination, lustemaness, stedfast affection, cupl concupiscence, and couetousnesse, which is worshipping of images:

For which thynges take, the wrath of God committed on the children of disobedience.

*In the which ye walked sometime, when ye lyved in them.

But nowe put ye of all, wrath, sacteine, maliciounsnesse, blasphemen, filthie commutation out of your mouth.

Lye not one to another, feyng that ye haue put of yole mans with his words:

*Haung put on the newe man, which is renuced into the knowledge after the image of hym that made hym,  

*Where is neither Greke nor Jewe, circumcision nor uncircumcision, Barbarian, Scythian, bond, free: but Chylste is all, and in all.

Put on therefore (as the elect of God,  

*holy and beloved) bovetles of mercie, kyndenesse, humblenesse of mynde, meeknesse, long sufferyng,

Forgoying one another, and forgoynge one another, ye any man haue a quarrel against any: even as Chylste forgoye you, so also  

And abowe all thynge put on * love, Mat.xxvii.  

which is the boinde of perfectnesse.

And let the peace of God haue the victorie in your heartes, to the which also we are called in one body: And see that ye be thankfull.

Let the yvoide of God dwelle in you richly in all your commaundments and admonishing your owne soules, *in plainnes, and hymnes, and spirittuall longes, sunging with grace in your heartes to the Lord.

And whatsoever ye do in yvoide all the daye, [90] all in the name of the Lord Jesus, gemyng thankes to God and the fader by hym.

Woues, hibmit your soules into your owne bullsndes, as it is comely in the Lord.

Husbandes, love your woues, and be not bitter against them:

*Children, obey your fathers and mothers in all thynges, for that is well pleasing into the Lord.

Fathers (c) pouke not your chylde (to anger), lest they be discouraged.

* Servauntes, obey in all thynges to your bodily masters: not with eye seruice, as men pleasers, but in singlenesse of heart, feareing God.

And whatsoever ye do, do it heartilie,  

as to the Lord, and not into men:

Knowing, that of the Lord ye shall receaue the reward of inheritance, for ye feare the Lord Chylste:

But he that doth wrong, shall receaue for the wrong he hath done: And there is no respect of persones.

The iii. Chapter.

He exhorteth them to be feruent in paper: to walke wisely to warde them that are not yet come to the true knowledge of Chylste, he saluteth them, and with them all prosperite.

Afters, do unto your seruauntes that which is instexquall, knolling that ye also have a master in heauen.

*Continue in paper, and watche in the same.

With thankes greynge:

*Praying also for vs, * that God may open into vs the (a) doore of seruauntes, that we may speake in nysterie of Chylste,  

Wherefore I am also in bondes:

That I may berte it, as I ought to speake.

Walke
to the Colossians.

The first Epistle of Saint Paul the Apostle, unto the Thessalonians.

The first Chapter.

The thanketh God for them, that they are to feed in faith and good works, and receive the Gospel with such earnestness, that they are an example to all others.

In the sight of God and our father.

Knovving, brethren beloved, your election of God.

For our Gospel came not unto you in word only, but also in power, and in the holy Ghost, and in much certainty, as ye know after what manner we were among you for your sake.

And ye became followers of us, and of the Lord, receaung the word in much affliction, with joy of the holy Ghost:

So that ye were an example to all that believe in Macedonia and Achaia.

For we from you, founded out the word of the Lord, not only in Macedonia and Achaia: but also in every place your faith to God-varde is spread abroad, so that
that we need not to speake any thing.

For they therin selleth their of you, what manner of entryng in we hade into you, and holde ye turned to God from imagines, to serve the lyuing and true God.

10 And to tary for his sonne* from heauen, whom he rayled from the dead: as [20] Jesus which deparceth vs from the wrath to come.

q The iij. Chapter.

1 To the intent they should not taime under the crose, he commendeth his diligence in preaching. and therein in obeying. he exerciseth his absence, that he could not come and open his heart to them.

2 O ye your felues, brethren, knowe our entraunce in unto you, it was not in haype. But euen after that we had suffred before, and were shamefully entreated as ye knowe, at Philippo, we were holde in our God, to speake unto you the Gospell of God, in much stryving.

3 For our exhortation was not of deceit, neither of vntieenes, neither in guile:

4 But as it were alowed of God, to be put in credite with the Gospell: even so we speake, not as plesasing men, but God, which tryeth our hearts.

5 For neither at any tyme vied we flatteringe words, as ye knowe, neither of courtonlines, *God (is) recorde, neither sought we the plesauns of men, neither of you, nor yet of others:

6 When we might haue ben in authority, as the Apisoches of Christ, but we were tender among you, even as (a) nonecre thenlyth her children, and therefore no other to bide for her chyldren sake.

7 O ye remember brethren, our labour and trauayle. *For we labouring night and day, because we would not be chargeable within any of you, preache you the Gospell of God.

10 He (are) witnesses, *God (also) holde holists, and ugly, and unblamably, he behaue our felues among you that believe.

11 As ye knowe, holde that as a father his childern, so we have exhorted, consoled, and boughched every one of you, that ye wold haue walke worthis of God, who hath called you vnto his byngdom and glosie.

13 For this cause thank ye God also without ceasing. because ye recaying the word of which ye hearde of vs concerning God, ye receaved it not as the word of man, (but as it is in deed) the word of God, which effectuall by worke keth also in you that believe. *3

14 For ye brethren became soldiers of the Churches of God, which in thire are in Christ Jesus: for ye have suffred like thinges of your countrymen, as they have of the Ieves:

15 Who both kylled the Lord Jesus, and their owne prophets, vs haue persecuted vs and God they pleae not, and are contrary (c) to all men:

16 And hynder vs to speake to the gentiles that they might be saued, to fullfill their times alway. For the word of God is come on them to the heath.

17 Foashal begethe us, as we are kept from you for a short season, in person, not in heart, we enforced more to see you personally with great desier.

18 And therefore we woldhe bave come unto you, (I Paul) once agayne: but Satan hyndered vs.

19 For what is our hope, or joy, or crowne of rejoycing: *Are (c) not ye it in the presence of our Lord Jesus Christ, at his coming?

20 Ye, ye are our glories and joy.
to the Thessalonians.

That no man should be moved in these afflictions: For ye yourself know how we entered into the midst of you, and how we stood before you. For verily when we were with you, we told you before that the Lord would suffer tribulation, even as it came to passe, and as ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter had tempted you, and our labour have been in vain. But now I am come unto you, and the report of you is come unto us. Therefore I am more ambitious to go forth among you, after the manner of those that go forth among the Gentiles, and to speak to you the gospel of the cross. For the stablishing of your hearts, I am come to you in the manner of a father, in the doctrine of Jesus Christ.

The iiiij. Chapter.

1 This exhorteth them to holiness, 6 innocencie, 9 love, 11 labour, 13 and moderation in lamenting for the dead; 17 describing the end of the resurrection.

2 For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, your holinesse, (e) that ye should abstaine from fornication.

3 That every one of you should know how to possesse his bessell in holinesse and honour:

4 Not in the lust of concupiscence, euen as the gentiles, which know not God.

5 That no man oppresse and defraud his brother in any matter, because that the Lord is the avenger of all such: as we also have forewarned you, and testifie.

6 For God hath not called us unto uncleannesse, but unto holiness.

7 He therefore that defiliseth, defiliseth not man, but God, who hath given to you "his holy spirit."

9 But as touching brotherly love, ye need not that I write unto you: For ye are taught of God to love one another.

10 And that thing thereby ye do ob ye to all the brethren which are in Byschopon: But we exhort you brethren, that ye encrease more and more:

11 And that ye studie to be quiet, and to do your owne businesse, and to work with your owne hands, as we commanded you:

12 That ye may walke honestly toward them that are without, (f) that nothing be lacking in you. (g)

13 (h) But I woulde not have you to be ignorant brethren, concerning them which sleepe: that ye (i) knowe not even as other, which have no hope.

14 For ye beleue that Jesus dyed and rose againe: even so them also which sleepe by Jesus, vppon his rising with hym.

15 For this say we the vnto you in the vord of the Lord, that we vnhiste the true, remaying vnto the conuoy of the Lord, shall not prevent them which sleepe.

16 For the Lord hym selwe that descendeth from heaven in a shoute, (and in the voyce of the "Archangel", and in the trumpes of God; And the dead in Christ shall arise first.
17 than we which lyue, which remaine, shall be caught up together with them in the cloudes, to meete the Lord in the air: and so shall we ever be with the Lord. 18 wherefore comfort your selues one another in these wordes. 19 for the grace of our Lord Jesus Christ be with you. Amen.

The .v. Chapter.

1 that ye haue them in hype reputation, in love for their worke, and be at peace among your selues. 2. We exhort you brethren, waerne them that are burnde, comfort the feeble inrnde, lyst by the weake, be patiente toward all men. 3 see that none recompence evil for evil. 4 with any man: but ever solwe that which is good, both among your selues, and to all men. 5 therefore let us not sleepe, as [do] other: but let vs watche and be sober. 6 for vs are all the children of lught, and the children of the yompere: we are not of the night, neither of darkeenesse. 7 Therefore let vs sleepe, as [do] other: but let vs watche and be sober. 8 for they that sleepe, sleepe in the night: and they that be drancken, are drancken in the yompere. 9 for God hath not appointe vs to warre: but to obteine saluation, by our Lord Jesus Chaffe, 10 wherefore comfort your selues togethe, and eulfie every one another, even as ye do. 11 and be sheze you brethren to know them which labour among you, and haue the oversight of you in the Lord, and adonime you;
The second Epistle of the Apostle Saint Paul, to the Thessalonians.

The first Chapter.

1. Paul and Silvanus and Timotheus, unto the Church of the Thessalonians in God our father, and the Lord Jesus Christ:

Grace unto you and peace from God our father, and the Lord Jesus Christ.

2. We are bound to thank God always for you, as it is meet, because that your faith worketh patience, and the love of every one of you toward another aboundeth:

So that we ourselves rejoice in you in the Churches of God, over your patience and faith in all your perfections and tribulations that ye suffer, (which is) a token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.

For it is a righteous thing with God, to recompence tribulation to them that trouble you:

3. And to you which are troubled, rest with vs, in the revelation of the Lord Jesus from heaven, with the Angels of his power,

4. In flaming fire, rending vengeance unto them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

5. Which shall be punished with everlasting damnation, from the presence of the Lord, and of the glory of his power:

6. When he shall come to be glorified in his saints, and to be admired in all them that believe (because of our testimonie toward you was believed) in that day.

7. Wherefore also we pray alwayes for you, that our God would make you worthy of the calling, fulfiling all good pleasure of goodness in the work of faith in power:

8. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

The second Chapter.

1. Verily ye beseech, ye brethern, by the coming of our Lord Jesus Christ, and by our assembling unto hym, That ye be not taken unawares (of your)

mind, no, be troubled, neither by (the) spirit, nor by word, nor yet by letter, as from us, as though the day of Christ were at hand.

2. Let no man deceive you by any means, for the day shall not come, except there come a falling away first, and that man of sin be revealed, the sonne

of perdition,

(Which is) an adherefarie, and is reale

(i.) above all that is called God, or that is worshipped: for that he is godly, in the temple of God, showing himselfe that he is God.

3. Remember ye not, that when I was present with you, I tolde you these things:

6. And now ye know what witholdeth, that he might be revealed in his time.

7. For the misterie of iniquitie shall al

redie worke, till he which nowe only letterly, be taken out of the way.

8. And
The Seconde Epistle

8 And then shall that wicked be revealed, whom the Lord shall disclose with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Whose coming is after the working of Yaan in all power and signs, and wonders, of lying.

10 And in all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And therefore God shall send them strong delusion, that they should believe lies:

12 That all they might be damned which believed not the truth, but had pleasure in unrighteousness.

13 But we are bounde to give thanks alway to God for you, brethren beloved of the Lord, because that God hath from the beginning chosen you to salvation in sanctifying of the spirit, & in faith of the truth:

14 Whereunto he called you by our Gospel, to the obedience of the glory of our Lord Jesus Christ.

15 Wherefore brethren stand fast, and hold the ordinaunces which ye have been taught, whether it were by our preaching, or by our epistle.

16 Our Lord Jesus Christ, and God and our father, which hath loved us, and hath given us eternaly consolacion, and good hope in grace,

17 Comfort your hearts, and stablythe you in all good saying, and doing.

The Tij. Chapter.

1 He desirith them to pray for hym, that the Gospel may prosper, and gather them warningly to reproue the idle, and so worship them all wealth.

Furthermore brethren, praye ye for vs, that the Lord of the Lord may have free passage and be glorified, even as with you:

And that we may be delivered from disordered and unye men: For all men have not so faith.

But the Lord is faithful, which shall stablythe you, and keep you from euill.

And we have confidence in the Lord to youvbarde, that ye both do, and will do the thynges which we commande you.

And the Lord guide your heartes to the love of God, and to the patient waiting for Chylfe.

We commande you brethren in the name of our Lord Jesus Christe, that ye withdawe your selues from every brother that walketh ungodly, and not after the affection which he receaue of vs.

For ye your selues knewe hode ye ought to solod vs: For we behavien not our selues inordinately among you,

Neither take we the bheade of any man for ought: but thought with labour and sweat nyght and daye, because we

woulde not be chargeable to any of you.

Not but that we had autentie, but to make our selues an enexample unto you to solod vs.

For when we were with you, this we warned you of: that ye also should not worke, the same should not eate.

For we have hearde that there are some which walke among you inordinately, working not at all, but be busy bodies.

Then that are such, we commande and exhort by our Lord Jesus Christ, that they working in quietnesse, eate their owne brede.

And ye brethren, be not weery in well doing.

If any man obey not our doctrine, sigute hym by an epistle, and have no compaine with hym, that he maye be ashamed.

Let count him not as an enemy, but warne hym as a brother.

Hewe the very Lord of peace give you peace alwayes, by all means. The Lord be with you all.

The salutation of me Paul with mine owne handes. This is the token in every epistle. So I write.

The grace of our Lord Jesus Christ be with you all. Amen.
The first Epistle of the Apostle Saint Paul, unto Timotheus.

The first Chapter.

1. The Apostle of Jesus Christ, by the commission of God our Saviour, and Our Lord Jesus Christ, whereunto is our hope, unto Timotheus, an honest man according to the doctrine of faith and truth, which he received of his mother Eunice, and of his grandmother Philippa, who were in the faith;

2. Unto the End of which, grace and peace be upon us, from God our Father, and from the Lord Jesus Christ, who gave himself for our sins, and presented himself an offering and a sacrifice to God for a sweetsmelling savour.

3. Therefore, I exhort, first of all, that supplications, prayers, intercessions, and giving of thanks, be made for all men;

4. For kings, and for all that are in authority; that we may live a quiet and peaceable life in all godliness and honesty.

5. For this is good and acceptable in the sight of God our Saviour;

6. Who will have all men to be saved, and to come unto the knowledge of the truth.

7. For there is one God, and one mediator between God and men, the man Christ Jesus;

8. Who gave himself a ransom for all, to be testified in due time;

9. Whereunto I am appointed as a preacher, and an apostle, (I speak the truth in Christ, and lie not;) as a teacher of the gospel of the glory of Christ, who is the image of God.

10. Whereunto I am consecrated, according to the prophecy that standeth over me, by the word of God, even Jesus Christ; (for which I am also a prisoner, that having preached the gospel, I might therein make intercession for them that are unbelief.)

11. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.

12. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

13. And the glory of our Lord Jesus Christ is come upon us. Amen.

14. But we are bound to give thanks always to God for you, brethren beloved of the Lord, in that God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth:

15. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

16. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

17. For ye know the commandment, How that they which do such things shall suffer chastening.

18. But speak ye the word of our Lord with all boldness, with much doctrine.

19. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that believe not?

20. And if the righteous shall suffer thus, what shall happen to the ungodly?

21. Wherefore suffer the labour of love, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

22. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

23. Usest not wrath, nor railing, but righteousness.

24. Abstain from wine, which is contention; from things strangled, which is sin, and from things defiled.

25. But in all things shew thyself a pattern of good works; in doctrine pure, in the doctrine of the truth commendable;

26. In correction grave, in affection gentle, in spirit willing, in charity faithful, in purity innocence, in holiness without blemish.

27. But if I stay in Athens, will I send to you Timotheus, who hath the same heart with me in working the work of the gospel;

28. That he may quicken your minds, and bring you into remembrance of the words which are spoken before, that ye may be established in the truth.

29. For the time is come that judgement must begin at the house of God: and if it first begin with us, what shall the end be of them that believe not?

30. And the Lord hath given me power over the gospel of Christ, for the testimony of Jesus Christ.

31. Forasmuch as I have already said, that the dwelling of the Holy Ghost was promised unto you, which dwelling ye sought to enjoy; even so now ye are not lacking any part thereof.
The first Epistle

The iij Chapter.

1. He exhorted to pray for all men. 4. Wherefore, 8 and home. 5. As touching the apparel and modesty of women.

1. Exhort therefore, that first of all, prayers, supplications, intercessions, and giving of thanks be made for all men: *For hynges,(and for all that are in authority, that we maye leade a quiete and peaceable lyfe, in all godlynesse and honestie.

8. For that is good and accepted in the sight of God our favour. 9. Who shall have all men to be saved, and to come into the knowledge of the truth. 10. For there is one God, and one meditator of God and men, the man Christ Jesus: Who gave him selfe a * raunge for all, a testimone in true lyries. Whereunto I am ordained a preacher and an apostle (I tell the truth) in Christ, and he not a teacher of the ge-

nies in fayth and beritie. 6. I will therefore, that the men pray everywhere, by hylpe by hylpe handes, without wrath and reasoning. 7. Liket Wolfe also the women, that they array thens selves in comely apparell, with shamefassnesse, and discreete behaviour, not in bazyded heres, either golde or pearls, or collye array. 11. But (that becommeth) women professing godlynesse through good workes. 12. But I suffer not a woman to teach, D neither to disturb autotitie over 3 man, but to be in silence. 13. For Adam was first born, then Eve. 14. And Adam was not deceaued: but the Woman being deceaued, was (b) in the transgression.

The iij Chapter.

2. He declareth what is the office of minsters. 11. and as touching their families, 16. the dignitie of the Churche, 16. the principall point of the heauenly doctrine.

2. This is a faithful saying: *If a man deere his office of a bishop, he desireth a good worke. A bishop therefore must be blamelesse, the husband of one wife, watching soberly, comely apparell, a lover of hospitaltie, apt to teach, not geniun to overmuch wine, no striker, not greedy of filthy lucre: but gentle, abhoring filthy lucre, abhoring covetousneess. 4. One that ruleth well his owne house, hauing chyldren in subjection, with all utterance. 5. For if a man knowe not to rule his owne house, howe shall he care for the Churche of God? Not a young coleter, lest he, being pulled by, fall into the condemnation of the breuil. 6. He must also have a good report of them which are without, lest he fall into the rebuke and shame of the breuil. 8. Likewise must ye ministers be graine, not doublt tongued, not geniun to much wine, neither greedy of filthy lucre: houlding the minister of the fayth in a pure confidence. 10. And let them first be pouched, then let them minster, being blamelesse.

11. Even so must they breues be graine, not euyl speakers, sober, fastful in all thinges. 12. Let the deacons be the husbandes of one wife, and such as can rule their children well, and their owne householde. 13. For they that have mainteyned well, get them fylues a good degree, and great li-

bertie in the fayth, which is in Christ Jesus. 14. These things write I unto thee, hoppynge to come shortly into thee: 15. But if I delay long, that thou mayest knowe howe thou oughtest to behave the selfe in the house of God, yhich is the Church of the hynge God, the pryt-

ler and
ler and grounde of truthe.
16 Andwithout doubt, great is that ne-
5 sterie of godlynesse: *God was thred in
the flesh, was insuffed in the spirite,
was seene among the angels, was prea-
ched unto the gentiles, was belcued on
in the word, and was receaue in glose.

The. iii. Chapter.
2 He teache the hym what doctrine he ought to see, & 5.11.
and what to followe,
and wherein he ought to exerthe hym fellee continually.
3 The spiritte speake-

A
keth evidently, that "in
the latter times some
shall *depart from the
faith, being hecde bi-
to spirites of error," &
doctrines of beuils,

B

2 Which speake falle in hypocrisy, ha-
yng their a conscience feared with an
hotte iron;

C

3 For every creature of God is good,
and nothing to be refused, if it be receaue
with thankes geyng.

D

5 For it is sanctified by the word of God
and praper.

E

6 If thou put the beethen in remem-

brance of these thynge, thou shalt be
a good ministe of Jesus Chri$t, which
has ben noujtifiede by the wordes of
faith and of good doctrine, which thou
has custante folowed.

F

7 But *cast alway prophane & old lyues
fables: Exerthe thy fellee rather unto
godlynesse.

The. v. Chapter.
1 He teacheth hym howe he shall behaue hym felle in rebuynge all degrees, 3 an
over concerning wyddowes, 17 the esatibiug of ministers, 23 the govern-
naunce of his body, 34 and the judgement of sinnes.

R

2 suche not an elder, * but electe hym a sa-
there, the younger men
as brethren.

T

3 Honour wyddowes, which are wy-
dowes in deede.

U

4 But if any wyddowe have childe
unpeueled, let them leare sute to rule
theire owne hyues godlyl, and to recon-
seuence also theire elder kynefollkes: for
that is good and acceptable before God.

V

5 And the she that is a wyddowe (a) in deede,
and left alone, hopeth in God, and con-
tinue in supplications and prapers
night and day.

W

6 But the that ineth in pleasure, is dea-
being alue.

X

7 And these thynge commande, that
they may be blamelesse.

Y

8 But if any woman not for his owne,
and specially for them of his housholke,
he hath deuoyt the faith, and is doubte
then an insidell.

Z

9 Let not a wyddowe be chosen under
three score yeres olde, haupen the
lyfe of one man.

Nun

And
And well repented of in good works, 

if the have brought up childe, as if the 

have lodged stranglers, if the have 

washed the saintes seate, if the have 

ministered unto them that were in 

aduertice, if the have ben continually 

given to every good work. 

But the pomer Wyboles refuse; For 

Whyle they have begun to warre wanton 

against Christ, they will marrie: 

Having damnation, because they 

came away their first fath. 

They learne to wender about from 

house to house idle: yea not idle only, but 

also tatters and busbodies, speaking 

thynges which are not comely. 

I will therefore that the pomer 

women do "marrie, to beare chyldren, to 
gyde the house, to geue none occasion 
to aversarie to speake slanderously. 

For certaine of them are already turned 

backe after Satan. 

Many men or woman that beleueth 

have wyboles, let them suffre them, 

& let not the Churches be chargd, that 

there may be sufficient for them that 

are wyboles in deede. 

The elders that rule well are worthy 

of double honour, most specially they 

which labour in the worde & teaching. 

For the scripture saith: "Thou shalt 

not model the tre that treatheth out the 

town: And, "the labourer is worthy of 

his rewarde. 

Against an elder receaue none accu-

sation, but "unber two or three witnesses. 

Then that sine, rebuke before all, 

that other also may feare. 

I testifie before God, and the Loorde 

Jesus Christe, and the elect angels, that 

thou obtene these thynges without ha-

slynde of jugentiment, and do nothing 
after partialitie. 

"Lay handes lodehly on no man, nei-

ther be partaker of other mens sines. 

Repe thy life christe. 

Drinke no longer water, but "be a lit-

tle wine for thy sonnaces take & thine 

often diseases. 

Some mens sines are open before 

hande, haungy before unto jugentiment, 

and in some they solowe after. 

Lykewise also, good wyboles are ma-

nifest before hande, and they that are 

otherwyse cannot be hyd. 

The vj. Chapter. 

As many "seruantes as are under the 
poke, count their matters Worlyc of all ho-

our, that the name of god and his doctrine be 

not blasphemed. 

And they Whiche have beleuynge ma-

sters, despise them not because they are 

bezethen: but rather do serve, sofat-

much as they are beleuynge and beloved 

and partakers of the (honttie. These 

thynges teache and choyt. 

If any man teache otherwyse, and 

contented not unto the wylsome wor-
des of our Loorde Jesus Christe, and 
to the doctrine which is accoyding to 
godlynesse: 

He is pisset vp, knowing nothing, but 
doting about quechions and "trithes of 

words, whereof commeth enuie, strife, 

eapynges, enuyl furmynges. 

Thus disputations of men of corrupte 

mynde, delitute of the truth, thyn-

king luce to be godlynesse. From suche 

be thou separate. 

Godlynesse is great luce, "if a man be 

content with that he hath. 

For we brought nothing into the 

worlde, and it is certayne that we may 
carry nought away. 

But haungy foode and rayment, we 
must therewith be content. 

For they that (hylly be riche, fall into 

temptations and snares, and into many 

folihe s nolysome lukes, which souline 

men in perdition and destruction. 

For love of money, is the roote of all 

enuie, whiche wyllye some lost after, C 
they erred from the faith, & (p) pearcd 

the felues through with many foulene. 

But thou O man of God, see these 

thynges, and solowe after righteousnes, 
godlynes, faith, love, patience, mekenes. 

Fight the good figh of fath, lay hand 
on eternall lyfe, whereasunto thou art al-

so called, and hast professed a good pro-

fession before many Witnesses. 

I there
The second Epistle of the Apostle Saint Paul, to
Timothie.

The first Chapter.

C Paul encorespeth Timothie to Godliness and patience in persecution, and to continue in the doctrine that he had taught him, 1b whereof his bonds & afflictions were a gage. 1c A commendation of Onesiphorus.

1 Pet an Apostie of Jesus Christ by the will of God, 1d according to the promise of life, which is in Christ Jesus,

To Timothie a beloved sonne : Grace, mercy, and peace, from God the father, and Christ Jesus our Lord.

I thank God 1e whom I worshippe from my forefathers in pure confience, that without realizing I have remembrance of thee in my prayers night & day.

Desiring to see thee, myndfull of thy tears : that I may be sould with joy.

When I call to remembrance the disfigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice : and I am assured that it dwelleth in thee also.

Wherefore I put thee in remembrance that thou (b) sere by the gift of God, which is in thee (b) by the putting on of my handes.

For God hath not geuen to be the spirit of fear : but of power, and of love, and of a sound mind.

Be not thou therefore ashamed of the testimonie of our Lord, neither of me, his prisoner : but suffer thou aduersities with the Gospell, according to the power of God.

Who hath (a) faied vs, (a) called vs (b) even in holy calling, not according to our workes : but according to his owne purpose and grace, which was geuen vs in Christ Jesus, before the world began.

But is nowe made manifest by the appearing of our saueur Jesus Christ, (c) who hath put away death, and hath brought life and immortalitie into light through the Gospell.

Whereunto I am appoynted, a preacher and Apostle, and a teacher of the gentiles.

For the which cause I also suffer these thynge. Neuertheless, I am not ashamed:
The Althoe Epistle.

The ii. Chapter.

1. You therefore my sonne, be strong in the grace that is in Christ Jesus.
2. And the thynges that thou hast heard of me in many witnesses, the same commit thou to faithful men, which have been apt to teache other also.
3. Thou therefore suffer afflictions as a good soulfr of Jesus Christ.
4. No man that wandereth, entangleth hym selfe with thaffayres of this life, that he may please hym which hath chosen hym to be a souder.
5. And if a man also lixest, yet is he not condemned except he lixest lawfully.
6. The labouryng husbandman must first be partaker of the frutes.
7. Consider what I say: and the Lord geue thee understanding in all thynges.
8. Remember that Jesus Christ, of the seed of Daviid, was raised from the dead, according to my Gospell,
9. Wherein I suffer trouble as an ewyl doer, even unto bonds: But the word of God is not bounde.

Therefore I suffer all thynges for the electes sakes, that they might also obtaine the saluation, which is in Christ Jesus, both eternal glorie.

It is a faithfull saying: for ye we be dead with hym, we shall also liyne with hym:

If we be patient, we shall also raigne with hym: *if we deyne hym, he also shall deyne vs.

If we be unfaithful, he abideth faithfull, he can not deyne hym selfe.

Of these thynges put them in remembrance, teachise before the Lordse, that they storie not about woordes to no profite, but to the percutryng of your hearers.

Studie to speake the felle approved by God, a workman not to be ashamed, righteous bringyng the wordes of truth.

But prophane boyes of banyste passe over: For they wyll encreace unto greater ungodlynest.

And their wordes shall set as both a cauter: of whom is *Hymenes and Philetus,

Which about the truthes have erre, saying that the resurrection is past already, to doe overthow the faith of some.

But the strong foundatioun of God standeth styr, haung this seate; (b) The Lordse knoweth the that are his: And let every one that namesth the name of Christ, depart from iniquitie.

But in a great house are not onely D vessels of gold, and of siluer, but also of wood and of earill: some to honour, and some unto dishonour.

If a man therefore poure hym selfe from these, he shall be belles by souer, and meete for his uses of the Lordse, and prepaerd unto every good work.

Lustes of youth anodyce, but folowe righteously, faith, love, peace, with them that call on the Lordse out of a pure heart.
But foolish and unlearned questions put from thee, knowing that they do but gender strife.

And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, suffering evil in meekness.

Instructing the which are in contrary.

The iiij. Chapter.

He prophesieeth of the perilous times, writeth out hypocrites in their colours, doth the state of the Christians, and how to escape dangers.

What profess commeth of the scriptures.

Their madness shall manifest unto all men as also theirs was.

But thou hast followed my doctrine, and the fashion of lyeing, purpose, falsity, long suffering, love, patience,

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra, which persecutions I suffered patiently: and from them all the Lord delivered me.

Pen, and all that lye on godly Jesus Christ Jesus, shall suffer persecution.

But the evil men and deceivers, shall taste worse and worse, deceiving and deceived.

But continue thou in the thynges which thou hast learned, and art been committed unto thee, knowing of whom thou hast learned them:

And that from that which thou hast known the scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and [is] profitable to doctrine, to exposition, to correction, to instruction which is in righteousness,

That the man of God may be perfect, instructed unto all good works.

The iiiij. Chapter.

Thee exhorteth Timotheus to be sincere in the word, and to suffer adversity, maketh mention of his own death, and biddeth Timotheus come unto him.

Christ therefore before God, and the Lord Jesus Christ, which shall judge the quick and the dead at his appearing, and his kingdom.

Preache the word, be instant in season, out of season: Impeache, rebuke, 

hoist in all long suffering and doctrine.

For the wise shall come, when they shall not suffer wholesome doctrine: but after their owne lustes, that they whose eyes careth, get the anseape of teachers:

And shall come away there hearing from the truth, and shall be turned unto fables:

But watch thou in all thynges, suffer afflications,
The seconde Epistle

afflictions, do the worke of an Evangelist, fully thy ministrie:

6 For I am no wise to be offered, & the tyne of my dissolution is at hande.

7 I have taught a good lyght, I have fullylyd my course, I have kept my faith.

8 Henceforth there is layde by for me a crowne of ryghteousnesse, which the Lord, the ryghteous judge, shall gonne me at that day: not to me only, but also to the alfo, I have loued his appearing.

9 Do thy diligence to come shortly vnto me.

10 For Demas hath forsaken me, having loued this present woode, and is departed vnto Thessalonica, Cretens to Galatia, Titus vnto Dalmatia.

11 Only Luke is with me. Labynge Warke & byng him with the, for he is profitable vnto me for thy ministrie.

12 And Erigius haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, whiche thou committest bring with the, and the bookes, but specially the parchementes.

14 Alexander the coppersmith sheld me much cust : The Lord our Lord according to his deeds.

15 Of whom be thou ware also: For he hath greatly withstanded our preaching.

16 At my first amsweryng, no man asstred me, but all forsoke me, (I pray God) yt it may not be layde to their charges:

17 And notwithstanding, the Lord asstred me, and strengthened me, that by me the preaching should be fullyled to the vnoft, and yt all the gentiles should heare, and I was delivered out of the mouth of the Lion.

18 And the Lord shall deliver me from every cust I vll preserve me vnto his heavenly kingdome: To whome be praise for euer and euer. Amen.

19 Salute Paclia and Aquila, and the householde of Onesiphous.

20 Erasmus abode at Corinth: But Trophimus haue I left at Miletum sicke.

21 Do thy diligence to come before winter. Cubolus greet eth thee, and Pudens, Linus, and Claudia, and all the brether.

22 The Lord Jesus Christ be with thy spirite: Salute be with you. Amen.

The seconde epistle unto Timothe, was written from Rome, when Paul was presented the seconde tyne unto the Emperour Nero.
P 1

A 1

Paul a servant of God, an Apostle of Jesus Christ, according to the grace of God given unto them, that they may be obedient, and faithful in all things.

B 1

But speak thou the things which befit the doctrine of godliness, that the old men be sober, grave, temperate, in due use of wine, not Epicureans, not brawlers, not covetous; but hold the mystery of the faith with a pure conscience.

2. The elder women should rule well, not given to much wine, teachers of good things, that they may teach the young women to love their husbands, to understand that which is good.

4. To make the young women sober, to love their husbands, to hold the mystery of the faith with a pure conscience.

5. (To be) discreet, chaste, housekeepers, good, obedient, that they may teach the young women to understand that which is good.

6. Young men in like manner, obedient, that they may teach the young women to understand that which is good.

7. In all things shewing thyself a pattern of good works, in doctrine, in charity, in simplicity.
To thee, therefore, which art faithful, andkest with all authority. Let us, therefore, man dispise thee.

1. Of obedience to such as be in authority. He warneth Titus to beware of foolish and unprofitable questions, concluding with certaine private matters, and salutations.

2. To be subject to rule and power, to obey magistrates, to be sober, to employ good works.

3. To be kind, helpful, and meek unto all men.

4. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, one another.

5. But after that the kindness and love of our Saviour God be manifested.

6. Not of works which are in righteousness wrought, but according to his mercie, he saved us by the fountain of regeneration and renewing of the holy spirit.

7. Which be shed on us richly through Jesus Christ our Saviour.

8. This is a faithful saying: And of these thynes I will that thou confirm, that they which have beleued in God, may get be careful to the faith, good works. These thynes are good and profitable unto men.

9. But foolish questions, and strifes of men, the which have occurred, and strivings about the law, avoid: for they are profitless and profitless.

10. A man that is an author of sectes, but after the first and the second admonition,

11. Knovving, that he that is such, is seduced and sinned, being damned of hym self.

12. When I shall sende Artemas unto thee, or Tychicus, be diligent to come unto me unto Nicopolis: for I have determined there to winter.

13. Byng Zenas the ladepe, and Apollos, on their journey, diligently, that nothing be lacking unto them.

14. And let ours alio learn to excell in good works to necessarie uses, that they be not unfruitfull.

15. All that are with me, salute thee. Greeteth them that love vs in the faith. Grace be with you all. Amen.

Written from Nicopolis, (a citie) of Macedonia.
The Epistle of Saint Paul unto Philemon.

1. Paul, a prisoner of Jesus Christ, and brother Timotheus, unto Philemon, the beloved, and our fellow labourer, And to the beloved Apphia, and Archippus our fellow labourer, and to the church in thy house:

2. Grace to you, and peace from God, our father, and the Lord Jesus Christ.

3. I thank my God, making mention always of thee in my prayers.

4. Hearing of thy love and faith, which thou hast towards the Lord Jesus, and towards all saints;

5. That the (c) fellowship of thy faith may be effectual in the knowledge of every good work, which is in you, towards Christ Jesus.

6. For we have great joy and consolation in thy love, because the (c) bowels of the saints are refreshed by thee, brother.

7. Wherefore, though I might be much bowels in Christ, to injoy thee that which is convenient:

8. Ver. sa: I rather beseech thee, being such a one as Paul the aged, now also a prisoner of Jesus Christ.

9. I beseech thee, for my son (c) Onesimus, whom I have begotten in my bowels;

10. Which in thy bowels was, was to thee unprofitable, but now profitable to me and to thee.

11. Whom I have sent againe: Thou therefore receive hym, that is, mine own bowels,

12. Whom I would have returned with me, that in thy stead he might have ministered unto me in the bonds of the Gospel:

13. But without thy mind I would I do nothing, that thy benefite should not be as it were of necessity, but willingly.

14. For happily it therefore departed for a season, that thou shouldest receive hym for ever:

15. Not now as a servant, but above a servant, a brother beloved, specially to me; but bowe much more into thee, both in the flesh, and in the Lord:

16. If thou count me therefore a bowe, receive hym as my self.

17. If he have offended, or oweth (thee ought) that lay to my charge,

18. If he have injured, or oweth (thee) that lay to my charge,

19. I Paul have written it with mine own hande, I will recompense it: Albeit, I do not lay to thee, bowe that thou owdest unto me even thyne owne selfe.

20. Peace brother, let me enjoy this pleasure of thee in the Lord: Comfort my bowels in the Lord.

21. Trusting in thine obedience, I wrote unto thee, knowing, that thou wilt also do more then I say.

22. Moreover, prepare me also a lodging: for I trust that through your papers, I halbe gven unto you.

23. There salute thee Epaphras, my fellow prisoner (c) in Christ Jesus.


25. The grace of our Lord Jesus Christ be with your spirit. Amen.

Written from home, by Onesimus a servant.

The Epistle of Saint Paul the Apostle, unto the Hebrews.

The first Chapter.

1. Do which in time past, at sundrie tymes, and in divers maners, spake unto the fathers in the prophets:

2. Hath in these (c) last days, spoken unto us,
The Epistle

1. Wherefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2. For ye know how that after he had by himself borne our sins in his own body on the tree,

3. And ye are witnesses of it: for so is the gospel preached unto you, according to the which doctrine ye have learned,

4. And how ye ought to speak henceforth, not after the carnal man, nor after the flesh, but according to the spirit of faith, and grace, that is, according to the word of Christ.

5. For he that is in Christ is a new creature: old things are passed away; behold, all things are become new.

6. And the last enemy shall be destroyed, death.

7. For the preaching of the gospel is the secret of life, and the mystery of the kingdom of God.

8. And the secret of life is the mystery of the kingdom of God.

9. For the secret of life is the mystery of the kingdom of God.

10. And the mystery of the kingdom of God is the secret of life.

11. For thou hast joined righteousness to thyself, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

12. And thou hast lifted up thy voice in the wilderness, and made the foundation of the earth.

13. And the heavens are the workes of thy hands:

14. They shall perish, but thou endurest, and thou shalt have none that can abide thy sight.

15. But unto which of the Angels said he at any time: Thou art my son, this day have I begotten thee?

16. And again: I will be to him a father, and he shall be to me a son:

17. And again, when he bringeth in the firstbegotten into the world, saith he of the Son of God: Thou art my beloved Son, in whom I am well pleased.

18. And let all the Angels of God worship him.

19. And unto the Angels he saith: He maketh his Angels spirits, and his ministers a flame of fire.

20. But unto the Son: Thou art my beloved Son, in whom I am well pleased: this is my beloved Son, in whom I am well pleased.

21. The Saviour of thy kingdom [is] a saviour of thy kingdom.
16 For he in no place taketh on hym the
○ Angels: but the seed of Abraham
taketh he on hym.
17 Wherefore, in all things it became him
to be made like unto his brethren, that
he might be merciful, and a faithful
life priest in thynges concernyng God,
for to purge the peoples sines.
18 For in that he hym felle suffered and
was tempted, he is able to succour them
that are tempted.

The .iii. Chapter.

1 He required them to be obedient into the wode of Christ; who is more worthy
then Moses. 2 The punishment of such as wil harren their heart, and not
believe, that they might have evernall rest.

1 Therefore holy brethen, partakers of the cele-
stial calling, (c) consider the apostile and lye
priest of our profession Christ Jesus.
2 Being faithfull to
him that appointed hym, as also [was]
Moses in all his house.
3 For this [man] is counted worthy of
more glory then Moses, (malmuch) as
he which hath builden the house, hath
more honour then the house.
4 For every house is builded of some
man: but he that builded all thynges,
is God.
5 And Moses verily [was] faithfull in
all his house, as a minister, for a wittness
of those thynges which were to be be
ken after:
6 But Christ as a some [bath rule] over
his own house, whose (b) house are we,
pf we holde fast the confidence and the
rejoynynge of that hope unto the ende.
7 Wherefore, as the holy ghost faith: To
day pf ye wyll heare his bope.
8 Harden not your heartes, as in the
ponohyng, in the day of the temptation in
the wylderneste,
9 Where your fathers tempted me, pos
ted me, and saue my wodkes, 
peres.

The .iii. Chapter.

1 For vs beare therefore, left at
any tym, by forsaking the
promise of entryng into his
reque, any of vs shoulde be
defrauded.
2 For unto vs was the Gospel pre-
ched, as well as unto them: But the
word while they hearde byd not pos-
site them, not beynge coupled with lye
th to them that hearde.
For we which have believed, do enter into his rest, as he laby'd: Even as I have done in my warrant, (as thy) that enter into my rest. Although the wor-

4 kises were made perfectly from the foundation of the world.

For he spake in a particular place of the (7) dapse on this wise: And God byd rest the seventh day from all his wor-

5 kises.

And in this place again ye: they shall enter into my rest.

Being therefore it followeth, that some must enter there unto, and they to who the Gospel was first preached entered not therein for unbelief.

7 Againe, he appointeth a certaine day, by to day, saying in David after so long a time, as it is said, To day will the Lord hear his voyce, hard not your hearts. For yet (as) it was given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore yet a rest to the people of God.

10 For he that is entred into his rest, hath ceased also from his owne workes, as God byd rest the seventh day from all his workes.

11 Let us therefore so enter into that rest, lest any man fall after the same example of disobedience.

12 For the word of God is querke, and mighty in operation, and sharper then any two edges (word, and entrench thou-

rowe, even unto the bending of a sander of the (7) soul & the spirit, and of the spirits & the marke, and is a discovery of the thoughts and of the intents of the heart:

13 Neither is there any creature that is not manifext in the sight of hym: But all thinges are naked and open unto the eyes of hym of whom we speake.

14 Seying then that we have a great hye priest, which is entred into heavens, Je-

15 us the soume of God, let vs hold faste the confession.

16 For we have not an hye priest which D can not be touched with the feeling of our infirmities; but was in all points tempted lyke as we are, and (as) without sinne.

17 Let vs therefore come boldly into the thone of grace, that we may obtayne mericie, and hynde grace to helpe in time of neede.

The v. Chapter.

1 Do every hye priest taken from among men, is ord-

2 ned for men, in things pertaining to God, to offer (as) hyep's sacrificial for some:

2 Which can sufficiently have compassion on the ignorant, & on them that err out of the waye, forasmuch as he hym

3 felte also is compassed with infirmite.

And for some (infirmite) he is bounde to offer for same, aswell for hym selte, as for the people.

4 And no man taketh the honour unto hym selte, but he that is called of God, as was Aaron.

5 Even so, Christ also glorified not hym selte to be made hym priest: but he that sayde unto hym, Thou art my soume, to day have I beoffered thee, (gaue it hym.)

6 As he faileth also in an other place, Thou art a priest for ever, after the order of Melchisedech.

7 Which in the dapes of his selte, when he had offered by prayers and supplications with strong crying and tears, unto hym that was able to hauue hym

8 from death, and was haued in (as) that which he feared.

9 Though he were the soume, yet learned he obedience, by these things which he suffered:

9 And being perfect, was made the aun-

thor of eternall salvation but at them that obey hym:

10 And is called of God an hye priest after the order of Melchisedech.

11 Of whom we have many thinges to say, and hynde to be hyttende, being ye are dull of hearing.

12 For when as concerning the tyne, ye 

ought to be teache, yet hau ye ende againe that we teache you the first princi-

ples of the begynning of the wordes of God, and are become such as hau ye ende of "mylyte, and not of strong meate."

13 For every one that belie hyte mylyt, is un-

expert of the wordes of righteousnes, for he is a babe.

14 But strong meate belongeth to them that are perfecte, even those which by reason of fe, hau ye wittes exerci-

fied to discerne both good and euyll.

C The
The vii. Chapter.

1 Therefore leaving the doctrine of the beginning (a) of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works, and of faith to the working of God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this do I put in a plainest manner: for this ye know, that except ye have been converted, ye shall perish.

4 For it cannot be that they which were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy ghost,

5 And have tasted of the good word of God, and the powers of the world to come,

6 And are fallen away, should be received again unto repentance, having disdained him that cometh unto them in the manner spoken of before; for they were the church of his church, and of his body; and he made a mark of his body and blood.

7 For the earth which drinketh in the rain that falleth upon it, and bringeth forth herbs meet for them by whom it is dressed, even so shall ye bring forth them which are meet for them which do the word of God.

8 But ye grieve the holy spirit of God, against whom ye were called to the peace of God.

9 Nevertheless, beare ferenes, be not persuaded by their enemies, which throng against you;

10 And have all the more strength of faith, because ye have had a strong consolation, though ye thus speak.

For God is not unrighteous, *"to fo-

got your worke labour of love, which ye have shewed toward his name, having ministered to the saints, and ye have ministered.*

11 Pea and desire that every one of you do the work of faith diligently, to the glory of God.

12 That ye lay not idly, but be followers of them which through patience and affliction inherit the promises.

13 For when God made promise to Abraham, because he had no greater to sware by, he sware by himself,

14 Saying : Surely, bless YHWH; bless thee, and multiplying, multiple thee.

15 And do after that he had tarried patiently, he enjoyed the promise.

16 For men verily sware by the greater, and an oath for confirmation, is to them an end of all slype.

17 Wherein God willing very abounds, daunty to selle unto the heires of promise, the staleness of his countny, confirmed by an oath:

18 That by two immutable thinges, in which it was impossible for God to lie, we might have a strong confirmation, which have fled to hold fast the hope laid before by:

19 Which (hope) we holde as an anker of the soule both sure and stedfast, and en- teryng in, into that thing which is with- in the bayle:

20 Whethir the forerunner is for us entered. *"Jesus, the adorer of Melchisedech, made a priest for ever.*

Hebr. viii. 1.

The vii. Chapter.

1 The highpriest of Christ unto Melchisedech, 11 also Christ's highpriest with the Levites.

2 To whome also Abraham gave the of all thinges, first being called by interpretation king of righteousness, after 

R if
also, king of Salem, which is, king of peace.

without father, without mother, without beginning of days, neither end of life, but
lived unto the sonne of God, and continued a priest for ever.

And verily they which are of the children of Levi, which receive the office of
the priesthood, have a commandment to take tythes of the people accept
ning to the laue, that is, of their brethren, though they came out of ș tythes of
Abraham.

But he whose kynde is not counted among them, receaued tythes of Abra
ham, and blessed hym that had the promise.

And without all controversy, the lefte is blessed of the better.

And here men that dye, receaued eithe: but there he (receaued them) of whom it
is witnessed that he lyueth.

And to say the truth, Leui also which receaued tythes, payed tythes in
Abraham.

For he was yet in the tythes of his fa
ter, when Paterkaede met Abra
ham.

If therefore perfection was by the
priesthood of ș Leuites (For under
that priesthood the people receaued the law)
what need it furthermore that ano
ther priest should rise after the order of
Paterkaede, and not to be called after
the order of Aaron?

For if the priesthood be translated, or
necessitie or there is made a transferri
of the laue.

For he of whom these typhges are
spoken, parted yet into another tribe,
of which no man stoode at the auker.

For it is evident that our Lord lyu* out of Juda, of which tribe he receaued
hopes nothing concerning priesthood:

And it is yet a farre more euident thing,
to the Hebrewes.

The vii. Chapter.

So he protesteth the abolishing as well of the Levitical priesthood, as of the old covenant, by the spiritual and everlasting priesthood of Christ, and by the new covenant.

1. A number of holy things, and of the true tabernacle, which the Lord kept, and not man.

2. For every high priest is ordained to offer sacrifices and sacrifices: wherefor it is of necessity, that this man have some what also to offer.

3. For he were not a priest, as he were on the earth, seeing there are priests that according to the land offer sacrifices, who ere unto the example and shadow of heavenly things, as Moses was commanded of God, when he was about to sanctify the tabernacle: for he saw, saith he, that they make all things according to the pattern shewed to thee in the mount.

4. But now hath he obtained a more excellent office, by how much also he is the mediator of a better covenant, which was confirmed in better promises.

5. For if that first covenant had been sounder, then should no place have been sought for the second.

8. For in redeeming them, he saith: *Be hold the days (b) come, saith the Lord, and I will smite upon the house of Israel and upon the house (b) of Judah, a new covenant;* not like that that I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord, getting my people into their own land, and in their heart I will write them, and I will be to them a God, and they shall be to me a people.

11. And they shall not (c) teach every man his neighbour, and every man his brother, saying, know the Lord: for all shall know me, from the little of them to the great of them.

12. For I will be merciful to their transgressions, and their iniquities will I remember no more.

13. In that he spake a new covenant, he hath made out the first: for that which is come out and waxed old, is ready to vanish away.

The ix. Chapter.

1. How that the ceremonies and sacrifices of the law are abolished, ii by the eternity and perfection of Christ's sacrifice.

2. The first covenant then had verily using old sacrifices, seruings of God, and worshipping holyness.

3. For there was a tabernacle made, wherein was the light, and the table, and the bread, which is called holy.

4. But after the second tabernacle, called holy of all: which had the golden candlestick, and the ark of the covenant overlaid round about with gold, wherein was the golden pot having Manoa, and Aaron's rod that had budded, and the tables of the covenant:

5. And over it, the Cherubins of glory, shadoying the mercy seat: Of which things we can not now speak particular tie.

6. For these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the ignorances of the people.

8. The holy ghost this signifying, that the wave of holy things was not yet opened, whereupon the first tabernacle was standing;

9. Wherein (w) was a similitude for the temple, then prepare, in which were offered gifts.
and sacrifices, that could not make the worshipper perfect as pertaining to the conscience.
10 With only meats and drinks, and libations and washings, and anointings of the flesh, which were laid by until the true of reformation.

But Christ being come an high priest of good things that should be, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building,

Neither by the blood of Goats and Calves: but by his own blood he entered in once into the holy place, found eternal redemption.

For if the blood of Goats and Calves, and the ashes of a young Calf, purging the unclean, sanctify to the purifying of the flesh:

How much more the blood of Christ, which through the eternal Spirit offered himself without spot to God, shall purge your conscience from dead works, to serve the living God:

And for this cause he is the mediator of the new testament, which was by the blood of a better and perfect sacrifice than the first, even Jesus Christ.

For where as is a testament, there must also of necessity be the death of him that maketh it.

For a testament is confirmed when men are dead: for it is of no effect, as long as he that made it remaineth alive.

For which cause also, neither the first

dedicated without blood.

For when Moses had spoken every precept to all the people according to the law, taking the blood of Goats and of Calfes, with water and purple wood and hyrpe, he sprinkled both the bookes it selfe, and all the people.

Saying: This is the blood of the testament, which God hath enjoyned unto you.

And likewise he sprinkled with blood both the tabernacle, and all the vessels of the ministerie.

And almost all things are by the blood purged with blood, and without the shedding of blood there is no remission.

For it is neede then that the patern of heauenly things be purifed with such thynge: but the heauenly thynge the felues (he purifed) With better sacrifices then are they.

For Christ is not entered into the holy places made with hands (which are) paterners of true thynge: but into heauen: and it selfe, neither to appear in the sight of God for vs.

Not that he shoulde offer him selfe often, as the high priests entereth into the holy places every yere in straunge blood.

(For then must he have often sphyten hence the foundation of the world:) But once in the end of the world hath he appeared, to put away sinne, by the sacrifice of hym selfe.

And as it is appointed unto men once to dye, and after this the judgement:

Even so, Christ once offered to take away the sins of many, the second, in himselfe without sinne, of them which wait for hym unto salvation.

The x. Chapter.

The olde lawe had no power to cleane away sinne, but Christ dyd it with offering of hym selfe once for all. And exhortation to receive the goodness of God thankfully, with patience andieldfast hope.
to the Hebrewes.

6 In burnt sacrifices & saine (offenges) thou hast had no pleasure.
7 Then saide I, lo I come (In the beginning of the book it is written of me) to do thy will, O God.
8 Aboue when he faith, that sacrifce, and offering, and burnt offerings, and saine (offenges) thou wouldest not, neither hastest pleasure (therein) (which are orderd by the labe).
9 Then saide he, lo I come, to do thy will, O God, he taketh away first (6) to stablish the (6) seconde.
10 In which wil we are made holy, even by the offering of the body of Jesus Christe once for all.
11 And every piest (santand) dayly ministring, a offering oftemymes the same sacrifces, whiche can never take alway saines.
12 But this man, after he hath offered one sacrifice for saines, is sit doynte for ever *on the right hande of God:
13 From henceforth tarying byis foes be made his footstooke.
14 For with one offering hast he made perfitte for ever that are sancitied.
15 And the holy ghost also beareth vs recorde: For after that he tode before.
16 This is the covenant that I wil make ino them after those dayes, (layth the Lorde) geuing my ladyes in their heart, and in their myndes wil I write them:
17 And their saines and iniquitites wil I remember no more.
18 And where remission of these thinges [is] there is] no more offering for saine.

D 19 Itaung therefore hythien, libertie to enter into holy [places] in the (9) blood of Jesus.
20 By the ncb and (9) spring wary, which he hath prepared for vs through the ypole, that is to say his steele:
21 And (tarying we have) an hye piest ouer the house of God:
22 Le tarying we have) & weare to the house of God: Let vs hawe ye (wysl) a true hearte, in assurance of faith, sprinkled in our heartes from an exult conscience, and washid in body with pure water.
23 Let vs holde the profession of the hope without wavering, (for he is faithfull that promisid ;)
24 And let vs consider one another to provoke unto love and good workes,
25 Not forsaking the assembly of our selves together, as the manner of some (is) but exhorting one (another) and so unto the more, as ye see the day approuching.
26 *For ye some wydelyg after that we have receaved the knowledge of the truth, there remained no more sacrifce for saines:
27 But a searefull lobing for of judg- ment, and violent fire, which shall devour the aduersaries:
28 He that despiseth ors nowe, dyeth Without mercy *under two v the vit- nelles:
29 Of holy vnche also promisent (suppose ye) shall be weorthy, whiche tredeth under foote the soune of God; and counteth the blood of the sancitay wherein he was sanctified, an vnjoyde thyng, and doth despite to the spirit of grace:
30 For we knowe by that hath layde, F vengeaunce (belongeth) unto me, I wyl render faith the Lorde: And agayne, the Lorde shall judge his people.
31 It is a searefull thyng to fall into the handes of the oung God.
32 Call to remembaunce the former dayes, in the which after ye had receaved light ye endured a great fight of adversaries:
33 Partly whye ye were made a gaging flocke, both by reproches & afflictions, and partly whye ye became companions of them which were do tosted to s tro.
34 For ye suffered also with my bondes, & toke in worsrth the spoyling of your & goodes With gladnesse : knovling in your soules how that ye haue in heauen a better and an eternely sublimage.
35 Call not awaie therefore your confi- dence, which hath great recompence of rewarde.
36 For ye have neede of patience, that after ye have done the wil of God, ye might receave the promise.
37 For yet a very lute while, and he that shall come, wyl come, and wyl not tary.
38 And the wils shall lyue by faith: And ye which have my soules, my soule shall have no pleare in hym.
39 We are not of them that Withdawde oulles unto perdition: but we parteyspe unto faith, to the wyping of the soule.
The Epistle

The x. Chapter.

What faith is, and a commendation of the same. Without faith we can not please God. The sedulous belief of the fathers in old time.

Epistle is the ground of thynges hoped for, the evidence of thynges not seen. For by it, the elders obtained a good report.

Through faith, we understand that the worldes were ordained by the Word of God, and that thynges which are seen, were made of thynges which were not seen.

*By faith* Abel offered unto God a more excellent sacrifice then Cain: by which he was witnessed to be righteous, God testifying of his gifts: by which also he being dead, yet speaketh.

By faith was Enoch translated, that he should not see death, neither was he found, for God had taken him away: For afore he was taken away, he was reported of to have pleased God.

But without faith it is impossible to please him: For he that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.

By faith noe being warned of thynges not seen as yet, moved with reverence, prepared the ark to the saving of his house, through the which [ark] he condemned the worlde, and became heir of the righteousness which is by faith.

By faith *Abraham* when he was called, obeyed, to go out into a place where he should afterwards receive inheritance: and he went out, not knowing whither he should go.

By faith he removed into the lande of promise, as into a strange country, wher he had dwelt in tabernacles, with Isaac and Jacob, heires with hym of the same promise.

For he looked for a citie having a foundation, whose builder and maker is God.

*Through faith* also Sara her selfe received strength to conceave seede, and was deliuered of a childe with she was paxeage, because the wedged hym faithfull which had promised.

And therefore spang there of one, even of one which was as good as head [to Gen. xv.14, many] in multitude, as are the stares in the skye, and as the lande which is by the sea shore innumerable.

These all dyed according to faith, not having receaved the promises, but being them a farre of, and beleuing, and lauting, and confessing that they were strangers and pilgrimes in the earth.

For they that say such thynges, declare that they feke a countrey.

Also of they had been myndfull of that countrey from whence they came out, they had pleasure to have returned:

But nowe they delire a better, that is, a heavenly. Wherefore God is not ashamed of them *to be called their God*, for he hath prepared for them a citie.

*By faith* Abraham offered by Isaac when he was [1] proued: and he that had receaved the promises, offered by his only begotten sonne:

To whom it was said, that in Isaac shall thy seede be called.

For he considered that God was able to rade the dead by agayne, for whence also he receaved hym in a similitude [of the resurrection].

*By faith* did Isaac bless Jacob and Esau, concerning thynges to come.

*By faith* Jacob when he was *a* dying, blessed both the sonses of Joseph, and bespyled towards the toppe of his feputer.

*By faith* Joseph when he dyed, remembered the depauring of the chil- dren of Israel, and gave commandement of his bones.

*By faith* Bery's where he was borne, was byd three monethes of his father and mother, because they faile he was a proper childe, neither feared they the kynges commandement.

*By faith* Moses when he was great, refused to be called the sonne of Pharaohs daughter:

Choosing rather to suffer adversitie with the people of God, then to enioye the pleasures of time for a season:

Esteeming the rebuke of Christ, grea-
to the Hebrewes.

3327. *By faith* he sojourned in Egypt, fearing not the wrath of the king, for he endured, even as though he had seen him which is invisible.

28 *Though faith, he overflowed the Passover and the effusion of blood, lest he that destroyed the first born, should touch them.

29 *By faith*, they passed through the Red sea, as by dry land: which the Egyptians aspiring to do, were dissolved.

30 *By faith*, the valiant of Jericho fell double, after they were compassed about upon dunes.

31 *By faith*, the harlot Rahab perished not with them that were disobedient, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me, to rehearse of Sebenon of Barac, and of Samson, and of Jephthah, and Samuel, and of the prophets:

33 *Which through faith subdued kingdoms, wrought righteousness, obeyed the plagues, stopped the mouths of the Lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, warded in fight, turned to fight the armies of the alantes.

35 *The women received their dead, rayed to Lyse again: Other were raked, not looting for deliverance, that they might receive a better resurrection.

36 And others were tried with mockings, and scourgings: notch, moreover with bonds and imprisonment:

37 *They were stoned, were sawn asunder, were tempted, were slain with the sword, wandered about in sheepshades, and goates shunes, being desitute, afflicted (and) tormented:

38 Of which the bounde was not with those: They wandered in wilderness, and in mountaynes, and in deuines, and caves of the earth.

39 And these all through faith, obtained good report, and received promiseth: not the perfect:

40 God promising a better thing for us, that they without vs should not be made perfect.

The xij. Chapter.

1 In exhortation to be patient and stedfast in trouble and adversity, upon hope of everlasting rewardes: 2 A commendation of the new Testament about the old.

5 And ye have forgotten the exhortation, which speacheth unto you as unto chil-ven: By some despite not thou the chastening of the Lord, neither sayest when thou art rebuked of hym:

6 For whom the Lord loveth, he chasteneth, and scourgeth every son that he receaueth.

7 If ye endure chastening, God de-ereh him felle as unto sonnes: For what some is he whom the father chasteneth not:

8 But ye be without chastisiment, whereof all are partakers, then are ye bastards, and not sonnes.

9 Furtheermore, we have had fathers of our nature, which corrected vs, and we gave them reverence: Shall we not then much rather be in subjection unto the father of spirits, and pype?

10 For they verily, for a little dayes, chastened
et bielye love continue.

"be not forgetfull to lodge strangers: For therby some having lodged Angels, were vnaubares therof.

Remember them that are in bonds, as bounde with them: And them which suffer aduersitie, as also ye your selues

beyinge in the body (suffered aduersitie). 4. Wedlocke is honouable among all men, and the bed undesirle: But whommongers and adulterers God will judge.

Let your conversation be without covetousnesse, beying content with such thynges as ye have. For he hath sayde: * If I will not sayle thee, neither solake thee. 5. 60

Exod.xxv, b

*Isaiah.xii. a

(1) Let brotherly love continue.

Rom.xi. a

(2) Do not forgetfull to lodge strangers: For therby some having lodged Angels, were vnaubares therof.

Gen.xxi. a

1. He makeith vs into loute, 2 to hospitalitie; 3 to thynke vs such as be in aduersitie, 4 to marrye wedlocke, 5 to aduoyde covetousnesse, 7 to make much of them that praeche Gods word, 9 to beware of strange learning; 11 to be content to suffer rebuke with Christ; 15 to be thankful into god, 17 obiedent into our governours.

Eccles. 9. a

(3) Be the wedlocke, we are agreed with the Israellit and Babyl. 

b Gen.xix, a

(4) By the wedlocke, we are agreed with the Israellit and Babyl. 17. 21. 22. 23. 24. 25. 26. 27. 28. 29. The xiii. Chapter.
So that we may boldly say, the Lo\vrb is my helper, and I will not fear what man may do unto me.

Remember them which have the oversight of you, whom have spoken unto you the Word of God, whose saying ye consider as spoken, solemn as their faith.

Jesus Christ yesterday and to day, and the same for ever.

Be not carried about with divers and strange doctrines: For it is a good thing that the heart be established with grace, not with meats, which have not profit ed that have been occupied therein.

We have an altar, whereof they have no right to eat which serve in the tabernacle.

For the bodies of those beasts whose blood is brought into the holy place by the high priest for time, are burnt without the tents.

Therefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

For he hence we have no continuing city; but we look for one to come.

By him therefore, do we offer sacrifice of laude allbayes to God: that is, the fruit of lipes confessing his name.

To do good is to distribute forget not, written from Jatale by Timotheus.

The Epistle of Saint James.

The first Chapter.

The brethren to rejoice in trouble, to be fervent in prayer, with steadfast believe;

look for all good things from above;

rejoice in the words of God;

not only hearing it, but doing it also.

What true religion is,

lacklyng nothing.

If any of you lacke lusnome, let him alke of God, that g垂th to all men in differencie, and calleth no man in the tooth; and it shall be given hym.

But let hym alke in faith, nothing waueyng: For he that waueyth, is like a wave of the sea, toss of the wyn, and carped with violence.

Neither let that man spuke that he shall receaue any thing of the Lo\vrb.

A double minded man, unstable in all his wavynge.

Let the brother of lowe degree, rejoice in
17 But every man is tempted, when he is drawn away, and enticed of his own concupiscence.
18 Then, when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death.
19 Do not err, my beloved brethren.
20 всякое добродетель, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, всякого добродетели, вся...
10 Whosoever that kepe the whole lawe,
and yet faile in one point, he is gyltie
of all.

11 For he that sayde, thou shalt not
commit adultery: sayde also, thou shalt
not kill. Though thou do none adultery,
yet if thou kill, thou art become a
transgressour of the lawe.

12 So speake ye, and so do, as they
that shall be judged by the lawe of (a)
mercifull.

13 For he shall have judgement without
mercifull: * that theweth no mercifull: And
mercifull rejecteth against judgement.

14 What profitteth it my brethren, though
a man say he hath faith, and hath not
deedes? Can sayt he hare hym?

15 If a brother: a sister be naked, and
destitute of dailye foode,

16 And one of you sayt unto them, depart
depear: be you warmed and fyled:

17 Even so, faith, he hath not deedes, is
deade in himselfe:

18 But some man sayt, thou hast
faith, and I have deedes: bever me
thy faith by thy deedes, and I sayt
bever thy faith by my deedes.

19 Belongeth thou that there is one God:
Thou doest well. The devils also be-
leve, and tremule.

20 But wyl I take knowe, O thou bynde
man, that that faith which is without
deedes, is dead;

21 Was not Abraham our father influffed
through workes, when he had offered
Isaac his sonne upon the altar?

22 Seest thou not, holde not faith
with his deedes, and through these
workes was the faith made perfect;

23 And the scripture was fulfilled, which
faith: * Abraham believed God, and it
was reputed unto hym for righteou-
ness: And he was called the friend of
God.

24 De see then, holde of deedes a
man is influffed, and not of faith only.

25 Lykewyse also, was not Rahab the
harlot influffed through workes, when
she had receaued the messengers, and
had sent them out another way?

26 For as the body without the spiritte is
dead; even so, faith Without workes, is
deade [also].

A The iiij. Chapter.

He forbidden all ambition to seke honour above our brethren. He describeth the proprie of the tongue, 15, 16. And what difference there is betweene the wil-

dome of God, and the wil dome of the world.

1 Wholesomely to all this matter, "be not ma-

"ie masters, knowynge
holde that we shall re-
come the greater dan-

nation:

For in many thynges
we sinne all. If a man
shone not in (b) word, the same is a perfect
man, and able also to brickle all the body.

3 Welholde, we put bites in the holes
mouthes, that they may obey vs, and
we turne about all the body of them:

4 Welholde all ye chyppes, which though
they be so great, and are dipyn of sierc
windes, yet are they turned about with
a very small hele, whether seuer the
violence of the governour lyvy.

5 Even so the tongue is a little member
also, a boaste in great thynges, Welholde
how great a matter a little fire kindeth.

6 And the tongue is lyue, even a word
of wickednesse. So is the tongue let a-

mong our members, that it deslcteth the
whole body, and (b) lettreth on lyve the
course of nature, 3 it is set on lyve of hell.

7 All the natures of beastes, so bydes,
and of serpentes, and thynges of the sea,
are meeker and tamed of the nature of
man:

8 But the tongue can no man tame, it
is an bruiely crypfull of deadly poison.

9 Therewith blesse we God the father:
and therewith curse we men, * which are
made after the similitude of God.

10 Out of one mouth procadeth bles-
sing and cursing. By brethen, these
thynges ought not to be.

11 Both a fountayme seteth forth at one
place, sierc water, and bitter al;

12 Can the liggge tree, my brethen, beare
blue berrys: either a bine beare figges?
So can no fountayme gene both salt
water and freslye albo.

13 Who is a wise man, and endued with
knowledge
knowledge among you; let him that is wise among you be a wise and gentle, but not bitter, but instructed in your reasonings; and let him that is rich reason about this, that if there had been a rich man, he should have hid his riches. For the wrath of God is revealed from heaven against all unrighteousness of men who do not restrain reasonings against the truth. For if wisdom were of this world, it is not, but wisdom is of God, who is by himself. And the fruit of right reasonings is revealed in peace, and that makes peace.

The Epistle

Rom. Whence there is warre and fighting among you; come they not here hence, even of your lustes that fight in your members? Ye lust, and have not; Ye enmite, and have indignation, and can not obtaine: Ye fight and warre, ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, even to consume it upon your lustes. Ye adulterate, and lust for sin, and have no hatred of the Scripture's pictures of sin. Either do ye think that the Scripture's faith in you, the spirit that is of law, innocent after enmite? But the Scripture offers more grace, and therefore faith, God resists the proud, but geneth grace into patience.

Submit your lusts therefore to God: but resist the devil, and he will flee from you. Drive ye, from God, and he will drive you to. Cleanse your hands ye sinners, and purify your hearts ye double minded.

Suffer afflictions, and mourn, and weep: Let your laughter be turned to mourning, and your joy to heaviness.

Humble your selves in the sight of the Lord, and he shall lift you up.

Banebit not one another brethren, he that backbiteth his brother, and he that judgeth his brother, backbiteth the father of his brother, and judgeth the law: But ye judge the law, thou art not an observer of the law, but a judge.

There is one law gener, which is able to save and to destroy, What art thou that judgeth another?

To nodde ye that lay (to day and to morrow let vs go into this a cite, and continue there a verre, and bye and fell, andWyne.

And yet can not ye tel what shall happen on the morrow. For what thing is your lyke: It is even a vapour, that appeareth for a little time, and then he is bathed away.

For that ye ought to say: If the Lord will, and if the lyne, let vs do this or that.

But nodly ye requyse in your boathing: All such requyse is euyll.

Therefore to hym that knoweth howe to do good, and doth it not, to hym it is unye.

The Epistle

The iiij. Chapter.

Rom. xiii. a 6 Whose cause is all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Peter.v.2. 1 Haueing theca the cause of all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Bible.

Peter.v.6. 1 Whose cause is all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Peter.v.7. 1 Haueing theca the cause of all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Peter.v.8. 1 Whose cause is all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Peter.v.9. 1 Haueing theca the cause of all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Peter.v.10. 1 Whose cause is all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Peter.v.11. 1 Haueing theca the cause of all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Peter.v.12. 1 Whose cause is all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Peter.v.13. 1 Haueing theca the cause of all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Peter.v.14. 1 Whose cause is all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Peter.v.15. 1 Haueing theca the cause of all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Peter.v.16. 1 Whose cause is all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Heb. vii. 14. 1 Whose cause is all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Luk. ix. 17. 1 Whose cause is all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Luk. xii. 17. 1 Whose cause is all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

Luk. xii. 18. 1 Whose cause is all wrong and wickednesse, and also of all graces and goodnesse, 4 he enmity them to lose God, 7 and submit them selves to hym, 11 not speaking euyl of their neighbours, 16 but patiently to depend on Gods providence.

The.v. Chapter.

2 He threatneth the wicked rich men, 7 chresteth into patience, 12 to beware of swearing, 15 one to knowledge his lustes to another, 20 and one to labour to bying another to the trueth.

O to nodde ye riche men, wepe and howle on your wickednesse that shall come upon you. Your riches is corrupt, your garments are mosteaten:

Your gold and silver is counted, and the rufe of them slably a Wittenese against you, and shall call your thes as it were lyue. Ye have heaped treasure together
together in your last days.

4. Behold, the hire of labourers, which have reaped downe your fieldes, which hire is of you keppt by fraud, which is the truth, and the eyes of them which have reaped, are entred into the cares of the Lord Saaboth.

5. Ye have lued in pleasure on the earth, and ben wanton: Ye have nourished your hearts, as in a day of slaughter.

6. Ye have condemned and kylled the luff, and he hath not resifled you.

7. Ye be patient therefore brethren, into the connyng of the Lord. Behold, the husbandman wayeteth for the precious fruites of the earth, and hath long patience therupon, until he receaue the early and the later rayne.

8. Ye be also patient therefore, and sette your hearts, for the connyng of the Lord dawbeth nye.

9. Struggle not one against another brethren, lest ye be dampt: Behold, the judge standeth before the doore.

10. Take my brethren, the prophets for an enample of suffering abstinence, and of patience, which spake in the name of the Lord.

11. Behold, ye count the happy which endure. Ye have hearde of the patience of Job, and ye knoaten what ende the Loide made: For the Loide is very pitifull and mercifull.

12. But above all things my brethren,

The end of the epistle of Saint James.

The first epistle of Saint Peter the Apostle.

1. The first Chapter.

2. Ye theweth that through the abundant mercie of God, we are elect and regenerate to a lively hope, that our faith must be tried, so that the salvation in Christ is no newes, but a thing prophected of olde; ye exhorted them to a godly conversation, so as they are now borne a newe by the word of God.

3. Grace be multiplied unto you. Rom. i. 7. Cor. i. 2. Gal. i. 3. Cor. i. 4. Eph. i.

4. Blessed be God the father of our Lord Jesus Christ, which according to his abundant mercie begat us agayne into a lively hope, by that great Jesus Christe roose agayne from death, to an inheritance immortall, and unbesed, and that fadeth not away, reserved in heauen for you.

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

6. In the which ye rejoice, though nowe fo2
The Epistle

for a season (yea need require) ye are in heavinesse through manifold temptations:

7 That the triall of your faith, being much more precious then gold (that perisheth), although it be tried with fire, might be found unto praise, glory, and honour, at the appearing of Jesus Christ:

8 whom ye have not seen, and yet love hym, in whom ye are beloved, euen with joy unspeakable and glorious:

9 Recounting the end of your faith, euen the salvation of your soules.

10 Of which salvation have ye prophesied & searched, which prophesied of the grace that should come unto you:

11 Searching when or at what time the spicure of Christ which was in them, shoulde signifie, which spicure testified before, the passions that should happen unto Christ, and the glory that should folowe after.

12 Unto which spicure it was also declared, that not unto them selues, but unto you, they should minister things which are noble newed unto you of them, which by the holy ghost sent downe from heaven, have in the Gospell preached unto you, the things which the Angels desire to behold:

13 Wherefore guide by the myndes of your mynde, be sober, and trust perfectly on the grace that is bought unto you, by the revelation of Jesus Christ:

14 As obedient chylde, not fashioning your selues into the former lustes of your ignoance:

15 But as he which called you is holy, even so be ye holy also in all maner of conversation:

16 Because it is written, *be ye holy, for I am holy.

17 And *to be that ye call on the father, which without respect of person judgeth *accounting to every mans workes, see that ye passe the tyne of your dibeling here in feare:

18 Of which as ye know, hovse that ye were not recondend with corruptible thynges, as silver and golde, from your bynane conception which ye received by the tradition of the fathers:

19 But with the precious blood of Christ, as of a lamb unbroaded, *without spot:

20 which was obeyed beforehande, euen before the Boxide was made, but was declared in the last tynes *to your takes:

21 which by his meane do beloue on God that rayled hym by from death, and glorified hym, that ye might have fauth and hope toward God:

22 Even ye which have purified your soules through the spicure in obeying the truth, with brotherly love unfaigned, see that ye love one another with a pure heart sincerly:

23 For ye are borne a newe, not of mortall seede: but of immortal, by the Gospell of God, which true and lasteth for ever:

24 *For all fleshe is as grass, and all the gloise of man, is as the flower of grass. The grass withereth, and the flower falleth away:

25 But the Gospell of the Lord endureth ever. *And this is the Gospell, which by the Gospell was preached unto you.

The 11. Chapter.

Wherefore lay aside all malisiousnesse, and all guile, and faynednesse, and euene, and all backbityng, And *as nevbe borne babies, defend ye v milke of the Boxide, which is without deceit: that ye may growe therby [unto salvation]

3 If so be that ye have tasted hovse gratesions the Lord is:

4 To whom ye come, as unto a young stone, disallowed of men, but chosen of God and precious:

5 And ye as lyncel stones, be you made a spiritual house, an holy priesthood, for to offer spiritual sacrifices, acceptable to God by Jesu Christ.

Wherefore
25 6 Wherefore it is contained also in the scripture: "be hold, I put in store a stone to be laid in the chiefest corner, elect and precious, and that he believeth on him, shall not be confounded.

7 Unto you therefore which believe, he is precious: but unto them which believe not, the stone which the builders refused, the same is made the head of the corner.

8 And a stone shall be brought forth to the highway, which they shall stumble at, and which they shall stumble at, and which they shall stumble at, and being disobedient, unto the which thing they were even ordained.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the virtues of him that called you out of darkness into his marvellous light.

10 Which in time past were not a people, but are now the people of God: which sometime had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul:

12 And see that ye have honest conversation among the gentiles: that where as they bidden you as cup-bearers, * they may by your good works which they shall see, pay God in the day of visitation.

13 *Subint your selves therefore unto all manner obedience of man for the Lords sake: whether it be unto the king, as having the persuasion:

14 Other unto rulers, as unto them that are sent of him; for the punishment of cup-bears, but for the laude of them that do well.

15 For so is the will of God, that with well doing, ye may stoppe the mouths of foolish and ignorant men:

16 As free, and not as having the liberty for a cloke of malice and seditions, but even as the seruants of God.

17 *Honour all men. Love brotherly sentiments to them that call on our name; of good men, and honour the king;

18 *Seruants, obey your masters with all fear, not only if they be good and courteous, but also though they be froward.

19 *For it is thank worthy, not to a man for patience toward God, endure griefs, and suffer wrong underdone.

20 For what weight is it, if when ye be buffeted for your faults, ye take it patiently? But if when ye do well ye suffer wrong, take it patiently, then is there thank with God.

21 For hereunto verily were ye called, for ye Christ also suffered for us, leaving us an example, that ye should follow his steps.

22 Which did no sin, neither was there guile found in his mouth.

23 Whiche when he was reviled, reviled not againe: when he suffered, he threatened not, but committed himself to him that judgeth righteously.

24 *Which his owne selfe bare our infames in his body on the tree, that he beeing delivered from sinne, shoulde live unto righteousnesses: By whose stripes ye were healed.

25 For ye were as sheep going astray; but are now turned unto the sheeps hearde by the proph of your soules.

The iiij. Chapter.

1 Howe wives ought to order themselves towards their husbands, and in their apparel. 2 The dutie of men towards their wives. 3 If he rebuketh all men to write and lose. 4 And patiently to suffer trouble by the example and benefit of Christ.

2 Whyle they beholde your chast conversation coupled with fear.

3 Whose apparel shall not be outward with brayedd heere, hanging on of gold, either in putting on of gorgeous apparel.

4 But let the lady man which is in the heart, be without all corruption, so that the spirit be at rest and quiet, which is before god, a thing much let by.

5 For after this manner in the old time dyd the holy women, which trusted in God, trye them selves, and were obedient unto their husbands.
The first Epistle

6 Even as Sara obeyed Abraham, and called him Lord, whose daughters ye are as long as ye do well, and are not afraid for any terror.

7 Like wise ye husbands dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

8 In conclusion, be ye all of one mind, of one heart, compassionate, brotherly, affable, be courteous,

9 Not rending up your eyes for eyries or rebukes: but contrarywise blesse, knowing that ye are thereunto called, even that ye should be (a) hopes of the blesyling.

10 For he that doeth long after ye, and loueth to see good days, let him re- store ye his tongue from eyrie, and his lips, that they speak no guile.

11 Let them cleave up ye and do good, let them let peace and ensue it.

12 For ye eyes of the Lord are over the righteous, and his ears are open unto their prayers: Asa, the face of the Lord is (b) over them that do evil.

13 Moreover, who is it that shall harm ye, ye which follow that which is good?

14 See, happy are ye if any trouble happen unto you for righteous ones sake: We not ye afraid for any terror of them, neither be ye troubled:

15 But sanctifie the Lord God in your hearts. Wo thy alway to gene an answer to every man that asketh you a reason of the hope that is in you.

16 And that with meekness and fear, having a good conscience: *that where as they backbite you as eyries doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 *For it is better, yf the eyrie of God be so, that ye suffer for well doing, then for eyrie doing.

18 *Foras much as Christ hath once sufferred for sins, the just for the unjust, to bring inuen to God, and was killed as a sacrifice unto the flesh, but was quickened in the spirit.

19 In which spirit, he also went thanking the spirits that were in pylos,

20 Which sometime had ben disobedient, when once the long suffering of God abode in ye days of Noah, while the Arche was a prepearing, wherein felwe, that is to say right soules, were saved in the water:

21 To the which also the figure agreedeth that noode faucteys, even "daphning, not the putting away of the filth of the flesh, but that a good conscience might request to God, by the resurrection of Jesus Christ:

22 Which is on the right han of God, and is gone into heaven, angels, poede, ers, and myght subdued unto eyrie.

The .iii. Chapter.

1 He exhorted men to cease from time, 2 to spende no more time in bice, 7 to be sober and apt to pay, 8 to love the other, 12 to be patient in trouble, 15 to beware that no man suffer as an eyrie doer, 16 but as a christian man, and to not to be ashamed.

Or as nunca then as Christ hath suffered for vs in the flesh, arme ye your selves lyke wise with the same mynde: for he which suffereth in the flesh, easeth from same:

2 That he hence ford, we shoulde lyue, as much lyue as remayneth in yf flesh, not after the lustes of men, but after the will of God.

3 For it is sufficient for vs that we have spent the lyue that is passe of the lyse, after the will of the gentiles, walking in wantonnes, lustes, in exceed of Wynes, in exceed of catynge, in exceed of biping, and abominable idolatrie.

And it seemeth to them an unacquainted ethynge, that ye reme not alfo with thys, they be not. (c) in the world thinketh this cold hearted, and despiseth that behaveth (b) to the preser of yf flesh, but they might have been worse ben provoked to doys of ye some gall, inbide now are besides to the image, they might be judged lyke other men in the flesh, but should lyue before God in the sprit.

5 Which els shall accomplishe to hym that is cedy to judge quick and dead.

6 For unto this purpose verysh was the Gollepe pleased also unto this (d) dead, that they shoulde be judged lyke other men in the flesh, but should lyue before God in the sprit.

7 The ende of all thynges is at hand.

8 Ye therefore sober, and watch the into prayer.

But
8 But above all thyues, have feruent love among your selues: For loue shall cover the multitude of sines.

9 Ye be hartebous one to another, without grudgyng.

10 As every man hath receaved the gift, eue so number the same one to another, as good numberes of the maniford grace of God.

11 If any man speake, [let hym talke] as the voyes of God. If any man number, let hym do it as of the ability whiche God ministretly bento hym, that God in all thyues may be glorified through Jesus Christ, to whom be praise and dominion for euer and euer. Amen.

12 Dearely beloved, thinke it not strange concerning the seerie triall, which thinng is to trye you, as though some seerie thynge happenet to you.

13 But reioyce, in as much as ye are partakers of Christes passions: that when his glory appeareth, ye maye be more and glad.

14 * If ye be appyed uppon for the name of Chri$t, happy are ye. For the sprit of glory and of God, refeth upon you: On their part he is upn spoken of, but on your part he is glorified.

15 See that none of you be punished as a nurrether, or as a thief, or as an euyl loer, or as a bulkebody in other mens matters.

16 * If any man suffer as a Chnstian man, let hym not be ashamed, but let hym glorifie God on this behalfe.

17 For the tyme is [some] that indigement must begin at the house of God. If ye stie[ begin] at ys, what shall the ende be of them which beleue not the Gospel of God:

18 And* if the ryghteous slantly be saued, where haile the vngoddy and the sinner appeare?

19 Wherefore, let them that are troubled acrobyng to the wyl of God, commit their soules to hym with well boyyng, as into a faythfull creatour.

---

The v. Chapter.

2 The diuerse of pasfours is to sebe the flocke of Chri$t, and what rewarde they shall haue that be diligent. 5 Be euerethe young persons to submit them selues to the elders, 8 to be fober, and to watche that they may resit the enemie.

38 Submit your selues therefore under the mightie hande of God, that he may cra$ you when the tyme is come.

3 Cast all your care upon hym, for he car$ retty for you.

8 Be fober, 8 watche, for your adventurrie the deuill, as a roa$yng Lion wal$ about seeking whom he may devoure.

9 * Whom resit nedfalt in the fayth, kno$ying that the same affiictiones are accomplished in your brethren that are in the word.

10 But the God of all grace whiche hath called vs into his eternall glory by Chri$t Jesus, haile his owne selte, after that ye have suffered a little affiiction, make you persife, sette, strenghe, and stabi$ the you.

11 To hym be glory and dominion, for euer and euer. Amen.

12 By Spi|anus a fayth|full brother, pr| to you, as I suppo$e, hau| I wyten briefly, erboyyng and testifying, howe that this is the true grace of God, wher| inpe stande.
The Second Epistle

The Second Epistle of Saint Peter.

The First Chapter.

Forasmuch as the power of God hath given them all thynges parycting into lyse; he forsereth them to see the corrupcy of wryckol lustes, to to make their calling sure with good works and frutes of playth. 14 He maketh mention of his owne death, 15 declaring the Lorde Jesus to be the true lyne of God, as he him selfe had scene by upon the mount.

To Zedon Peter, a

Ver. 2 Grace and peace be multiplied vnto you, through the knowledge of God, and of Jesus Christ our Lord:

Ver. 3 Accordyng as his godly powre hath geuen vnto vs all thynges that parycte vnto lyce and godlynysse, through the knowledge of hym that hath called vs vnto godly vertue:

And hereunto vnto all dysciplyng in your faith, vnto vertue, vnto knowledge;

6 In knowledge temperance, in temperance patience, in patience godlynysse,

7 In godlynysse brotherly kyndnesse, in brotherly kyndnesse love.

8 For of these thynges be among you, and ben plentiful, they wyll make you that ye be nether chaufe ble nor unfruitful in the knowledge of our Lorde Jesus Christ.

9 But he that lacketh these thynges, is blinde, and can not see fayre of, hath forgotten that he was purged from his

old sines.

10 Wherefore brethern, gyne the more diligence for to make your calling and election sure: For ye pe do such thynges, ye shall never fall.

11 Pea, and by this means an entering in that be ministring vnto you abounds, into the excellencie kyndome of our Lorde and Saviour Jesus Christ.

12 Wherefore I wyll not be negligent to put you alaways in remembrance of suche thynges, though ye knowe them your selues, and be stabifiled in the present truthe.

13 Forwithstanding I thinke it necte, as long as I am in this tabernacle, to shere you by by putting you in remembrance:

14 Forasmuch as I am sure that shortly I must put of this my tabernacle, even as our Lorde Jesus Chylste shewed me.

15 I wyll ever also gyne my diligence pe may have wherewith to shere by the remembrance of these thynges after my departuyng.

16 For we haue not solowed deerefull fables, when we opened vnto you the power and conquyng of our Lorde Jesu Chylste, but vth our eyes we saw his mayestie:

17 Even then deerefully when he receaued of God the father honour and glorie: When there came suche a toyse to hyn from the excellent glorie: This is my deere beloved some in whom I delpte:

18 This toyse we heard come from heauen, when we were with hym in the holy mount.
The 4th Chapter.

1. Ye prophesie of false teachers, and sheweth their punishment.

2. There were false prophets also among the people, even as "there shall be false teachers among you, which privately shall bring in damnable heresies, even denying the Lord, that hath bought them, and byying vp them leadeth into damnation.

3. And many shall follow their damnable wapes, by whom the way of truth shall be corrupted.

4. And through covetousness, shall they with covetous and deceitful hearts make merchandize of you, whose judgement is no less farre from, and their damnation sleepeth not.

5. For if God spared not the angels that sinned, but cast them bothe into hell, and delivered them into chaynes of darkness, to be kept up to judgement:

6. Neither spared he the olde worlde, but saved Noe the righteoue person, a preacher of righteousness, and brought in the flood upon the worlde of the ungodly.

7. And turned their cities of Sodome & Gomorrhe into ashes, overthrown theire, dammed them, and made of them an ensample unto those that after shoulde lyve ungodly.

8. And uid Lot, hered with his unclean concubines of the wicked, delivered he.

9. For he beying righteouse, & dwelling among them, in seesing and hearng, vbere his righteouse soule from daye to daye with his unbloudfull heades.

10. The Lord knoweth howe to deluer the godly out of temptation, and to preserve the ungodly unto the day of judgement for to be punished.

11. But chiefly them that walke after the sleigh in the lust of uncleanenesse, and despise autoritie. Presumptions are they, and stand in their owne conceit, whichse feare not to speake euyl of them which eat in wship.

12. But these, as brute beasts lorde with sensualitie, and made to be taken and destroyed, speake euyl of the thynge that they understande not, and shall persis through their owne corruption.

13. And receave the reward of unrighteounesse, they count it pleasure to lyue devoutrylye for a reason: Spotxes they are and blootes, declining themselves in their deceitynes, in selflyng with you.

14. Hauing eyes full of adulterie, & that cannot escape from suche, beguyling unrighteouse soules: Heares they have exercised with robbie, they are cursed chyldren.

15. Which have forsaken the ryghteoue waye, and are gone astray, solobyng the way of Sallani the sonne of Bofo, which louted the reward of unrighteounesse.

16. But was rebukd of his iniquitie. The dumbe beat, and tied to the yoke, speaking with mans voyce, sobad the madnesse of the prophete.

17. These are welles without water, clouds that are caried with a tempest, to whom the miste of darkenesse is reserved for ever.

18. For when they have spoken the great euyllyng worodes of banities, they entere through luistes in the boluptuousnesse of the sleigh, them that were cleane escaped, from them which are wrapperd in euernce.

19. Whyle they pommel them libertie, where as they sete their selues are by bondes servaantes of corruption. For of whom a man is overcome, unto the same is he brought in bondage.

20. For if they, after they have escaped from the furiousnesse of the worlde, they receave the knowledye of the Lord, & the famour Jesu Christ, are yet tanged Sij aayne.
againe therein, and "overcome, then is the later end boss with them then the begynning.

21 For it had ben better for them not to have knownen the way of rightouenness, then after they have knownen it, to turne from the holy commandement that was geuen unto them.

22 But the same is happened unto them that is bie to be spoken by the true proverbe: "The dogge is turned to his owne bone againe, and the love that was lasshed, is turned againe to her wallowyng in the image.

The 2. Chapter.

This is the seconde epistle that I now write you, deacyly beloved, wherewith I shre by & warne your pure wounds,

By puttynge you in remembrance, that ye may be myndfull of the yowdes which were obde before of the holy prophytes, and also the commandement of vs, which be Apostles of the Lord and saumour.

This heil understande, that there come in the lasse dapes morters, which will walke after their obne lustes.

And say, where is the promisse of his commynge? For since the fathers dyed, all thynge continueth ylike from the begynning of the creation.

For this they knowe not (and that wyllfully) holde that the heauen was of olde, and the earth that was of the water, and by the water, by the word of God:

By the which thynge the world that then was, perished, being then over runne with water.

"But the heauen and earth which are obde, be kept by his power in fire, and referued unto fire, against the day of judgement and perdition of ungodly men.

Dearyly beloued, be not ignozaunt of this one thynge, holde that "one day is with the Lord as a thousande yere, & a thousande yere as one day.

9 The Lord that hath promisde, is not slacke, as some men count slackenesse, but is parent to bodarde (forsooth) as he woulde have no man losse, but wyll receive all men to repentence.

10 Nevertheless the day of the Lord & wyll come as a thefe in the nyght, in the which the heauen shal paffe abowt with a noyle, and the elements shall melt with heat, the earth also and the yowdes that are therin shall burne.

11 Seyn then that all these thynges shall perishe, What maner persons oughte ye to be in holy commoration and godlynesse:

12 Loking for, and hasting unto the comynge of the day of God, by whom the heauen shall perishe with fire, and the elements shall melt with heat:

13 Nevertheless, we according to his promisse, luke for a newe heauen, and a newe earth, wherein dwelleth righteounenesse.

14 Wherefore dearyly beloued, seyn that ye loke for such thynges, be diligent that ye may be founde of hym in peace, without spot, and undefyled:

15 And supposse that the long sufferings of the Lord is saluatiou, even as our dearyly beloued brother Paul also, according to the visedone geuen unto hym, hath witten unto you:

16 Se almost in every epistle, speyynge of such thynges, among which are manye thynges harde to be understond, which they that are unlearned and unsable, peruerst, as they do also the other scriptures, but of their owne destruction,

We thercfor beloued, seynge ye be warned afore hande, be bare to ye with other men be also plucked abowt through the error of the wicked, and fall from your owne firbanknesse:

18 But growe in grace, and in the kndowledge of our Lord and saumour Jesus Christe, to whom be glorie both nowe and for euer. Amen.

The
The first Epistle of Saint John the Apostle.

The first Chapter.

2 True witness of the eternity of God. 7 The blood of Christ is the purgation of sin. 10 No man is without sin.

5 And this is the testimony which we have heard of him, that God is light, and there is no darkness in him.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

7 But if we walk in light, even as he is in light, then our fellowship is with one another, and the blood of Jesus Christ is the remission of sins from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say we have not sinned, we make him a liar, and his word is not in us.

-The 2d Chapter.

1 Christ is our advocate. 5 Of true love, and how it is tried. 13 To beware of antichrist.

1 And little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.

2 And he is the atonement for our sins: not for our sins only, but also for the sins of all the world.

3 And hereby we are sure that we know him, if we keep his commandments.

4 He that saith he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whosoever keepeth his word, in him is the love of God perfect perfected, hereby know we that we are in him.

6 He that saith he believeth in him, ought to walk even as he walked.

7 Brethren, I write no new commandment, but that old commandment which ye had from the beginning. The old commandment is the word which ye heard from the beginning.

8 Again, a new commandment I write unto you, that true is in him, and [the same is true] also in you: For the darkness is past, and the true light now shineth.

9 He that saith he believeth in him, and yet hateth his brother, is in darkness, even as he did before this time.

10 He that loveth his brother abideth in the light, and there is none occasion of reproach in him.

11 He that hateth his brother is in darkness, and walketh in darkness, and cannot tell where he goeth, because darkness hath blinded his eyes.

12 Babes I write unto you, because your sins
fathers, because ye have known the words of God, and of the Son of God. Therefore come, and let us reason together: 19 For if ye be called a son, then are ye heirs of the Almighty God. 20 Therefore, let us reason together. 21 For he that knoweth the Son, knoweth also the Father; and he that knoweth the Father, knoweth also the Son. 22 Whosoever committeth sin, transgresseth also the law of God. 23 Therefore, let us reason together. 24 For he that knoweth the law, hath not perceived the sin. 25 Therefore, let us reason together. 26 For he that knoweth the law, that transgresseth also the law, and knoweth anything else, he is a sinner. 27 Therefore, let us reason together. 28 For he that knoweth the law, knoweth also the sin. 29 Therefore, let us reason together. 30 For he that knoweth the law, knoweth also the righteousness. 31 Therefore, let us reason together. 32 For he that knoweth the law, knoweth also the righteousness. 33 Therefore, let us reason together. 34 For he that knoweth the law, knoweth also the sin: and he that knoweth the sin, knoweth also the righteousness. 35 Therefore, let us reason together. 36 For he that knoweth the law, knoweth also the righteousness. 37 Therefore, let us reason together. 38 For he that knoweth the law, knoweth also the righteousness. 39 Therefore, let us reason together. 40 For he that knoweth the law, knoweth also the righteousness. 41 Therefore, let us reason together. 42 For he that knoweth the law, knoweth also the righteousness. 43 Therefore, let us reason together. 44 For he that knoweth the law, knoweth also the righteousness. 45 Therefore, let us reason together. 46 For he that knoweth the law, knoweth also the righteousness. 47 Therefore, let us reason together. 48 For he that knoweth the law, knoweth also the righteousness. 49 Therefore, let us reason together. 50 For he that knoweth the law, knoweth also the righteousness. 51 Therefore, let us reason together. 52 For he that knoweth the law, knoweth also the righteousness. 53 Therefore, let us reason together. 54 For he that knoweth the law, knoweth also the righteousness. 55 Therefore, let us reason together. 56 For he that knoweth the law, knoweth also the righteousness. 57 Therefore, let us reason together. 58 For he that knoweth the law, knoweth also the righteousness. 59 Therefore, let us reason together. 60 For he that knoweth the law, knoweth also the righteousness.
9 Whosoever is born of God, sinneth not: for his seed remaineth in him, and he can sin no more, because he is born of God.

10 In this are the children of God, whom he hath begotten: these know God.

11 Who so is born of the flesh is of the flesh; and he can only be a servant, and not inherit the kingdom of God.

12 Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new.

13 And all things are of God, who hath reconciled us to himself by Christ, and hath given us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.

14 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

15 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 16 Having abolished in his own mind the enmity of the law of commandments, that he might make in himself of two one new man, so making peace; 17 And that he might reconcile both unto himself in one body, through the cross, having slain the enmity thereby, even the law of commandments: that he might make in himself of two one new man, so making peace; 18 And to reconcile both unto himself in one body, through the cross, having slain the enmity thereby, even the law of commandments: that he might make in himself of two one new man, so making peace; 19 For this is the will of God, that he should have both the fathers and the children together in unity.

20 Not as Cains, which was of that wicked, and slew his brother: And wherefore slew he his brother? Because his own works were evil, and his brother's righteous.

21 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also who is begotten of him.

22 This is the difference between the spirit of life and the spirit of error. 7 The love of God and of our neighbours.

23 And this is his commandment, that we believe on the name of his only begotten Son, Jesus Christ, and love one another, as he commanded us.

24 And that he might make in himself of two one new man, so making peace; 17 And to reconcile both unto himself in one body, through the cross, having slain the enmity thereby, even the law of commandments: that he might make in himself of two one new man, so making peace; 19 For this is the will of God, that he should have both the fathers and the children together in unity.

20 Not as Cains, which was of that wicked, and slew his brother: And wherefore slew he his brother? Because his own works were evil, and his brother's righteous.

21 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also who is begotten of him.

22 This is the difference between the spirit of life and the spirit of error. 7 The love of God and of our neighbours.

23 And this is his commandment, that we believe on the name of his only begotten Son, Jesus Christ, and love one another, as he commanded us.

24 And that he might make in himself of two one new man, so making peace; 17 And to reconcile both unto himself in one body, through the cross, having slain the enmity thereby, even the law of commandments: that he might make in himself of two one new man, so making peace; 19 For this is the will of God, that he should have both the fathers and the children together in unity.

20 Not as Cains, which was of that wicked, and slew his brother: And wherefore slew he his brother? Because his own works were evil, and his brother's righteous.

21 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also who is begotten of him.

22 This is the difference between the spirit of life and the spirit of error. 7 The love of God and of our neighbours.

23 And this is his commandment, that we believe on the name of his only begotten Son, Jesus Christ, and love one another, as he commanded us.

24 And that he might make in himself of two one new man, so making peace; 17 And to reconcile both unto himself in one body, through the cross, having slain the enmity thereby, even the law of commandments: that he might make in himself of two one new man, so making peace; 19 For this is the will of God, that he should have both the fathers and the children together in unity.

20 Not as Cains, which was of that wicked, and slew his brother: And wherefore slew he his brother? Because his own works were evil, and his brother's righteous.

21 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also who is begotten of him.

22 This is the difference between the spirit of life and the spirit of error. 7 The love of God and of our neighbours.

23 And this is his commandment, that we believe on the name of his only begotten Son, Jesus Christ, and love one another, as he commanded us.

24 And that he might make in himself of two one new man, so making peace; 17 And to reconcile both unto himself in one body, through the cross, having slain the enmity thereby, even the law of commandments: that he might make in himself of two one new man, so making peace; 19 For this is the will of God, that he should have both the fathers and the children together in unity.

20 Not as Cains, which was of that wicked, and slew his brother: And wherefore slew he his brother? Because his own works were evil, and his brother's righteous.

21 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also who is begotten of him.

22 This is the difference between the spirit of life and the spirit of error. 7 The love of God and of our neighbours.

23 And this is his commandment, that we believe on the name of his only begotten Son, Jesus Christ, and love one another, as he commanded us.

24 And that he might make in himself of two one new man, so making peace; 17 And to reconcile both unto himself in one body, through the cross, having slain the enmity thereby, even the law of commandments: that he might make in himself of two one new man, so making peace; 19 For this is the will of God, that he should have both the fathers and the children together in unity.

20 Not as Cains, which was of that wicked, and slew his brother: And wherefore slew he his brother? Because his own works were evil, and his brother's righteous.

21 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also who is begotten of him.
The Epistle of S. Jude.

Saint Jude admonished all Churches generally to take heed of deceivers, which go about to draw away the hearts of the simple people from the truth of God, to wilfully have no licit way with such, whom he elsewhere hath in their lively colours, showing by divers examples of the scriptures, what terrible vengeance is prepared for them. Finally, he Comforteth the faithfull, expostulating them to persevere in the doctrine of the Apostles of Jesus Christ.

1. Jude the servant of Jesus Christ, the brother of James: Lothen which are called and sanctified in God the father, and preferred in Jesus Christ:

B. H. L.

3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, to exhort you, that ye should earnestly contend for the faith which was once gaven unto the saints.

4. For there are certain ungodly men crept in, which were before of old ordained to this condemnation: They turn the grace of our God unto wantonness, and deny God which is the only Lord, and our Lord Jesus Christ.

5. My mynde is therefore to put you in remembrance: No such as ye once knewe this, holde that the Lord, after that he had delivered the people out of Egypt, destroyed them which afterward believed not.

6. The Angels also which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day.

Gen. xii. 7. Even as Sodome and Gomorrie, and the cities about them, which in like manner deuiled them selves with oppression, and soloved strange fleshe, are set

footh for an example, and suffer the paine of eternall fire.

8. Lykedyme, these being deceased by dreams, beule the fleshe, despite rulers, and speak euyl of them that are in authority.

9. Yet Michael the Archangel, when he strove against the devil and disputed about the body of Moses, durst not gene rayling sentence, but sayde, the Lord rebuke thee.

10. But these speake euyl of those thinges which they knowe not: What thinges they knowe naturally; as beasts which are without reason, in those thinges they corrupt them selves.

11. Wo be unto the, for they have followed the way of Cain, and are utterly genned to the error of Balaam for lucre sake, and perished in the gapaying of Cose.

12. These are spots in your salues of Docharite, whose they feast with you, without al feare feeding the fleues: cloudes they are without water, carried about of winde, corrupt trees, and without fruite, wise dead, and plucked by the roots:

13. They are the raging waves of the sea, soming out their ovne name: They are wandryng harres, to whom is referred the mist of darkness by euer.

14. Enoch the seventh from Adam, prophesied before of such, sayeing: Beholde, the Lord shall come with thousands of saints,

15. To give judgement agaunt all men, and to rebuke all that are ungodly among them, of all their ungodly deroges, which they have ungodly committed, and
and of all their cruel speakynge, which vngodly hyres have spoken agayn the hym.

16 These are murmurers, complainers, walking after their owne lustes, whose mouthes speake proude thynges. They have men in great reverence because of advantage.

17 But ye beloued, remember the wyrdes which were spoken before, of the Apostes of our Lord Jesus Christe.

18 Holde that they holde you, that there should be beggers yn latt tymne, which should walke after their owne vngodly lustes.

19 These are makers of sectes, schisme, haungyng not the spryte.

20 But ye dearly beloued, edifie your selues in your most holy layth, praying in the holy ghost.

21 And kepe your selues in the lour of God, looking for the merite of our Lord Jesus Christe, vnto eternall lyfe.

22 And haue compassion of some, hepe: Kat rynting them:

23 And other laxe with care, pullyn g them out of the lyfe, and haue compassion on the other, and hate euene the garment spotted by the slyte.

24 Unto hym that is able to kepe you free from sinate, and to present you faultlesse before the presence of his glorie with joy.

25 To God our savour, which only is Wyse, be glorie, maestie, dominacion, and powr, nodde and ever. Amen.

The revelation of Saint John the divine.

The first Chapter.

1 The cause of this revelation. 2 Of them that reade it. 4 John writeth to the seven churches. 5 The maestie and liue of the lonne of God. 20 The vision of the candlestickes and starres.

He (s) revelation of Jesus Christe, which God gave into hym, for to shewe to his servantes thynges which must shortly come to passe:

And when he had seene, he slewe by his Angel, vnto his seruant John, vnto his seruant John, which bare record of the word of God, and of the teychnome of Jesus Christe, and of all thinges that he saide.

Happy is he that heareth, and they that heare the wordes of this prophetic, and kepe those thynges which are written therein, for the tymne is at hande.

John to the seven Churches in Asia: Grace by into you, and peace, from hym which is, and which was, and is to come: and from the seuen hyres which are before his throne,

And from Jesus Christe, which is a faithful witness, and first begotten of the dead, and Lord over the hyres of the earth: Unto hym that loved vs, and washed vs from our sinnes in his owne blood, 

And made vs hyres and priests vnto God his father, be glorie and dominacion for evermore. Amen.

Beholde, he commeth With cloudes, and all eyes shall see hym, and they also which pearke hym: And all kinredes of the earth shall waple before hym. Even so, Amen.

I am Alpha and Omega, the beginnyng and the enpyng, faith the Loade almighty, which is, and which was, and which is to come.

I John, your brother and companion in tribulation, and in the bondage and patience of Jesus Christe, was in the isle that is called Patmos, for the wordes of God, and for the wittnesyng of Jesus Christe.

I was in the spytte on the Lordes day, and hearde behinde me a great voyce, as it had ben of a trampe.

Saying: I am Alpha and Omega, the first and the last: That thou seest, write in a booke, and sende it unto the seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philippphia, and
12 And I turned back to see the voice that spake to me: And when I was turned, I saw seven golden candlesticks;

13 And in the midst of the candlesticks one like unto the son of man, clothed with a garment downe to the feet, and girded about the pappes with a golden girdle.

14 His head, and his haeres were white as white woull, and as snow, and his eyes were as a flambe of fyre.

15 And his steele lyke unto fine brass, as though they went in a furnace, and his voyce as the sounde of many waters.

16 And he had in his ryght hande, seven starres: And out of his mouth went a sharpe two edged sword: And his face shone, even as the sunne in his strength.

17 And when I had hym, I fell at his steele even as dead: And he layde his ryght hande upon me, saying vnto me, Feare not, *I am the first and the last,*

18 And am alway, and was dead: And beholde, *I am alway for evermore, Amen, and haue the keyes of hell and of death.*

19 Write therefore the thinges which thou hast scene, and the thinges which are, and the thinges which must be fulfilled hereafter.

20 The misterie of the seven starres which thou sawest in my ryght hande, and the seven golde candlestickes. The seven starres, are the Angels of the seuen Churches: And the seven candlestickes which thou sawest, are the seuen Churches.

The 12. Chapter.

1 He exhorteeth foure Churches, to repentaunce, to perfecuaunce, patience, and amendement, 14, 15, 16, 17, 18. as promisses of rewarde.

2 To the Angel of the Church at Ephesus, write: these thinges layeth he that holdeth the seuen starres in his ryght hande, and that walketh in the muddes of the seuen golde candlestickes:

3 I knowe thy workes, and thy labour, and thy patience, and howe thou caust not so bare them which are evill: and haue examinad them which say they are Apostiles, and are not, and haue founde them lyers:

4 Nevertheless, I haue some what against thee, because thou haist left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and doe the thinges which thou hast left to do the first worke: Else I wyll come vnto thee shortly, and wyll remove thy candlesticke out of his place, except thou repete.
6 But this thou hast, because thou hast
the deeds of the Nicolaitans, which
(deeds) I also hate.

7 Let him that hath an ear, hear
what the Spirit saith unto the Churches.
To him that overcometh, will I
give to eat of the *tree of life, which
is in the midst of the paradise of God.

8 And unto the Angel of the Church of
Smyrna, write: These things saith he
that is first and the last, which
was dead, and is *alive.

9 I know thy works, and tribulation,
and patience: but thou art *rich.
And I know the blasphemy of them
which say they are the saints, and are not,
but are the synagogue of Satan.

10 Fear none of those things, which
they shall suffer: Behold, the devil
shall cast some of you into prison, to
tempt you, and ye shall have tribulation
ten days. Be faithfull unto death, and
I will give thee a crown of life.

11 Let him that hath an ear, hear
what the Spirit saith unto the Churches.
He that overcometh, shall not be hurt
by the second death.

12 And to the Angel of the Church in
Pergamos, write: This saith he which
hath *Apostate (wood) with two edges:
I know thy works, and where thou
dwellst, even where Satan's seat is,
and thou keepest my name, and hast not
denied my faith: Even in those days
when Antipas my faithful martyr
was slayne among you, where Satan
dwelleth.

14. But I have a few things against
thee, because thou hast there, them
that makethap the doctrine of Balaam,
*which taught in Balaam, to put a
Habuiplyng blocke before the chyldren of
Israel, that they should eate of meate
dedicate unto idols, and commit fornication.

15 Even so hast thou that makethap the
doctrine of the Nicolaitans, which
thou hast.

16 Repent, or else I will come unto thee
shorthly, and will fight against thee
with the sword of my mouth.

17 Let him that hath an ear, hear
what the Spirit saith unto the Churches.
To him that overcometh, will I
give to eat of the *tree of life, which
is in the midst of the paradise of God,

---

*C The
The Revelation

The xiij. Chapter.

1 And write unto the Angel of the Church that is at Sardis; these things say: I know thy works: thou hast a name that thou livest, and thou art dead.

2 Be alert, and strengthen the things which thou hast; keep thou what thou hast, that thou mayest not lose in the day of tribulation, in which I shall come to judge all men.

3 Remember therefore how thou hast received and heard, and holdest fast, and repent: if thou wilt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names in Sardis, which are not found, whicharestwofosters, and they shall walk with me in white, for they are worthy.

5 He that overcometh, he shall be clothed in white, and I will not put out his name out of the book of life, and I will confess his name before my Father, and before his angels.

6 Let him that hath an ear, hear what the Spirit saith unto the Churches.

7 And unto the Angel of the Church of Philadelphia, this thing be: that is holy and true, which hath the key of David; which openeth, and no man shuttesthuth, and shuttesthuth, and no man openeth.

8 I know thy works: Behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my sayings: and hast not denied my name.

9 Behold, I make them of the synagogue of Satan, which call themselves Jews, and are not, but do lie: Behold, I will make them that they shall come into captivity, and shall be辱pp before the feet, and shall know that I have loved thee.

10 Because thou hast kept the words of my patience, therefore I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that which thou hast, that no man take away thy crown.

12 But unto him that overcometh, I will give to eat of the tree of life, which is in the midst of the paradise of God.

13 And unto the Angel of the Church which is in Laodicea, this thing be: I know thy works: they are neither cold nor hot; I would thou wert cold or hot.

14 Be thou waked, and strengthen the things which thou hast, that thou mayest be clothed against cold, and that coldness and nakedness do not appear, and thou mayest be rich, and increased with goods, and have need of nothing.

15 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

16 To him that overcometh, I will grant to sit with me in my throne, even as I have sat with my Father in his throne.

17 Let him that hath an ear, hear what the Spirit saith unto the Churches.
The iii. Chapter.

1. The vision of the manifold of God. 2. He seeth the throne, and one sitting upon it, 3 and. xiv. states about it, with. xiv. elders sitting upon them, and four bea
tles praying God day and night.

A. Afer this, I looked, and be
dile a doore was open in 
hen, and the first boype 
which I heard, was as it 
ere of a trumpet talking 
ith me, which said: Come by hyther, 
and I will show thee thinges 
ich must be fullfled herelafter.

2. And immediately I was in the spirit, 
and beheld, an, throne was set in heavenly 
and one fante on the throne.

3. And he that fate, was to leke bypon 
like unto a Jasper stone and a Sardine 
: and there was a raynebow ab 
the throne, in light like to an Ene- 
ralbe.

4. And about the throne were ciiw. seates, 
and upon the seates, ciiw. elders sitting, 
clothed in white rayment, and had on 
their heads crownes of golde.

5. And out of the throne proceeded light-
nges, and thunders, and boypes, 
and there were seven lampes of fire burn-
ing before the throne, which are the 
seven spirites of God.

6. And before the throne there was a sea 
of glass, like unto crystal, and in the 
upmoste of the throne, a rounde about 
the throne, were four bea
tles, full of 
eyes before and behinde.

7. And the first beate was like a Lion, 
and the second beate like a Calfe, 2 the 
thirde beate had a face as a Man, and 
the fourthe beate was like a flying Egle.

8. And the four bea
tles had cede one of 
them fire lynges about hym, and they 
were full of eyes within: and they had 
no rest day neither night: saying: "holy, 
holy, holy Lorde God almightie,which 
was, and is, and is to come.

9. And when those bea
tles gaue gloine, d 
and honour, and thanks to hym that 
ate on the throne, which lyseth forever 
and ever:

10. The ciiw. elders fell downe before hym 
that fane on the throne, and worshiped 
ym that lyseth foruer, and call their 
crownes before the throne, saying:

11. Thou art worthy, 0 Lorde, to receive 
gloine, and honour, and po
dre: for thou 
hast created all things, and for thy 
pleasures they are were created.

The v. Chapter.

1. He seeth the lambe openynge the booke, 8. 14. and therefore the four bea
tles, the 
xiw. elders, and the angels, praie the lambe, and do hym worship for their re-
demption and other benefite.

A1. And I saue in the right hande 
of hym that fane on the throne, 
a booke writte within, 
and on the backe lyde, sealed with 
seven seales.

2. And I saue a strong angell, which 
preached with a loud yeare: who is 
Worthy to open the booke, and to looke 
the seales thes.

3. And no man in heaven, nor in earth, 
neither under the earth, was able to 
open the booke, neither to loke theron.

4. And I wept muche, because no man 
was founde worthy to open it to reade 
the booke, neither to loke theron.

5. And one of the elders saie unto me, 
bepe not: behold a Lion of the tribe of 
Juda, the roote of David, hath obey-
ned to open the booke, and to looke the 
seven seales thes.

6. And I behelde, and loe in the middle 
of the thrones and of the four bea
tles, and in the middle of the elders, floude a 
lambe as though he had been byled, ha

5.

6.

7.

8.

9.

10.

11.

ned to open the booke, and to looke the 
seven seales thes.

6. And I behelde, and loe in the middle 
of the thrones and of the four bea
tles, and in the middle of the elders, floude a 
lambe as though he had been byled, ha

5.

6.

7.

8.

9.

10.

11.

ned to open the booke, and to looke the 
seven seales thes.

6. And I behelde, and loe in the middle 
of the thrones and of the four bea
tles, and in the middle of the elders, floude a 
lambe as though he had been byled, ha

5.

6.

7.

8.

9.

10.

11.

ned to open the booke, and to looke the 
seven seales thes.

6. And I behelde, and loe in the middle 
of the thrones and of the four bea
tles, and in the middle of the elders, floude a 
lambe as though he had been byled, ha

5.

6.

7.

8.

9.

10.

11.

ned to open the booke, and to looke the 
seven seales thes.

6. And I behelde, and loe in the middle 
of the thrones and of the four bea
tles, and in the middle of the elders, floude a 
lambe as though he had been byled, ha

5.
The Revelation

9 And they sung ane voice, saying: Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of all nations, and tongues, and people, and tribes:
10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels about the throne, and the four beasts, and the four and twenty elders, saying with a loud voice: Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

12 And I heard every one of the four beasts say: Praise ye the Lord God Almighty, which is and was and is to come.

13 And every thing which is in heaven, and in earth, and under the earth, shall worship him, saying: Blessing and honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

-- The vj. Chapter.

The Lamb opened the first seal, and many things followed the opening thereof, so that this contraryeth a general prophetic to the end of the world.

*And I saw when the Lamb opened one of the seals, and I heard one of the four beasts say, As it was written in the book of life, so was it.*

1 And I beheld, and, lo, a white horse; and he that sat on him had a bow: and he was clothed with a cloud, and his name was called Faithful and True.*And I saw a new heaven and a new earth:* for the first heaven and the first earth were passed away; and there was no more sea.

2 And I saw the holy city, new Jerusalem, coming down from God out of heaven, as a bride adorned for her husband.

3 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

4 And there was given unto every one of them merchandise: and power was given unto them: and white robes were given unto them; and they were told that they shouldrest a little season, until their fellow servants also should be slain as they were.
And when he had opened the fourth scale, I heard the voice of the fourth beast say, come and see.

And I looked, and behold a pale horse, and his name that sat on him was death, and hell followed after him, and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth scale, I saw under the altar the souls of them that were killed for the word of God, and for the testament which they had.

And they cried with a loud voice, saying: Boive long tarryest thou, Lord, holy and true, to judge and to avenge our blood on those that dwell on earth.

And long wherefore garnitures were given unto every one of them; and it was fayde unto them, that they should rest yet for a little season, until the number of their fellows, and brethren, and of them that should be killed as they were, were fulfilled.

And I beheld when he had opened the sixth scale, and loe there was a great earthquake, and the sun was as blacke as sackcloth made of deere, the moone waxed
And after that, I saw four angels standing at the four corners of the earth, holding the four windes of the earth, that the wind should not blow on the earth, neither on the sea, neither on any tree.

And I saw another angel ascend from the rising of the sun, which had the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea,

Saying: Hurt not the earth, neither the sea, neither the trees, till we have sealed the seruantes of our God in their foreheads.

And I hearde the number of them which were sealed: And there were sealed an hundred thousand thousands of all the tribes of the children of Israel.

Of the tribe of Juda were sealed, rix. thousand. Of the tribe of Ruben were sealed, rix. thousand. Of the tribe of Gadd were sealed, rix. thousand.

Of the tribe of Asar were sealed, rix. thousand. Of the tribe of Nepthali were sealed, rix. thousand. Of a tribe of Manasse were sealed, rix. thousand.

Of the tribe of Simeon were sealed, rix. thousand. Of the tribe of Levi were sealed, rix. thousand. Of the tribe of Jakar were sealed, rix. thousand.

Of the tribe of Zabullon were sealed, rix.
of Saint John.

ix, thousande. Of the tribe of Joseph were sealed ix, thousande. Of the tribe of Benjamin were sealed ix, thousande.

9 After this I beheld, and lo a great multitude which no man could number of all nations, and kindreds, and people, and tongues, fuddle before the thone, and before the lamb, clothed with long white garments, and palınces in their handes.

10 And cried with a loud voice, saying: Salvation be ascribed to hym that sitteth upon the thone of our God, and unto the lamb.

11 And all the angels fwoode in the compass of the thone, and of the elders, of the four beasts, and fell before the thone on their faces, and worshipped God.

12 Saying, Amen: Blessing, and glory, and worship, and thanks, and honour, and power, and might, be unto our God for evermore, Amen.

13 And one of the elders asuchered, saying unto me: What are these which are arrayed in long white garments? and whence came they?

14 And he sayde unto hym, Lo the thou wotest. And he sayde to me: These are they which came out of great tribulation, and haue washed their long robes, and made them white by the blood of the lamb.

15 Therefore are they in the presence of the thone of God, and séeue hym daye by daye, and night in his temple, and he that sitteth in the thone, shall dwell among them.

16 They shall hunger no more, neither thirsty, neither shall the sunne light on them, neither any heat.

17 For the lamb which is in the myddes of the thone shall feede them, and shall leade them unto fountaynes of living water, and God shall wipe awaye all tears from their eyes.

The viij. Chapter.

1 The seventhefeale is opened, there is silence in heaven. 6 The foure angels blowe their trumpettes, and great plagues folowe upon the earth.

1 And when he had opened the seventhefeale, there was silence in heaven about the space of half an houre:

2 And I sawe the seuen angels standinge before God, and to them were gwen seuen trumpetes.

3 And another angell came and fwoode before the aultre, haung a golden sennfer, and much of odours was gwen unto hym, that he should offer of the pappers of all launtes upon the golden aultre.

Which was before the thone.

4 And the smoke of the odours which came
And the prayer of all saints, atten-
ded up before God, out of the angels 
hand.

And the angel took the censer, and ful-
led it with fire of the altar, and cast it 
into the earth: and hordes were made, 
and thunderings, and lightnings, and 
earthquake.

And the seven angels which had the 
seven trumpettes, prepared them selves 
to blowe.

The first angel blew, and there was 
made hail with fire, mingled with blood, 
and they were cast into the earth, and 
the third part of trees was burnt, and 
all greene grasse was burnt.

And the second angel blew, and as 
it were a great mountain burning 
with fire was cast into the sea, and the 
third part of the sea turned to blood.

And the third part of the creatures 
which were in the sea, and hadde 
life, dyed, and the third part of shippes 
were destroyed.

And the third angel blew, and there 
saw a great starre from heaven, burning 
as it were a lampe, and it fell into the 
thirde part of the riveres, and into four-
taynes.
The ix. Chapter.

1 And the first angel blew the trumpet, and the fame part of the earth fell down as it were vaine.
2 And the second angel blew the trumpet, and the hale earth was burned up, and many men were slain.
3 And the third angel blew the trumpet, and the lightning fell to the earth, and man did expire.
4 And the fourth angel blew the trumpet, and the thirde part of the sun and moon, and half the stars, so that the thirde part of the sun was darkened; and the day was shutten, that the third part of it shoude not shine, and bykeilde the night.
5 And the fifth angel blew the trumpet, and the third part of the water was changed to blood, and many men dyed dead.
6 And the sixth angel blew the trumpet, and the third part of the earth was burned up, and man did expire.
7 And the seventh angel blew the trumpet, and the locusts came out of the earth, and they were as the scorpions of the earth, and they had wings like unto horses, and I heard a voice from heaven, saying, Lo, lo, lo, lo, lo to the inhabiters of the earth, because of the boys to come of the trump of the third angels, which were yet to blowe.

The ix. Chapter.

1 And the first angel blew their trumpetes, the starr fell eth from heaven.
2 The locustes came out of the smoke. 12 The first wo is past. 14 The four angels which were yet to blowe.

not the scale of God in their soheads.
5 And to them was commaunded that they should not kill them, but that they should be welte five monethes, and their name was as the payne that commeth of a scorpion, when he hath stung a man.
6 And in those days shall men lye death, and shall not finde it, and shall desire to dye, and death shall come from them.
7 And the similitude of the locustes was like unto hoses prepared into battale, and on their heads were as it were crownes like unto gold, and their faces were as it had been the faces of men.
8 And they had here as the here of women, 5 their teeth were as 5 teeth of "This Lions.

of Saint John.
9 And they had hairchings as it were
hairchings of iron, and the sound of
their wynges was as the sounde of char-
rettes when many horses runne toge-
ther to bataple.

10 And they had tables lyke unto scorpion
ons, and there were wynges in their
tables: and their power was to hurt
men five monethes.

11 And they had a king over them, which
is the angell of the bottomlesse pytte,
Whose name in the Hebroue tongue is A-
badon, but in Greke tongue Apollion,
(that is to say, a destroyer.)

12 One woe is past, behold two woes
come yet after this.

13 And the xviangell blewe, and I heard
a booke from the foure houses of the
golden aulter, which is before God,

14 Saying to the xviangell which had
the trumpe: Looke the foure angels
which are bounde in the great ruer Eu-
phates.

15 And the foure angels were looked,
which were prepared for an houre, for
a day, for a moneth, and for a yere, for to
sche the third part of men.

16 And the number of hostmen of harre
were twentie thousand times ten thou-
sande, and I heard the number of them.

17 And thus I sawe the horses in a bill-
on, and them that flete on them, haung
fierce hairchings of a fairet colour,
and bymstone, and the heades of the
horses were as the heades of lions, and
out of their mouthes went foyth fire,
and smoke, and bymstone.

18 And of these three was the third part
of men kylled (that is to say) of fire, smoke
and bymstone, which proceeded out of
the mouthes of them.

19 For their power was in their mouthes,
wherein they spake: for their tables were
lyke unto serpentes, and had heades, and
with them they dyd hurt.

20 And the remnant of the men which
were not killed by these plagues, repe-
ted not of the deedes of their handes,
that they shoude not worship beuvs,
and idoles of golde, and syller, and brasse,
and stone, and of wood, which neither
can see, neither heare, neither go:

21 Also they repented not of their mur-
ther, of their forreie, neither of their con-
fication, neither of their theft.
The Angel hath the book open, he taught there should be no more type, he gave the book unto John, which eateh it by.

And I saw another myghtie Angel come downe from heaven, clothed with a cloud, and his face as it were the sunne, and his feete as it were pillars of fire.

2 And he had in his hand a little book open, and he put his right foote upon the sea, and his left foote on the earth:

3 And euyed with a loud booke, as it were a lion roareth: And when he had euyed, seven thunders bettered their boyes.

4 And when the seven thunders had bettered their boyes, it was about to write: and I hearde a booke from heauen, laying intoo me: seeke by those things which the seven thunders bettered, and write them not.

5 And the Angel which I sawe stande upon the sea and upon the earth, lift up his hande to heauen,

6 And saue by hym that euyeth for euermore, which created heauen and the thynge that therin are, & the earth and the thynge that therin are, and the sea, and the thynge which therin are, that there shoulde be no more tyne.

7 But in the dyes of the boyster of the seventh Angel, when he shall begin to blowe, even the misterie of God shall be finished, as he declared to his seruautes the prophete.

8 And the boyster which I hearde from heaven, spake unto me agayne: And I sayde: *So, and take the little booke which is open in the hande of the Angel, which standeth upon the sea and upon the earth.

9 And I went unto the Angel, and I sayde unto hym, give me the little booke. And he sayde unto me, take it and eate it vp, and it shall make thy belly bitter, but it shall be in thy mouth as sweete as hony.

10 And I took the little booke out of the Angel hande, and ate it vp, and it was in my mouth as sweete as hony: and assone as I had eate it, my belly was bitter.

11 And he sayde unto me, thou shalt prophete agayne among the people, and nations, and tongues, to many kynges,
The Relation of The Reuclation

The. xj. Chapter.

The temple is measured. 2 Two witnesses rapted by the Lozde, are murthered by the braut, 1t but after receaft to go lost. 15 Christ is erafted, 16 and God is praised by the, sfinit, elders.

1 And the was given me a reede 
like unto a rod, and the angel
stooed by, lying: Rize & meate 
y temple of God, & the utter, 
and them that worshipped therein:
2 But the court which is without
the temple, call out, and meate it not: for it 
is given unto the gentiles, and the holy
city shall they trande under foot four-
tie and two monethes.
3 And I will give power unto my two
witnesses, and they shall prophesie a
thousand two hundred, and thirty
days, clothed in fackcloth.
4 These are two olive trees, and two
candlesticks, standing before the God
of the earth.
5 And if any man will hurt them, sere
shall proceede out of their mouths, to
sume their enemies: And if any man wil
hurt them, this Lyse must be killed.
6 These have power to shut heaven,
that it raine not in the days of their
propheisyng: and have power over
waters, to turne them to blood, and to
pute the earth with all manner plagues,
as often as they will.
7 And whde they have finished their tes-
timone, the beast that commeth out of
the bottomlesse pit, shall make warre
against them, and shall overcome them,
and kill them.

8 And their bodies shall lye in 5 streates
of the great cite, which spiritually is
called Sodome and Egypt, where our
Lozde was cruified.
9 And they of the people, and knurdes,
and tongues, and they of the nations,
shall see their bodies three dayes and
an halfe, & shall not suffer their bodies
to be put in graves.
10 And they that dwell upon the earth
that rejoice over them, and be glad, and
shall send gyffes one to another: for
these two prophecies bared them that
dwelt on the earth.
11 And after three dayes and an halfe, &
the spirit of lyfe comming from God,
shall enter into them: And they shall
stand upon their feete, a great fearce
shall come upon the which sawe them.
12 And they shall heare a great boype
from heauen, lying unto them, come
by hyther. And they shall ascende by
to heauen in a cloud, and their enemies
shall see them.
13 And the same houre shall there be
a great earthquake, and the tenth part
of the cite shall fall, and in the earthquake
shall be name names of men seven thou-
sande: and the remauunt shall be afraye,
and give glorie to the God of heauen.
14 The seconde wo is past, and beholde
the thirde wo wyll come anone.

And
And the seventh angel blew, and there were made great voices in heaven, saying: the kingdoms of this world are the kingdoms of our Lord, and of his Christes, and he shall reign for evermore.

And the seven elders which sat before God on their seates, set upon their faces, and worshipped God,

Saying: We give thee thanks, 0 Lord God almighty, which art, and wast, and art to come; for thou hast redeemed the great multitude, a salt nation.

And the nations were wroth, and thy wrath is come, and the time of the dead that they should be judged; and that thou shouldst give reward unto the seeruntes the prophets and saints, and to them that keep the commandments of God, and their faith.

And the temple of God was opened in heaven: and there were seen in his temple the ark of his testament: and there followed lightnings, and booses, and thunders, and earthquake, and much hail.

The xi. Chapter.

There appeareth in heaven a woman clothed with the sunne. Michael fought with the Dragon which persecuted the woman. The vise is gotten, to the comfort of the faithfull.

And there appeared a great wonder in heaven: A woman clothed with the sunne, & the moon under her feete, & by her head a crown of twelve stars:

And she was with child, and cried, travailing in birth, and paine redy to be delivred.

And there appeared another wonder in heaven, for behold, a great reade dragon, having seven heads, and tenne horns, and seven crownes upon his heads.

And his tail enue the third part of the stars of heaven, and cast them to the earth: And the dragon stooke before the woman which was reede to be delivred, soe to devour her childe assone as it were borne.

And she brought forth a man chyld, which should rule all nations with a rodde of yron: And her sonne was taken up by God, and to his throne.

And the woman fled into wilderness, where she had a place prepared of God, that she should feede her there a thousand two hundred and threescore days.

And there was a battayle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels,

And prevailed not, neither was their place founde any more in heaven.

And the great dragon, that old serpent, called the devill, Satan, was cast out, which deceateth all the world: And he was cast into the earth, and his angels were cast out with hym.

And I hearde a loude boase leaping in heaven: Holde is made saluation, & strength, & the kingdom of our God, & the porder of his Christes: For the accuser of our brethren is cast dibue, which accused them before our God day & night,

And they overcome hym by the blood of the Lamb, and by the wordes of their testimonie, and they loved not their lyues into the death.

Therefore rejoicest heauen, and ye that dwel in them, bow to the inhabitaers of the earth, and of the sea: For the devill is come dibue into you, which hath great wath, because he knoweth that he hath but a short tym.

And when the dragon saw that he was cast into the earth, he persecute the woman which brought forth the man chyld.

And to the Woman were given two wynges, of a great Eagle, that the wyglyt flee into the wilderness into her place, where she is nourished by a wygly, tydes, and halfe a tym, from the presence of the serpent.

And the serpent cast out of his mouth water after the Woman as it had ben a floodde, that he might cause her to be carped away of the floodde.

And the earth holpe the Woman, and the earth opened her mouth, and swalowed by the wyuer which the dragon cast out of his mouth.
The Revelation

17 And the dragon was wroth with the woman and went and made warre with the remnant of her seed, which kepe the commandementes of God, and have the testimonie of Jesus Christe.
18 And I spode on the sea sande.

The xiii. Chapter.

1. The beast becauseth the repudiate, 2. 4. 12. and is confirmed by another.
2. The priviledge of the beastes martie,

And I sawe a beast rype out of the sea, hauing充分体现heades, and ten houes, and vpon his homes ten crobynes, and vpon his head the name of blasphemie.
And the beast which I sawe, was like a Leoparde, and his feete were as the feete of a Beare, and his mouth as the mouthe of a Lion: And the dragon gaue hym his power, and his state, and great autoritie.
And I haue one of his heads, as it were wounded to death, and his deadly wounde was healed: And all the world wounded after the beast.
And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying: Who is like unto the beast? Who is able to warre with hym?
And there was geuen vnto hym a mouthe, that spake great thynges and blasphemyes, and power was geuen vnto hym, to do, rij, monethes.
And he openeth his mouthe vnto blastingmes against God, to blasphame his name, and his tabernacle, and then that dwell in heauen.
And it was geuen vnto hym to make Warre with the saints, to overcome them: And power was geuen him over all kynredes, and tongues, and nations.
And he dwell vpon the earth, worshipped hym. Whose names are not written in the booke of life of lambe, which was killed from the beginning of the world.
If any man haue an eare, let hym heare.

10 He that leadeth into captituitie, shall go into captituitie. He that kylleth with a sword, must be kylleth with a sword.
Here is the patience and the faith of the saints.
11 And I behelde another beast coming by out of the earth, and he had two houes lyke a lambe, and he spake as byd the dragon.
12 And he byd all that first beast coulde do in his presence, he caufed the earth and then Which dwell therein, to worshipping the first beast, whose deadly wound was healed.
13 And he byd great wonders, so that he made lyce come downe from heauen on the earth in the sight of men.
14 And deceaued them that dwelt on the earth, by the meanes of those signes which he had power to do in the sight of the beast, spaying to them that dwell on the earth, that they should make the image of the beast which had the wounde of a sword, and byd lyce.
15 And he had power to gene a spirit byd to the image of the beast, that the image of the beast shoude speake, and shoude caufe that as many as shoude not worship the image of the beast, shoude be kylle.
16 And he made all both small great, rich, poor, free, bond, to receive a mark in their right hand, or in their foreheads.
17 And that no man myght dye or fall, save he that had the mark of the name of the beast, and the number of his name.
18 Here is the vndome. Let hym that hath write, count the number of the beast: For it is the number of a man; his number is fower hundred threescore and foure.

The xiii. Chapter.

The notable companie of the lambe. One angel anneunceth the Gospel. Another, the fall of Babylon. And the thirde warreth to lye from the bast, of their blessed nesse which lye in the Lode. Of the Lodes harried.
of Saint John.

the voice of a great thunder: And I heard the voice of harpers harping with their harps:
3 And they long as it were a weary song before the throne, and before the four beasts, and the elders, and no man could learn that song, but the hundred and four and fourscore thousand, which were redeemed from the earth,
4 These are they which were with women, for they are bidden to follow the lamb whither goeth: These were redeemed being the first fruits unto God, the lamb.
5 And in their mouths was this guile: For they are without the throne of God.
6 And I saw another angel see in the middes of heaven, harping the euangel, to preach unto them that sit and dwell on the earth, and to all nations, and kindredes, and tongues, and people,
7 Saying with a loude voype: *Fear God, and give honour to hyn, for the houre of his judgment is come: and Worphippe hyn that made heaven and earth, and the sea, and fountaynes of water.
8 And there folowed another Angel, saying: *Babylon is fallen that great citie, for she made all nations drink of the wine of the wrath of her fornication.
9 And the thirde Angel folowed them, saying with a loude voype: *If any man Worphippe the beast and his image, and receive his marke in his foreheade, or on his hande,
10 The same shall drynke of the wine of the wrath of God: pease of the pure wine which is poured out of the cup of his wrath: And he shall be punished in fire & brimstone, before the holy angels, and the lamb.
11 And the smoke of their torment derth by euermore: And they rest day nor nyght which work beast and his image, and whollsome, reauche the pynt of his name.
12 Here is the patience of the saintes: They are they that kepe the commandementes of God, and the faith of Jesus.
13 And I hearde a voype from heaven, saying unto me, Write: *Blesse are the dead, which hereafter dye in the Lord. Even so faith the spirite, that they rest from their labours, and their works folowe them.
14 And I loked, and beholde a wyhte & cloude, and upon the cloude one sitting lyke unto the sonne of man, harping on his head a golden crolwe, and in his hande a sharpe sicle.
15 And another Angel came out of the temple, cryinge with a loude voype to hyn that sat on the cloude: *Thynke in thy scythe & reape, for the tyme is come to reape: for the harvest of earth is ripe.

And
The Revelation

16. And another angel came out of the temple which is in heaven, having also a sharp sickle.

17. And another angel came out of the earth, and the earth was reded.

18. And he that sat on the cloud cast the sickle on the earth, and cut down the grapes of the vineyard of the earth, and cast them into the great winevat of the wrath of God.

19. And the angel thrust in his sharp sickle on the earth, and cut down the grapes of the vineyards of the earth, and cast them into the great winevat of the wrath of God.

20. And the winevat was trodden without the city, and blood came out of the fat, even into the horse babies, by the space of a thousand and six hundred furlongs.

The xv. Chapter.

1. Seven angels have the seven last plagues. The song of them that overcome the beast.

2. The seven vials of God's wrath.

3. And I saw another angel flying in the heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

4. And I saw as it were a glassy sea mingled with fire, and there was an island in the sea, with a round mountain, with a mountain on the north, and a sea of glass.

5. And before the throne, and around the throne, and round about the throne, were four beasts full of eyes, four and four, and full of eyes before and behind.

6. And I saw, and I heard as it were a voice of many waters, and as it were the voice of many harpers singing aloud, saying: Great and marvellous are thy works, Lord God Almighty, just and true are thy ways thou hast of saints.

7. And who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, and all nations shall come and worship before thee, for thy judgments are made manifest.

8. And after that I looked, and beheld, and there was the temple of God, and the temple of the tabernacle of testimony was opened in heaven.

9. And I saw the holy city, the new Jerusalem, coming down from heaven out of God, prepared as a bride adorned for her husband.

10. And I heard a great voice out of heaven saying: Behold, the tabernacle of the Lord God Almighty, and the temple of God, are come down out of heaven, prepared as a bride adorned for her husband.

11. And I saw the holy city, new Jerusalem, coming down from heaven from God out of the Lord and the holy spirit.

12. And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty roars, saying: Alleluia! for the Lord God omnipotent reigneth.

13. In the sight of him that sat, and in the sight of the twenty-four elders and of the four beasts, and of the angels of God.

14. And in the sight of his servants, and in the sight of the ancients of his people, and in the sight of all the earth, and all them that dwell in the seas.

15. And a voice cried, saying: Alleluia! for the Lord God omnipotent reigneth.
O you a beast rite out of the sea, having ten ffead, and tenne heads, and upon his hones tenne crownes, and upon his heads, the name of blasphemie.

And the beast which I saw, was like a Leopard, and his ffeates were as the ffeates of a Bear, and his mouth as the mouth of a Lion: and the Dragon gave him his power, and his ffeate, and great authorith.

And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beast.

And they woodhipped the Dragon which gaue power into the beast, and they woodhipped the beast, saying, Who is like unto the beast? Who is able to warre with him?

And ther was giuen unto him a mouth, speaking great things, and blasphemies, and power was giuen unto him, to doe ffortie and two moneths.

And hee opened his mouth unto blasphemie against God, to blaspheme his name, and his tabernacle, and them that dwel in heauen.

And it was giuen unto him to make warre with the fainted, and to overcome them: and power was giuen him over all kinrres, and tongues, and nations.

And all that dwell upon the earth, shall worship him, whose names are not written in the booke of life of the lambe, which was killed from the beginning of the world.

If any man have aneare, let him heare.

He that leadeth into captivity, shall goe into captivity: See that killethe with a fword, must be killed with a fword, here is the patience and the faith of the fainted.

And I beleve another beast comming up out of the earth, and he had two hones like a lambe, and hee spake as did the Dragon.

And hee deth all that the fift beast could doe in his presence, and hee caueth the earth and them which dwell therein to worship the fift beast, whose deadly wound was healed.

And hee deth great wonderes, so that he make fire come downe from heauen on the earth in the light of men.

And deceuith them that dwell on the earth, by the meanes of those ffigures which hee had power to doe in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which hath the wound of a fword, and did live.

And hee had power to giue a spirit buto the image of the beast, that the image of the beast woulde both speake, and shold cause that as many as would not worship the image of the beast, should be killed.

And hee caueth all, both small and great, rich and poore, free and bond, that he shoulde giue them a marke in their right hand, or in their foreheads.

And that no man might buy or sell, save hee that had the marke, or the name of the beast, or the number of his name.

Here is wisdome. Let him that hath wt, count the number of the beast: for it is the number of a man, and his number is six hundred threecent and frite.

The Epistle

And looed, and lo, a lambe on the mount Sion, and with him an hundred foure and foure thousand, hauing his fathers name written in their foreheads.

And I heard a boffe from heauen, as the sound of many waters, and as the boffe of a great thunder: and I heard the boffe of Harpers, harping with their Harpes:

And they luy as it were a new long before the throne, and before the foure beastes, and the SChers, and no man could learne that long, but the hundred and foure and foure thousand, which were redeemed from the earth.

These are they which were not defiled with women: for they are virgins: These are they which followe the Lambe whithersoever hee goet: These were redeemed from men, being the foure frutes into God, and to the Lambe.

And in their mouth was founde no guile: for they are without spot before the throne of God.

And I sawe another Angel fsee in the midst of heauen, hauing the everlasting Gospel, to preach unto them that dwell on the earth, and to all nations, and kinrres, and tongues, and peopel.

Saying with a loude boffe, *Heare, God, and guide thy people, to the hour of his judgenement is come: * and worship him that madeth heauen and earth, and the fse, and fountains of wateres.

And there followed another angel, saying, *Babylons fallen, is fallen, that great cite, for shee made all nations drinke of the wine.
wine of the wrath of her fornication. 9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 the same shall drink of the wine of the wrath of God, which is poured out of the vials of his indignation in the presence of the holy angels, and before the Lamb, 11 and the smoke of their torment ascends up for evermore: and there is no rest day or night which worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sitting like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple crying with a loud voice to him that sitteth on the cloud: Thrust in thy sickle and reap, for the time is come to reap, for the harvest of the earth is ripe.

16 And he that sitteth on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And another Angel came out of the temple which is in heaven, having also a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth, for her grapes are ripe.

19 And the angel thrust in his sharp sickle on the earth, and gathered the clusters of the vineyard of the earth, and cast it into the great winefat of the wrath of God.

20 And the winefat was trodden without the city, and blood came out of the fat even unto the horse bridles by the space of a thousand and six hundred furlongs.

The xvi. Chapter.

The songs of them that overcome the beast.

2 I saw a sign in heaven great and marvellous, seven angels having the seven last plagues, and in them is fulfilled the wrath of God.

3 And they were clothed in purple robes: and their faces and their hair was white as wool. 4 And they were having power over the kings of the earth, and of the whole world; to smite them with sword, and to take peace from them, and toGovern them for a time of six hundred years.

5 And the names of them are these; the first, Mount Sion: and the second, The city of the great King.

6 And there followed them that had reigned on earth; and to them was given power over fire to炕 all that cursed them, and over them that blasphemed the name of God, which gave power over these plagues; and they repented not to give him glory.

7 And it was given unto me, John, to see the scenes of the great vials of wrath of God。

8 And the first vial was poured out, and there came out blood as an horse, and they dyed the earth with blood.

9 And I heard the seven angels, the seven vials being ready to be poured out of the hands of the seven angels.

10 And the first went, and poured out his vial on the earth; and it became a burning fiery furnace, and the inhabitants of the earth died of the sore heat.

11 And there came not one hurt by the plagues of the other angels which had the vials to pour out their powers.

12 And the colour of the sea was changed into blood: and the blood was as the blood of a dead man; and the sea became full of bodies.

13 And every living Creature died in the sea, and in the rivers, and in the fountains, and in the springs.

14 And I heard the second angel, saying, It is come, and it is come, the judgement of the great one of the earth.

15 And he poured the second vial on the sea; and it turned into blood, and caused that things which live in the sea, and whatsoever swimmeth in the sea, both little fish and great.

16 And I heard the third angel, saying, It is come, and it is come, the judgement of the third part of the rivers, and of the springs of waters.

17 And he poured the third vial on the rivers and streams: and they became blood.

18 And I heard the name of the river of the third vial, saying, This is the blood of the third part of the earth.

19 And the third angel poured out his vial on the trees, which healed all the people of the earth were smitten that drank of the water of the tree of the vine.

20 And the name of the tree was called, The Tree of Life, which bare four fruits, after every season.

21 And the sixth angel poured out his vial on the great sea; and there came a great and strong wind from the heaven, and it turned the sea into a bloody beast.

22 And every living creature died in the sea; and the dead were cast into the sea: and the sea became full of dead creatures, and of their stink.
Euphaeaned the God of heaven, for their swords, and for their keys, and prevented not their dedes. 
And the last Angell powred out his vial upon the great water Gupphates, and the names thereof died up, that the way of the citie of cuphe, and he prepared. 
And I saw three unclean spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 
And I heard a great voice out of the temple of God, and out of the whole world, to gather the battell of the great day of God Amightie.

Behold, I come as a thief. Happie is hee that watcheth, and keepeth his garments, that hee walketh naked, and men maek his filthy.
And hee gathered them together into a place, called in the Hebrew tongue Armageddon.
And the seventh Angell powred out his biall into the aire, and there came a great voice out of the temple of heaven, from the throne, saying, It is done.
And there followed voices, thunberings, and lightenings, and there was a great earthquake, such as was not since men were upon the earth, to mightie an earthquake, and to great.
And the great citie was divided into three partes, and the citie of the nations fell: And great Babylon was fallen, and is called the citie of devils, the citie of sinners, the citie of the beast, and the citie of the Kings of the earth.
Every vse also fledde away, and the mountaines were not found.
And there fell great hail, as it had bene talents, out of heauen, upon the men, and the men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

The xvii. Chapter.

The description of the great whore, and her finnes, and punishment.

So there came one of the seven Angels, which had the seven glasses, and talked with me, saying vnto me, Come, I will shew vnto thee the judgement of the great whore, that sitteth upon many waters: With whome have committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

So hee carried me away in the spirit into the wilderness: I saw a woman sitting on a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns, 4 And the woman was arrayed in purple and scarlet colour, and decked with gold, pietous done, and pearls, having a cuppe of goldes in her hand, full of abomenations and filthinesse of her fornication. 
5 And in her head was a name written, a mysterie, great Babylon, the mother of whoredome and abominations of the earth. 
And I saw the woman drunken with the blood of the saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondered with great maruell. 
And the Angel spade unto me, saying, Woe be unto them that dwell in earth: For in one hour are they filled full with vnaught.
And the beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and goeth into perdicion, and they that dwell on earth shall wonder, whose names are not written in the booke of life from the beginning of the world, when they shall behold the citie that was, and is not, and is.

And here is a meaning that hath wilde.
The beasts, are seven mountains, on which the woman sitteth: they are also seven kings.
And five are fallen, one is, and the other is not yet come: And when he commeth, he must continue a short space.
And the beast that was, and is not, is even the eight, and is one of the seven, and goeth into destruction.
And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet: But receive power as kings at one hour with the beast.
These have one mind, and shall gie their power and strenght into the beast.
These shall fight with the Lamb, and the Lamb shall overcome them: For he is the Lord of Lords, and the King of kings, and they that are on his side, are called, and chosen, and faithful.
And the sea became one with thee, the waters which thou sawest where the woman sitteth, are people, and folkes, and nations, and tongues.
And the ten horns which thou sawest upon the beast, are they that haue the power of the woman, and shall make her desolate, and naked, and shall eat her flesh, and burne her with fire.
For God hath put in their hearts to fulfill his will, and to doe with one consent, to doe to the kings of the earth, and to the whole world, to doe to them that haue his name, and the kings of the earth.
And the woman which thou sawest, is that great citie which reigneth over the kings of the earth.

The xvii. Chapter.

3. And the lourers of the world are fore for the fall of whore of Babylon: So But they that be of God cause to rejoyce for her destruction.
And Babylon is fallen, the voice of song is changed to weeping and mourning in Babylon. For it is the voice of them that have fallen, the voice of them that are destroyed, the voice of the graver and the sword, the voice of the plunderer and of the spoiler: because Jehovah, the Lord of hosts, hath destroyed all the land. The cities of the king are full of the slain. He hath said, I will bring back to Zion, and Jerusalem shall be my glory. Babylon is as the garden by the banks of a river: there all the fair virgins, and all the King's daughters, clothed together with her that is graced. How is she fallen from the roof of cedars, and the cedars of Lebanon have brought her down with them. For the Chaldeans have taken thee away out of the land of the living, and have cast thee into the Hague of the dead, into the city of devouring. She that was in Babylon told, and cried with a loud voice, in the wine-cup: \( \text{Hos 3:5} \), \( \text{Ps 78:39} \), \( \text{Eccl 12:1} \), \( \text{Isa 13:1} \), \( \text{Isa 13:2} \), \( \text{Isa 13:10} \).

The ix. Chapter.

Praises are given unto God for judging the whore.

And after these things, I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, \( \text{Revel 16:15} \), \( \text{Revel 16:16} \), \( \text{Revel 16:17} \), \( \text{Revel 16:18} \), \( \text{Revel 16:19} \), \( \text{Revel 16:20} \).
much people, even as the voice of many waters, and as the voice of strong thunders, and lightning. Alleluia. For the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give thanks to him, for the marriage of the Lamb is come, and his wife hath made her self ready.

And to her was granted that she should be arrayed with pure and spotlesse raimes: for the raimes are the righteousness of saints.

And he saide unto me, Write, Happy are they which are calleth upon the name of the Lamb, and the worke of his God: and shall be for a kingdom, and for priests unto God, and shall reign.

And I saw an Angel standing in the Sunne, and he cried with a loud voice, saying to all the fowles that flieth by the middles of heaven, Come and gather together into the supper of the great God.

Which ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that ride on them, and the flesh of all men, and bond men, and of small and great.

And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him that false prophet that wrought miracles before him, with which he deceived them that received his mark in his right hand, and in his forehead, these both were cast into the bottomless pit, from whence there is no escape; but where many thousands shall be thrown down.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and the fowles were filled with their flesh.
And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are gone.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful.

And he said unto me, It is done: I am Alpha and Omega, the beginning and the end. And when I saw it, I fell down to worship: and he said unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And he said unto me, Write, for these words are true and faithful.

And he said unto me, It is done: I am Alpha and Omega, the beginning and the end.

And he said unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

And the city.hath no need of the sun, neither of the moon, for the light of the kings of this world is darkness: but the kings of this world shall be tribulation, and distress, and sorrow: and the light of this world is the brightness of the secret:

And the gates of it shall not be shut at all by day: for there shall be no night.

And they shall walk in the streets thereof by day, because the light of the sun shall be there as a lamb.

And he measured the wall thereof, one thousand furlongs, and the length, and the breadth, and the height of it were equal.

And he measured the wall thereof, an hundred and four miles, and the street thereof, four miles wide.

And he measured the wall, fourscore cubits, and the breadth thereof, was fourscore cubits.

And the foundations of the walls of the city were adorned with all manner of precious stones. The first was sardonyx, the second sapphire, the third chrysolite, the fourth emerald,

The fifth sardius, the sixth sapphire, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth carnelian.

And the twelve gates were twelve pearls: every gate was of one pearl: and the street of the city was pure gold, like unto clear glass.

And the foundations of the city were garnished with all manner of precious stones. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

The fifth sardonyx, the sixth sapphire, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth carnelian.

And the twelve gates were twelve pearls: every gate was of one pearl: and the street of the city was pure gold, like unto clear glass.

And the foundations of the city were garnished with all manner of precious stones. The first was jasper, the second sapphire, the third chalcedony, the fourth emerald,

The fifth sardonyx, the sixth sapphire, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth carnelian.

And the twelve gates were twelve pearls: every gate was of one pearl: and the street of the city was pure gold, like unto clear glass.

And the foundations of the city were garnished with all manner of precious stones. The first was jasper, the second sapphire, the third chalcedony, the fourth emerald,